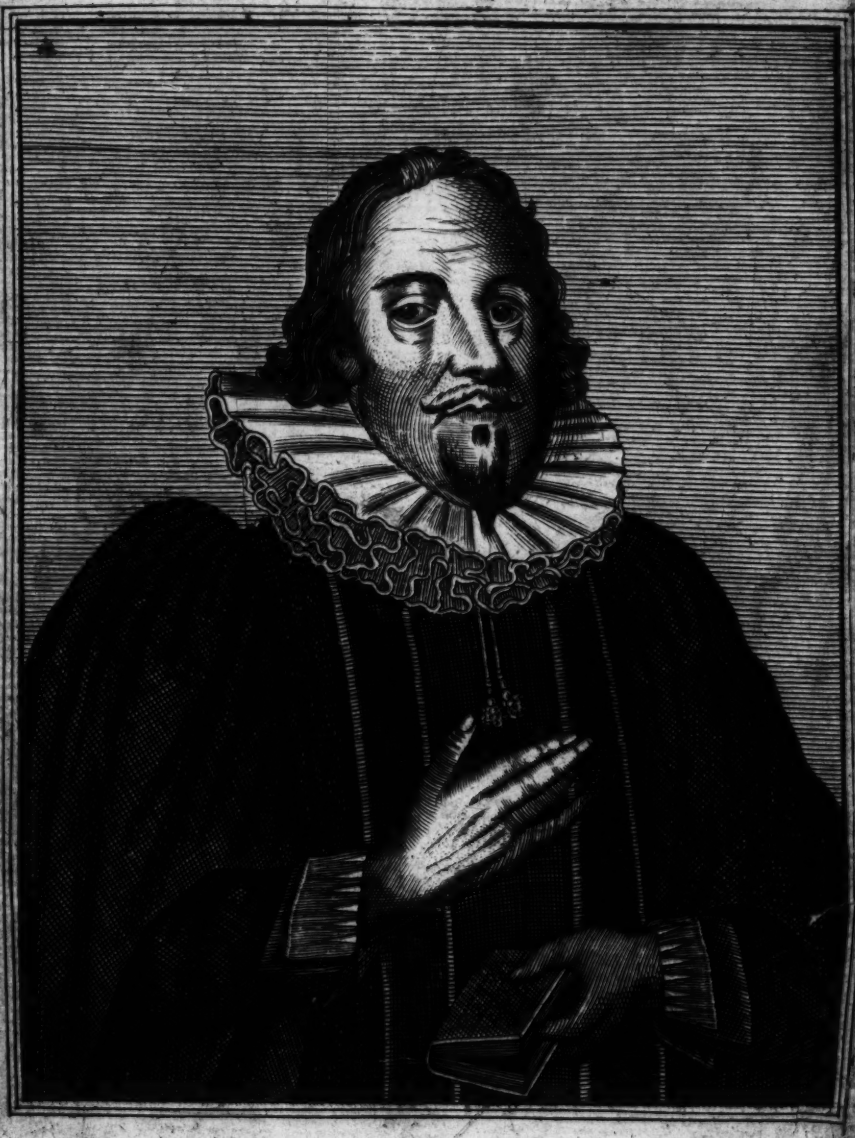


This is the Shadow of that House of Clay
Where dwelt a Soule that richly did Display
Such Light of Trueth abroad, as did Vnseal
The Book of God and Hidden Things Reveal:
But hauing left That House now dwells Aboue
In those Bless'd Mansions of pure Light & Lo

THE
Goſpel-Treaſury Opened:
OR,
The Holyeſt of all Unvailing:
Diſcovering yet more
The Riches of Grace and Glory,
TO THE
VESSELS of MERCY.

Unto whom only it is given to Know the Myſteries of that Kingdom, and the Excellency

Of { SPIRIT / POWER / TRUTH } above { LETTER / FORMS / SHADOWS }

In ſeveral Sermons Preached at *Kenſington* and elſewhere
By *JOHN EVERARD*, D.D. deceaſed.

The Second Edition very much enlarged.

Whereunto is added, the Myſtical Divinity of *Dionyſius* the *Areopagite*, ſpoken of Acts 17. 34. with Collections out of other Divine Authors, Tranſlated by Dr. *Everard*, never before printed in Engliſh.

1 Cor. 3. 6. *who alſo hath made us able Miniſters of the New Teſtament, not of the Letter, but of the Spirit: for the Letter killeth, but the Spirit giveth life.*

Verſe 10. *For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth.*

1 Cor. 2. 6. *Howbeit, we ſpeak wiſdom among them that are perfect, even the hidden wiſdom of God in a Myſtery.*

LONDON, Printed for *Benj. Clark* in *George-yard* in *Lumbard-ſtreet*, 1679.

TO *all those who are ſanctified in Chriſt Jeſus, called to be Saints, both Babes Strong men and Fathers, who through the Power of Chriſt in them) have attained to eſteem it their* Wiſdom *and* Glory *to be deſpiſed and accounted* Fools *By the world* For his ſake and the Goſpels: *whoſe Knowledge, Wiſdom and Gifts hath made them not* Great *and* Something (*according to the cuſtome of the world*) *but* Little, *yea* Nothing *In their own Eſteem; Who notwithſtanding are the true* Off-ſpring of God, *The only* Right-Wiſe and Honourable *with him, and the* Excellent *Upon Earth, Grace and Peace be multiplied.*

TO ſuch only are theſe Sermons dedicated, (they knowing what theſe things mean) but not to the Great and wiſe men of this world; For ſaith our Saviour *All men cannot receive theſe ſayings*, Mat. 10. 11. *A rich man can hardly enter into the Kingdom of heaven*, for he (eſpecialy) who is Rich, or Great in his own eſteem; Nay, *it is eaſier for a Cam-*

mel (or. Cable) *to go through the Eye of a small Needle; then for a richman to enter into the Kingdom of God*; And, saith our Lord, *Verily Verily I say unto you, Except ye be converted and become as little Children ye cannot enter therein* But *whosoever shall humble himself as a little child*, The same saith he (mark the word) and no others shall be *greatest in the Kingdom of heaven*.

These onely are they that can Deny themselves in all things, and take up their Cross, dayly following their Lord and master in the same path he hath trod out before them being baptized with his own Baptisme; they wait upon him as his servants, and covet to be like him.

In all his Afflictions, Reproaches and Death, how Meek, how Lovely, how Curteous, how Comely, how Amiable, how Gracious was he in all his Behaviour? how ready to pardon and pray for his Enemies? *There was no Guile found in his Mouth*, he never reproached the vilest sinner, how Patient, Meek and Loving was he to them? How did he Pity and Tender them, and weep over them. because they were so fast bound in Satans Chains? Only he fell very foul on the Hypocrisie and dissembling Out-side Religion of the *Pharisees*, their

gilded

gilded seemingly holy Outsides, he could never endure; because, though there was an unreproveable and glorious outside, yet within, Nothing but *Stenches, Rottenness and dead mens Bones*; like unto *Gilded* and *Stately* Sepulchers without, but within Full of all manner of *Rottenness* and loathsome *Stenche*. And he chose rather to keep company with the grossest sinners (the publicans) rather then with these? Because themselves and others had so high an esteem of them, and thought them righteous by reason of their grave and Demure outsides, to make others believe it was so, or rather Better within, when it was quit otherwise. He sought not Himself nor his own glory, but the glory of his Father, He *Endured the Cross, despised the shame*; His life was, to go about Doing good, even to his Enemies; He would gladly have done good to the proud Pharisees, but they could not endure him, Because he did not Reverence and admire them, (as others did) but dishonour them and discover their Nakedness and loathsome insides. Those that are his Servants, they (in their measure) strive to follow their Master in all good things; have the same spirit, full of meekness and tenderhartedness to all; Free

and ready to do good, they love all creatures for his sake, they can see no creature in want, but their bowels Yearn to help them, being much Troubled, if they have not wherewith to supply their wants.

These indeed (like their Master) can welcome the Cross, yea *Kisse* the Cross every day, and expect, bearing of the Cross in every thing they do; whether they be Actions *Civil* or *Spiritual*, in their *Alms* or *Charities* to men, or their religious *Worship* and *Duties* to God; They in all, Bear the *Cross* alwaies about them.

Therefore that of the *Papists* (to me) is a pretty Emblem of these mens lives, (in this regard) (though they abuse it in an External Outward, Foolish, and Superstitious way) but the *Morral and Signification* to this purpose, is (by some) very aptly applyed: *Viz*, Every thing they have to do with, or whatever they begin or go about, The *Crosse*, The *Crucifix* (as they call it) must be made upon it, when they *Rise* or when they go to bed, or whatever they do they will not forget that; so is it Very truely and really applyed to these men, And the more they Cross themselves the more they esteem themselves Blessed for the *Papists* think themselves Blessed by

by doing it externally, and the Fewer Croſſes they uſe, the more (they think) are their Curſes.

But in this ſence, I am ſure tis a real Truth, That theſe Self-denied *Little-Ones* know by experience, (then whom for any to offend, *it were far better for him, that a Milſtone were hanged about his neck, and ſunk headlong to the bottome of the Sea*) I ſay theſe Little Ones Reckon That the more of the Croſſe they bear, they are the more *Rich*, the more *Happy*: this taking up the *Croſſe* and *Denial* of themſelves, they account it their Life, their *Portion*, their *Inheritance*, their *Bleſſing*, their *Crown*, yea indeed their *Heaven* upon *Earth*: As for all the things of this world, they ſit as Looſe to them as *Elijah's* Mantle, which as he *aſcended* fell from him to the Earth, to which it belonged, Theſe Souls, they willingly and freely have departed from the Love of this World, and expect No love from it, but rather hatred, But they having found *the Pearl of great price* (of invalluable Price) therefore they can ſlight all, *Sell all, for this pearl*; (For they have reſolved and concluded in their ſouls, in good earneſt, as it is Prov 4. Wiſdom, *is the Principal thing*, therefore ſay they, *I muſt*

(whatever I do) get *Wisdome*; For all my other Gettings, *I must get understanding*; For *The Merchandize of it is better then the Merchandize of silver, and the gain thereof then fine Gold*, This is that Wisdom which is *More precious then rubies and all the things thou canst desire is not to be compared to her.*

Thou once having gotten this High Esteem of this *Super-Excellent, Super-Eminent* life, thou wilt search for it as men search for silver, and dig for it, as for *Hidd Treasures*; For (belive it) These are of infinite more value; These are *Everlasting; Eternal, Durable* Riches, The other are not so: but the men of the world they esteem *silver* and *gold* and such like to be their highest Riches; and therefore all their *Loves, mights* and endeavours are to Dig Deep for them, but these souls are quite contrary, and put worth upon things of worth indeed, *The violent take this Kingdom by force*, (saith our Saviour) Nor can it be gotten other waies: this life cannot be obtained without strong Affections to it. Not with sitting still; nor in a generall and formall Road of profession, it will not fall into our laps, nor is it gotten by Pat-

tering

tering over a few cold prayers; but it must be *Esteemed, Prized, Loved* above all things, else it will never be laid hold on, none else shall ever come near it; if any other thing take off your Eye, or your Love from the pursuit thereof, you immediatly lose the very sight of it. He that *Findeth it is Life*, he indeed *Findeth Life. Wisdom loveth them that love her, and those that seek her early, shall find her. Riches and Honour are with her, yea durable Riches and Righteousness*; And this is the final Conclusion he makes, *Prov* 8 36. But *He that sinneth against her* (or neglecteth her) *hateth his own soul, and all that hate her love Death*; yet know, *It is the Lord that works all our works in us*, Isa. 26. 12. And it is he that *worketh in you both to Will and to do of his good Pleasure*, *Phil.* 3. 13, &c.

These laborious Sermons do sweetly discover this *Life*, this *Pearl*, but till you come to experience them, you will find them full of *Parables* and hard Sayings, not only to such as are void of Understanding, and to the men of this world, but to all such (though filled with Knowledge) who are without the True Knowledge of God, even to all out of Christ: for as the Apostle *Paul* saith, *The natural man receiveth not the*

things of the Spirit of God; for they are Foolishness unto him; neither can he know them; for they are spiritually discerned, 1 Cor. 2. 13. The worldly wise, or men only literally learned, are uncapable of such Doctrines; for St. *Paul* saith of such, that *God will destroy the Wisdom of the wise, and will bring to nought the Understanding of the Prudent*; and as it were, looks about him, and cryes out, *Where is the Wise? where is the Scribe? Where is the Disputer of this world? Hath not God made Foolishness the wisdom of this world?* 1 Cor. 1. 19, 20.

And it is certain, that the profound Rabbies and *Philosophers require a sign*, and *Seek after Wisdom*; that is, such as is but Humane, or *Sensual, Carnal* and *Devilish*, Jam. 3. 15. and therefore if *Christ Crucified* be preached, he is to the *Jews* (and most learned men) a *Stumbling block*, and *Unto the Gentiles Foolishness*. And St. *John* saith of those *Great* and learned men of the *Jews*, that they plainly expressed so much, in saying, *Do any of our Rulers believe on him?* No no, they did not, nor could not, they wanted the *Seeing Eye and Hearing Ear* to know and receive him; *For had they known, they would not have crucified the Lord of life.*

These labours then are fit indeed, and only

only fit for such as are weak in themselves, *Meek* and *Lowly*, *Poor* and *Despised* of the world, yet are the *Called of God*, *and Precious*, because they hold out *Christ the Power of God*, *and the Wisdom of God*, 1 Cor. 1. 24. And of a truth, the *Great*, and the *Wise men*, nor the *Learned*, are not called (or very few of them) to the *Knowledge* of God by the Gospel, and thereupon unfit for such spiritual Doctrine: Nay is it not true as the Apostle saith? *You see your Calling Brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things that are mighty; and base things of the world, and things that are despised God hath chosen; yea and things which are not, to bring to nought things that are, that no Flesh should glory in his presence*, 1 Cor. 1. 27, 28.

And therefore to you, even to all you, *whose Life is hid with Christ in God*, the seed of *Abraham*, Children of Faith, and of the Promises, who are begotten and descended of the Blood and Seed Royal, is this piece of Heavenly *Directions* presented, who are experienced and builded upon the *Rock Jesus*

sus Christ, and who know what that *Annihiliation*, *Mortification* and *Self-denial* is, which is *Taught* in these Sermons, and by Christ was also *Wrought* in the Author himself, and others; and tends to the Confusion of the Mystical *Babel* in mens Spirits, so strongly *Erected* in mens hearts, so that very few yet scarce know truly, what the *Confounding of that Language means* in themselves.

Oh how *Rare*, how *Precious*, how *Excellent* and *Sweet* is this *Spiritual*, *Practical*, *Experimental* Life? but where to be found? where are the living Monuments of it, and Where are the Books of it? Where are those *Choice ones* that know it and do it? How few in these dayes (though Christians in profession) do *Press toward the mark for the Price of the high calling*, and who act true *Mortification*? How few enjoy those true and sure *Treasures*, *Pleasures*, *Raptures*, *Riches* and *Possessions* which are in Christ? How few do discern the true way to that *High*, *Rich*, *Supereminent Life*? But indeed few are the *Preachers* of it, and few be the *Labourers* in this *Harvest*: Oh! therefore seeing the *Harvest is Great*, and the *Labourers Few*, how should we *Incessantly* pray, *That the Lord would send forth such Spiritu-*

al and Mortified labourers into his harvest?

But what may be the cause of this *Paucity* or *Scarceness?* Certainly tis because the *Practical* part and the *contemplative* also, are clean contrary to flesh and blood, unpleasant to the carnal man: few men desire to take up much less *to bear* the cross of *Christ*, which is the onely way thereunto: and if men travell not in the Right way, how can they come to their journeys End themselves? or how can they Direct or Encourage Others to enter into it;

Oh! This *great Idol, self Corrupted self*, is too much *Served* and *Worshipped*: *Men are lovers of themselves more then of God*: very few practise now answerable to the *Primitive* Christians, who delighted in *Self-denial*, and *Spiritual love*: very few *Prize* the Cross of Christ *In themselves*, but rather *Despise* it: We ascend not, nor set our Feet *Aright* on these six steps *Ascending up* to the Throne of *Grace*, *Peace* and *Rest*, truly and lively explained in this book (to wit) 1. *Condemnation*. 2. *Annihilation*. 3 *Abdication*. 4. *Indifferency*. 5. *Conformity*. 6. *Union* or *Deiformity*, the very Throne it self; and compared by the Author (as you shall find in this Book) to the six

steps

ſteps leading up to *Solomon's glorious Throne*. In brief, here you have drawn to the Life the *Comely* & *Beautiful* Poutraiture of the *New-man*, the *Inward man*, the true Image of the *Heavenly man*, drawn according to the Pattern from the Scriptures, and that by the Holy Ghoſt.

Where are the men now who deſire to *Climb* theſe ſteps? but generaly all men account them *Mighty*, *Difficult* and *Painful*, as the *Unbelieving Jews* thought the walls of *Jericó*, reaching to Heaven; and look upon them as they lookt upon the *Mighty Giants* there, *The Sons of Anack*, whom they thought they ſhould never conquer; and therefore decline them: Men rather deſcend them, and run far from them, then ſeek to aſcend any of them: How low, and how poorly do moſt men (yea moſt Profeſſors) live? How bound up to the world, and to *Beggerly Rudiments*; they live altogether unto Pleaſures or Profits, and to themſelves, *Not unto the Lord*: and yet tis certain, *He that will be my Diſciple muſt deny himſelf, and take up his Croſs daily*: Actions not *Forced* or *Compulſotory*, but *Free* and *Voluntary*: Few now ſeek the Glory of God, or the *Good of others*; but mind themſelves, love themſelves, provide

for

for themselves, so that they are *Rivetted* into, and *Fastened* unto the Earth, and are in Bondage to *Forms*, and to *Men*: Is this to *Live by Faith*? To live to *Christ*; Can such men say, *I dye daily*? with the Apostle, 1 *Cor.* 15. or, *I am crucified to the world, and the world unto me*? or can they justifie that *They* live not, *But Christ liveth in them*? or can they plead that *They* have crucified the Old-man, with the affections and lusts thereof? have these men *Abstained* (though it may be from outward *Fleshly lusts*, yet not) from those *Spiritual Wickednesses* in high places, *Which also war against the soul*? or how far are these men from *Standing fast in the Liberty wherewith Christ hath made them free*? but are they not *Bewitched* thus to be overcome and brought in Bondage to the World, to Forms and to Men, who glory in the Flesh, and in their Flesh? O for shame! is this to live as Christ lived? and to do as he did? *Who when he was reviled, reviled not again; when he suffered, he threatned not, but committed himself to him who judgeth righteously: And even hereunto are ye also called, because Christ suffered for us, leaving us an ensample, that we should follow his steps*, 1 *Pet.* 2. 21. 23. And if Christ hath made you free how comes it

that

hat you will submit to be brought again
nto Boudage.

Those *Primitive* Christians, those pre-
cious *Jewels* of God, *whose souls are bound
up in the bundle of life*, they counted all but
as Loss and Dross, and Dung, to gain the
knowledge of Christ and him Crucified: they
in the first place sought the *Kingdom* of
Heaven, and its righteousness: they took
the Kingdom of heaven by violence, and
these Violent ones *took it by force as Christ
tells us*: Oh admirably *Active* and *Passive*
men; of whom *the world was not worthy*;
they were *Afflicted, persecuted, tormented,
who counted it their Joy to suffer for Christ*;
they went to their *Rest, through the Cross*;
Rejoycing *that they were counted Worthy to
Suffer shame for his Name*: These were *they
that Counted not any thing, no Not their lives
Too dear* for Christ, and yet in all their
Sufferings went off *Conquerours* there is a
deep Mystery. these Found that *Pearl*, who
slighted all, and parted with all to get this
Pearl: *Behold here is the faith and patience
of the Saints*, Rev. 13.9.

And of this Author we may say, he was
one that sought after wisdom, and found it
for he knew the *Merchandize* of it to be
Better than the merchandize of silver and
the

the gain thereof th
and 8. And he w
fired and thirsted
men who had Exp
then men of noti
desired to act mo
did also in his Pul
that though they
and despised by t
but acquainted v
Truths as these, t
to him then so ma
and we hope thes
stamp, will find th
nay as we know
experienced and
Truths: and to
and longed to pre
with, that he mi
Grace of God,
fort each other in
we may say here
raised Truths, as
28.9, 10. *Whom
and whom shall w
Crine? Those tha
and drawn from
must be upon Prec
Line upon Line,
and there a little,*

he gain thereof then Fine gold, Prov. 1. 14. nd 8. And he would often ſay, that he de-ired and thirſted to be acquainted with nen who had Experience of Chriſt, rather hen men of notions or ſpeculations, that eſired to act more then to Talk; and he lid alſo in his Publike preaching often aver hat though they were never ſo mean, poor nd deſpiſed by the world, yet if they were out acquainted with ſuch Experimentall Truths as theſe, they were more welcome o him then ſo many *Princes* and *Potentates*: and we hope theſe his labours of the like ſtamp, will find the like *Welcome* with you, nay as we know they will with ſuch as are experienced and *Practiſed* in theſe *Spiritual* Truths: and to ſuch *Auditors* he deſired and longed to preach to, and be acquainted with, that he might confirm them in the Grace of God, and that they might *Comfort each other in their Mutual Faith*. And we may ſay here of him, and of ſuch high-raiſed Truths, as the Prophet *Iſaiah*, Ia. 28. 9, 10. *Whom ſhall we teach Knowledge, and whom ſhall we make to underſtand Doctrine? Thoſe that are weaned from the milk, and drawn from the Breaſts; For Precept muſt be upon Precept, Precept upon Precept, Line upon Line, Line upon Line, here a little and there a little.*

And such was the Councel of the Author, when any came to him, either Ignorant, or full of literal knowledge, who usually are full of questions: yet are also very ignorant (saith he) as to *Self-denial*, *Annihilation* and *Resignation*, which his *Discerning Spirit* soon perceived in reasoning and confering with them: sometimes alledging to them that of *Pythagoras*, that when any Scholler came to enter himself under him, he would alwayes enjoyn them to ask No question in three years, so that he might teach them as he found them able to receive; and at three years, end, they might *then ask him any question*, but then *they had none to ask*, for he had satisfied all their doubts.

Or suppose (said he) there were before you as much Meat as you could eat in a moneth, if I should enjoyn you to eat it all at a meal or two, instead of Nourishing it would destroy you: whereas if I gave you a moneth to eat it, taking your meals orderly and digesting them, it would do you much good, *Nourish*, *Refresh* and *strengthen*.

And again (saith he) a *Narrow-mouthed vessel*, which holds much in the Continent, you may fill it with *precious Liquor*, and so preserve

preserve it, if you pour it in as it can receive but if ye pour in too fast, ye spil and spoil that, which hereafter may support and save your life: Nor do w put young Schollers to learn *Latin or Greek* at the first enterance; for being too hard for them it would discourage them, but we instil learning by degrees, as they are able to suck in and receive, With these and such like expressions would he perswade them to wait with patience, till God were pleased o reveal these things to them; and the same counsel do we giv e to all who cannot be satisfied presently with these things, but let them Read, Ponder and wait; And never give over and those that *hunger and thirst shall be filled*.

And truly, they are but (as St. *John* and *Ieremy* say) *One of a City and two of a Tribe that shall come to Zion*, very few who can attain this *Salvation*; few there be that enter in at this strait Gate. *For wide is the Gate and broad is the Way that leadeth unto Destruction, and many there be that go in thereat; but strait is the Gate, and narrow is the Way that leadeth unto Life, and few there be that find it.*

And in reading these Sermons, you may observe, the Author *Cuts his way* clear be-

tween; First the meer *Rationalist*, who will square out God according to his own Reason, or else he is no God: and herein also including the *Formalist*: and Secondly, the *Familist*, who saith he lives above Ordinances, and so hath quite left all Religion, and by degrees hath turned licencious Ranter; which are the *Main* Points now in Agitation, and the two *Great Rocks* against which *So many* (either against the *One* or the *Other*) have *Split* their vessels in these dayes: But the Author so *Clearly* distinguishes, that he misseth *Both Rocks*, and carries on the *Truth Amain* with *Top-sail* against all *Battery* and *Opposition*.

Here ye shall find *The Vail rent from the Top to the Bottom*, and the *Last shadows* Vanishing, and some *Rayes* of the Glory of the *Holiest of all* appearing, being *Hid from ages and Generations, but in these last times, upon the bringing in the Fulness of the Gentiles*, and for the *Calling of the Jews*, more brightly breaking forth; revealing the *Mystery* of the Scriptures, or the *Marrow* of the true Word of God, *which endureth for ever*; wherein the Life and Spirit of the Holy Word is clearly distinguish'd from the *Outward and Killing Letter*, comparing *Spiritual things with Spiritual*; that all those

Errors,

Errors, Differences, Revilings and Bitter Censurings, so much broken forth of late occasioned *By resting in the Letter*, may now *Vanish* and make *Haste* before the *Presence* of the Lord, *and the Glory of his Coming, whose Fan is in his hand, and he will throughly purge his Floor, and gather the wheat into his Garner, but will burn up the Chaff with unquenchable Fire: And will baptize* His own People *with his own Spirit, with the Holy Ghost, and with fire*: For tis verily thought by some *Mystical Writers*, that although there hath been several confident Opinions concerning the calling of the *Jews* that it was to be expected long before now, and the Set time prefixt, but now long since past, which we see is not yet accomplished, being 1600 years and upward since their *Cutting off* from the true *Olive* Tree: it is thought, and not without good ground, that until the Mystery of the Scriptures be more fully manifested and dispersed, their time of Grafting in again is not yet come, nor yet the Fulness of the *Gentiles* brought in; for both *Jew* and *Gentile*, especially the *Jew*, was extreamly mistaken and deceived in their Expectations of the Great and mighty *Messiah*, who was promised by God from the Beginning, and *Typified* all

along, by all their *Types*, *Oblations*, *Ceremonies*, *Temple*, glorious *Worſhips*, and the reſt, all which bred in them high Expectations of *A Glorious*, *Pompous*, *Kingly*, *Powerful* Meſſiah; and when they ſaw in the *Letter*, and in the *Fleſh*, Chriſt to come ſo obſcurely, ſo meanly, ſo low and ſo deſpicable (as to men) and ſo beyond Expreſſion below their Expectation, *They Stumbled at this Stumbling Stone*; they looked for a *Rich* Saviour, a *Glorious* Meſſiah, and not ſuch a *Poor*, *Pitiful* Saviour (as they eſteemed him) *That could not ſave himſelf*, much leſs *Them* that followed him; for they thought when he came, he would make his Followers and Believers to be all *Princes upon Earth*. But if once the Myſtery, and Chriſt *In ſpirit*, and the Subſtance come to be more Revealed, Diſperſt and Received, which ſhews forth far more the *Riches*, the *Glory*, the *Splendor* of him, in that low *Condeſcenſion* of himſelf, and ſtripping *Himſelf* out of all *Outward* Glory, then if he had come with far Greater *Glory*, *Power* and *Conqueſt*, then all the Greateſt *Worthies* that ever were (as they were accounted by the World) Now this we would offer, That *Jews* and *Gentiles* coming into *This Light*, the Abundance whereof will be ſo *Radiant*

and

and *Convincing*, it may occaſion, both the bringing in *The Fulneſs of the Gentiles*, and the *Calling in again* of the *Jews:* And the *Receiving them in again*, what will it be (ſaith the Apoſtle) But *Life from the dead*, Rom. 11. 15. Let theſe Truths be but better ſearched into, by thoſe who are able, and more exactly weighed and compared with the Scriptures, in their Myſtery, and according to their Divine Senſe, and ſee, whether there is not more *Probability* in This, then in any Opinion, as yet commonly declared or received for the purpoſe aforeſaid.

Howbeit we ſpeak wiſdom Only *among them that are Perfect, yet not the Wiſdom of this world, nor of the Princes of this world, which comes to nought: But we ſpeak the wiſdom of God in a* MYSTERY, *even the hidden Wiſdom, which God hath ordained before the World unto our Glory, which none of the Princes of this world knew*, 1 Cor. 2.

It is written, *Eye hath not ſeen, nor Ear heard, neither hath entred into the Heart of man, the things which God hath prepared for thoſe that love him, having revealed them unto us by his ſpirit. And if in this Life Only we had Hope in Chriſt, we were of all men moſt miſerable*, 1 Cor. 15. 19. Tis

Truth, *We are Fools for Christ's sake, but ye are Wise: we are weak, but ye are Strong; and ye are Honourable, but we are Despised,* 1 Cor. 4. 10. But *Let no man deceive himself; if any man among you seemeth to be Wise in this world* (or to himself) *let him become a Fool, that he may be made wise,* 1 Cor. 1. 18. *For the Preaching of the CROSS is to them that perish Foolishness; but unto us which are saved, it is the Power of God, and the Wisdom of God,* Verse 18. *But the Foolishness of God is wiser then men, and the Weakness of God is stronger then men,* Verse 25. *He that is spiritual judgeth all things, yet he himself is judged of no man,* Verse 15.

The Spirit searcheth all things, yea, the deep things of God, 1 Cor. 2. 10.

And the Anointing which you have received of him, abideth in you, and ye need not that any man teach you; but as the same Anointing teacheth you all things, and is Truth and is no Lye, and even as it hath taught you, ye shall abide in him, 1 John 2. 27.

If any man hath a Ear to hear, let him hear, Verse 10.

Now unto him who is able to keep you from falling, and to present you Faultless before the Presence of his Glory with Exceeding Joy, Jude 24. *and to do exceeding abundantly for*

for you, above all that we can ask or think, according to the mighty Power which worketh in you: Unto him be Glory and Majesty, Dominion and Power In the Church by Jesus Christ, Throughout all Ages World without End, Epst. 3. 20.

The Grace of our Lord Jesus Christ, the Love of God, and the Communion of the Holy Spirit be with you all. Amen.

Rapha Harford.

An Approbation.

THe Publisher of this Book is desirous, that it might pass with some *Testimonial* into the world; but it needs not *Testimony* from man; for I find it *Impress* with such a *Divine Image*, and bearing such *Clear Lineaments of Heaven-born* Truths, as testifie it to be of God: and therefore *Strongly* bespeaks us to receive it, as into our *Houses*, so chiefly into our *Hearts*.

I dare assure thee, *Reader*, if thou hast re-

ceived a *Spiritual* Reliſh, thou ſhalt taſte *Much Sweetneſs* in it; and if thou canſt *Rejoyce* to be *Laid low*, and *made Nothing*, that God may be *Exalted* and made *All in All*, then ſhalt thou find here, that which will *Help thy Joy*: and let me intreat thee, That as thou readeſt the *Book*, to read alſo *Thine own Heart*; and by this thou mayſt come to find thine Heart in the Book, and the *Book* in thine *Heart*, and will make thee fall upon thy Face with that Ideot and worſhip God, and Report, *God is in this Word of a truth*, 1 Cor. 14. 25.

Some are *Caſting off* the Letter of the Scripture, others *Reſting* in it; ſome are *Deſpiſing* Ordinances, others *Overvaluing* them. I find the Author *Walking warily* betwixt both, giving *Due Honour* to the *Letter* and the *Form*, while he is *Exalting the Power* and the *Spirit* incomparably *Above* both: And thou ſhalt find him *laying The Ax of Truth*, and the *Edge* of his Spirit cloſs to that *Curſed Root* of Self-Approbation in man, which is daily bringing forth ſuch bitter Fruits in his Heart, in his Life, and in the World; and yet remains Unſeen and Untouched in the Hearts of many that would be thought to be arrived at the Brink of Perfection, while they ſcarce underſtand,

derſtand, wherein the great Imperfection of the natural man doth lie.

Some Expeſſions in thy reading may ſeem *Harſh* or *Obſcure* to thee, as they did to me; but read it over, and over with pray er, ſtrongly deſirous to be taught of God, and in reading, be not weary, but blow and take Breath, and at it again: and thou comparing one place with another, wilt clearly ſee what the Author means, and ſhalt find his whole Diſcourſe to have a Sacred Tendeucy, to lay man Low; and ſo to put him into a Rich Capacity of coming into the Neareſt Fellowſhip with God: So that while ſome ſeek to build up themſelves upon the Deceitful Foundation of Corrupted Nature, and ſtruggle (though in vain) in the Light and Power of it, to advance towards Perfection; He is planting his *ſpiritual* Artillery againſt it, to throw it into the Duſt; ſo that *Man* may come to be ſurely rooted and bottomed upon the Righteouſneſs, Power and Wiſdom of Jeſus Chriſt, which is the only Foundation that God hath laid, and the Goſpel revealed.

And in ſome things thou muſt give him a *Latitude* to his Judgment, as thou deſireſt to *Thine own* in other: If thou findeſt ſome Truths delivered and Inforced with *Reiterated*

rated Expreſſions, conſider they were delivered for the moſt part in ſeveral Congregations; ſo that in ſome particulars, the ſame things may be Re-inforced, but yet with more Luſtre to make Truth more Clear: Thou haſt them as they were *preached* and *preſſed* in Sermons, to the *Capacity* and *Conſcience* of his *Auditors*, and taken from his Mouth by a *Notary*; yet afterward Owned and Approved by himſelf, he deſiring to peruſe them, they lying with him three or four Moneths, and compared with his own Notes: Read, Conſider and Try, *And hold faſt that which is Good.*

Tho. Brooks.

March 26. 1653.

M. Barker.

Imprimatur, *Joſeph Caril.*
Decemb. 6. 1652.

TESTI

TESTIMONIES

Freely given

By Mr. *John Webster*, and by Mr. *John Cardel*, in their publike Preaching at *Alhallows Lombard-street*, *LONDON*.

By Mr. JOHN WEBSTER.

AND therefore I cannot but take notice, and I much wonder at; that precious Book lately printed, which it may be, *Many of you* have not taken notice of, being Sermons preached by Dr. *Everard*, called *Gospel-Treasures opened*; wherein he among other Divine things expresseth this Point in several of his Sermons, most *Divinely* and *Elegantly*; and I could not but recommend it to you, having my self found so much *Sweetness* in it: and I wonder much at the *Sweetness* and *Heavenliness* of his spirit: for to me it is *As clear* a piece as any I know extant: setting forth (as to this particular) the *Infinite* and Deep Condescension of the Son of God, being God *Equal with his Father*, for him to stoop *Lower* and *Beneath* the unexpressible *Misery* of man, to bring him up again. He there shewing, that herein lay the *Great* and *Unconceivable*

sufferings of Christ, far beyond his *External* sufferings of *Whipping, Reviling, Spitting upon, Crowning with Thorns*, or his *Crucifying* upon the Cross, and the like: all being far *Below* and not worth the naming the same day with these sufferings. And shewing also how these things are to be also in every Christian. And that this Liberty purchased by Christ, is not to enlarge the flesh, or to purchase Liberty for it: but, tis for the inward man, and the spirit. And how he once having such a principle of life, he cannot give way to sin, but sin is his Bondage? and how the Power of Christ in him slayes all Fleshly actings, in the love of them; And that all things of man shall be slain and crucified in him by the death of the Son of God, And that these are the things which shall be burnt up for ever and ever with Unquenchable fire. And although many self-wise *Professors* in the world are *Offended* at the Book and stick not to *Asperse* and *Belye* it with their *Common* slanders of *Error* and *Hetrodoxal* Opinions and the like: yet we know the *World* can do no other, but will belye *The Truth*, as it alwayes hath done: and the more Divine any Truth is, the more they oppose it; why? Because the *Light* thereof *Condemns* their Darkness, Sin and Ignorance, and their Practises: And they are not able to *Stand* in, or *Bear* the Light thereof: for either they must *Condemn* the Truth to *Justifie* themselves, or else *Condemn themselves* by the *Truth*, which they *Can never do*, till they are *Overcome* and *Captivated* by the *Truth*,

BY

By Mr. JOHN CARDELL.

AND therefore I cannot but *Recommend* to you those *Precious* Sermons preached by Dr. *Everard*, which *I* know many of you have both in your Houses and Hearts; whose Name is very *Sweet* and *Precious* to so many that knew him in the flesh (in his *Latter dayes*) for those *Savoury* and *Experimental* Truths wrought in you, by the Power of Christ, which he was an *Instrument* to bear so clear *Witness* unto; and I, *for my Part*, if I had the *Most Precious Balm*, or the most *Odoriferous ODOUR* in the whole Earth, *I* could freely *Pour it forth* upon the *NAME* and *Memory* of that Man, as upon any *English* man I ever *Read* or *Heard*, or ever were *Acquainted* with; But *I Have* it not, and *He Needs* it not; for he is far *Above* all things of that *Nature*, or the most *Precious thing* the whole Earth can afford; For *He Resteth* with Christ: But that which makes me now remember him, is that *Mystical* and *Divine* Exposition he gives of those 2 or 3 verses in the 15 *Joshua* 15, 16, 17. being very *Suitable* to the *MYSTERY* we are now Unfolding; *I* will read you the *Words*, and then I will give you the *Interpretation in his own words*; for I cannot give you a better: And although the *Men of the Letter*, or the *Masters* of the *Letter*, will not, cannot endure an Interpretation but

but what the *Bare Letter* bears, but presently they cry out, *ERROR* and *HERESIE*, according to their wonted manner, in vilifying that which they do not apprehend; but we leave them to themselves. I pray give ear, the words are these; The Holy Spirit speaking concerning *Caleb*; *And he went up to the Inhabitants of DEBIR, and the Name of DEBIR before was Kiriathsepher. And Caleb said, He that smiteth Kiriathsepher and taketh it, to him will I give ACHSAH my Daughter to wife: And Othniel the son of Kenaz the Brother of Caleb took it, and he gave him Achsah his Daughter to Wife.* Saith he, *Kiriathsipher* signifieth *The City of the Book*, or *The City of the Letter.* And *Debir* signifieth *THE WORD*: and *Caleb*, *A good Heart*: *OTHNIEL*, The Lord's *Opportunity*; and *Achsah*, *The Rending of the Vail*: So that the Dr. reads the verses in English thus, *And A good Heart, said He that smiteth the City of the Book, or the City of the Letter* He only *shall marry Achsah, and have the Rending of the vail*, And *Othniel The Lords fit Opportunity*, he onely *smites this City of the Letter*, and takes it and to him alone are the Scriptures made DEBIR, *the word*; from whence he draws most *Heavenly* and *Divine* Conclusions, &c. But I refer you for your better Satisfaction to the Book it self, And return to our business in hand.

UPON

Upon ſight of his Picture.

A *Picture though with moſt* Exactneſs *made,*
Is nothing but the Shadow *of a* Shade;
For even our living Bodies, though they ſeem
To Others *More, or More in* Our *Eſteem:*
Are but the Sadows *of that* Real Being,
Which doth extend Beyond *the* Fleſhly-ſeeing,
And cannot be Diſcerned, *till we riſe*
Immortal Objects, *for immortal* Eyes:
Our Everlaſting Subſtance *lies* Unſeen
Behind the Foldings *of a* Carnal-ſcreen,
Which is but Vapours *thickned into* Blood,
By due Concoction *of our daily Food,*
And ſtill Supplied *out of* Other *Creatures,*
To keep us Living, *by their* Waſted *Natures:*
Renewing *and* Decaying *Every Day,*
Until that Vail *muſt be* Remov'd *away:*
For this Lov'd *Fleſh, wherewith yet* Cloth'd *we go*
Is not The ſame *we had* Few *Years ago;*
But rather Something, *which is* Taken *in,*
To ſerve Inſtead *of what hath* Waſted *been,*
In Wounds, *in* Sickneſſes, *in* Colds, *in* Heats,
In all Excreſcions, *and in* Fumes *and* Sweats:
Nay thou mayſt Firmly *make it out;*
In leſs then Two *Years, thou art* New *through-out;*
For as by Nutriment *the new* Fleſh *grows,*
The old that vaniſheth: who will make mowes;
So that, if Twenty *Years are* Come *about,*
Thou haſt Ten *Bodies had at leaſt, no doubt.*
This Affirmation, *it may to thee ſeem* New,
But the more thou Proveſt *it, 'tis more* True.

Nor

Nor shall thus present Flesh *long* Stay *with us,*
And we may well Be pleased *it should be.* Thus
For as I View *those* Towns *and* Fields *that be*
In Landskip, *drawn, even so methinks* I see
A Glimpse far off, through Faith's Prospective-glass,
Of that which after Death *will come to pass;*
And likewise, Gained *have such* Means *of seeing,*
Some things, *which were, before my* life *had Be-*
So likewise things, kept secret *from* Most men, [ing,
Which, after Life shall be discoverd then,
That in my Soul I *should be* Discontent,
If this my Body *were more* Permanent;
Since We *and all God's* Other *Creatures* Here,
Are but the Pictures *of what shall* Appear:
Yet whilest they are, I Thankfully *would make*
That Use *of them, for their* Creator's *sake,*
To which He *made them, and* Preserve *the Table*
Still Fair *and* Full, *as much as* I *were able,*
By finishing [*in my* Allotted *Place*)
Those Works *for which* He fits me *by his grace.*
And if a Wren, *a* Wren's *just Height shall Soar*
No Eagle for an Eagle can do More:
If therefore of my Labours, *or of* Me,
Ought shall Remain, *when I* Remov'd *must be,*
Let it be That, *wherein it may be* Viewd,
My Master's Image, *was* In me *Renewd,*
And so declare a Dutiful *Intent,*
To do the Work I came for, *Ere I went;*
That I to Others *may some* Pattern *be,*
Of doing Well, *as other* Men *to me*
Have been, whilest I had Life, *and let my* Dayes
Be Summed *up, to my Redeemer's* Praise.
So this be gain'd, I Regard *it* Not,
Though All *that I am else, be* Quite *forgot.*

W. G.

In remembrance of the Author, and upon view of his Effigies and Sermons,

HIS ICON Curiously engrav'd sets forth
His outward Feature, not his inward worth;
His body was his Souls dark Vail and Skreen,
So that his Excellent Substance lies Unseen:
The Hearing-ear, and seeing-eye are blessings Rare;
He furnish'd was with both, for twas his care
To preach and practise true Self-denial,
Whereof these labours, give sufficient trial.
In's latter dayes, while here he had abode,
His life was Joyn'd and hid with Christ in God
How others might this spiritual method know,
His life and doctrine in this book D. show.

True godliness is a MISTERY long Conceal'd,
But truly in these Sermons' tis Reveal'd:
What good thou findest, let not man be prais'd,
But to the Lord, Let all your hearts be Rais'd

L. D.

The Titles, Contents, and Texts of both Parts of this Book.

Christ the true Salt of the Earth.

ONe Sermon Preached at *Islington* Publick meeting Place, on *Mark* 9 50. *Have Salt in your selves.*

The Star in the East, leading to the true Messiah.

The Mystery of Christ crucified.

The Spiritual Crucifying the true Messiah.

In two Sermons at a private Meeting at *Kensington* near *London*, on 1 *Cor*, 2. 2. *But I determined to know nothing among you, save Jesus Christ and him crucified.*

Of Suffering and Reigning with Christ.

In eight Sermons at *Kensington* Public Meeting place, on *Rom.* 8. 17. *If so be that we suffer with him, that we may also be Glorified together.*

The dead and killing letter, the spirit and life.

Shadows vanishing, some Rayes of Glory appearing.

Peace

Preached in four Sermons at a private Meeting at *Kensington*, on *Josh* 16. 15, 16. (but here cast into two Sermons, and therefore very large) *And Caleb said he that smiteth Kiriath-sepher, and taketh it, to him will I give Achsah my Daughter to wife &c.*

The second Part.

Militia Cœlestis, *or the Heavenly Host.*

In two Sermons on *Psal.* 68. 17. At *Giles Cripplegate*, *London*. *The Chariots of God are twenty thousand thousands of Angels; the Lord is among them, as in Sinai, in the holy Place.*

where Christ feedeth, and where his Flock Resteth.

In two Sermons on *Cant.* 1. 7. at *Highgate* Publick meeting-place. *Tell me (O thou whom my Soul loveth) where thou feedest, where thou makest thy Flocks to rest at Noone for why, &c.*

Of Eating Hidden Manna.

The substance of a Sermon preached a Lecture in the *Old-Jury*, *London*, on *Rev.* 2, 17. *To him that overcometh will I give to eat of the Hidden Manna.*

Covetousness Anatomized, or the Generallity of Covetousness.

The substance of several Sermons preached at *Putney* near *London*, on *Jer.* 6. 13. *From the least of them even unto the greatest, every one is given to Covetousness, and from the Prophet, even to the Priest, every one dealeth falsly.*

The Plus Ultra *of the Creatures.*

A brief Exposition on *Psal.* 148. spoken privately in *Old Street, London.*

Milk for Babes, Meat for Strong men.

The substance of several Sermons at *Kensington* Publick Meeting place, on *Luke* 2. 40. *And the Child grew and waxed strong in Spirit, filled with Wisdom, and the Grace of God was upon him.*

The Mystery, or the Life and Marrow of the Scriptures.

An Exposition in two Sermons on *Exod.* 3. the 6. first verses, at a private Meeting at *Kensington*; *Moses kept the Flock of Jethro his Father in law, Priest of Midian, and he led the Flock to the Backside of the desart: And the Angel of the Lord appeared unto him in a Flame of Fire, out of the midst of a &c.*

True and Divine Exorcism, or the Devil conjured by Jesus Christ.

The substance of several Sermons, preached at *Kensington* publick meeting place, on *Mark* 1. 25, 26. *And Jesus rebuked him, saying, hold thy peace, and come out of him: and when the unclean spirit had torn him, and cryed with a loud voice, he came out of him.*

All Power given to Jesus Christ in Heaven and Earth.

In one Sermon preached at a private meeting in *Old street, London*, on *Mat.* 28. 18. *All Power is given to me in Heaven and in Earth.*

Whereunto is added, some Collections by Dr. *Everard* out of some divine Authors, as being things suitable to his preaching, and giving further light each to other, viz. To him who is in the light.

1. Dionysius *the* Areopagite *his Mystical Divinity.*

2. *Certain grave and notable sayings in Latine and English*

3. *The sayings of a certain Divine of great Note and Name.*

4. *A lovely Glass or Example of our Lord Jesus Christ his life, taken out of* Tauleri *his Works.*

5. *Another short Instruction out of the same Author.*

6. *A short Dialogue between a learned Divine and a Beggar.*

The Wonderful Trees of *Eden*:

7. *The Tree of* KNOWLEDGE *of* GOOD *and* EVIL.

And

8. *The Tree of* LIFE *in the Midst of the* PARADISE *of* GOD.

9. *How the Tree of Knowledge is the Seed and Spirit of the Serpent in man,*

Note, These three last are placed in the midst of this Book, the other above at the end thereof.

TO

TO THE READER of *Dr. Everard's* SERMONS.

Christian Reader,

As there were many causes of *Delay* in publishing these *Sermons*, so there are also in bringing them to light now: The time when they were preached was in the dayes of the last Bishops, who endeavoured the strangling of many Truths in the Birth as *Pharaoh* the Children of *Israel*, lest they should *Increase* and *Multiply*, to discover and suppress their Deeds of Darkness; to that end *High-Commissionating* many Precious and Bright-shining Lights, whereof this Author was in the number, laying (as their manner was) many foul things to their Charge, *Which they never knew*, (as *David* said of himself, by his Enemies) thereby making a great Noise to amaze the People, in meddling with such men, and to colour their wicked Designs (for the suppression of *Light* and *Men of Light*) as if they were guilty of foul Doctrine, or foul Life, or both; and though they could prove nothing against them, yet keeping them in their Courts, if possible to *Awe* and *Vex* them, if they could not *Suppress* them.

The Author hereof being ſpotleſs in either Eſpecially ſince God in a ſpecial and extraordinary manner appeared to him, in him, in his latter dayes; for he confeſſed, with the Apoſtle *Paul*, Eph. 4. 17, 18. that in the dayes of his former ignorance and vanity, he walked *as other Gentiles*, and as men *Living without God in the world, in the vanity of his mind, having his underſtanding darkned, being alienated from the life of God becauſe of the blindneſs of his heart*; which no doubt our merciful and Ready-pardoning God had forgiven, though men could not, or would not forget, which he regarded not much, God ſpeaking Peace and Pardon to his ſoul.

But afterward he deſired nothing more then to bring in others, to ſee what he ſaw, and to enjoy what he enjoyed, and to clear truth to them in either reſpect; he oftentimes averring, as to others, ſo to the Publiſher hereof, that his trouble was not for *Self-ſufferings*, but that truth ſhould be any way obſtructed or defamed through him.

And he having once obtained of their Court to refer the accuſations in either kind but eſpecially for Doctrine, and for Conventicles (as they called them) kept by him: to reaſon out his judgement, and what he had delivered with four Biſhops, members thereof, or any three of them; in this he rejoyced ſo, as in nothing more; ſo he expreſt (and we judge, and not without good ground) he taking abundance of Pains, Travel and expence to obtain this meeting; and ſeveral times procured two, but never could

could get three of them together to confer with, and willingly to give an account of whatever had been delivered by him: which that he might vindicate Truth as much hungred and thirsted for; what the cause may be of such backwardness in them, we leave to others to Judge of.

But it may be if they would have met, they might have learned that which they never knew: For as truth is strongest, so God had wonderfully Come into him, and declared himself by him, in his late years, and made him (as it were) a *Sampson*, against the *Numerous* Philistims, and a *David* against the *Huge* and mighty *Goliahs* of those times: for even then, in his dayes, some of his Acquaintance and followers, who indeed were very knowing men, and pretended High things, as indeed they were, but abused by them to great *licentiousness*, making even those precious truths, an occasion to the flesh. insomuch that he was constrained to threaten prosecution of them to punishment, for their vile words and actions. if they so persisted, after so often *Admonitions* & he farbade their following or hearing of him, except they came with affection to truth, and with desire to be Built up in the most holy faith: yet as he was a man of presence and Princely behaviour and deportment, and fit to Accompany such: so he was also Familiar Even with the meaneſt, and if Willing to be taught, he was as willing to instruct and teach them; and they were (upon this account) more welcome to him then Lords or Princes, Imitating the humble carriage of his

Lord

Lord and master; he not thinking it any disparagement to accompany with the worst and lowest of men, so he might do them good; for he knew) he was not sent to call the Righteous, but the *Sinners*: nor to heal the whole, but the sick: Nor the *Justiciaries*, and those, who though they may be large in confession of Sin yet really see but little in themselves, and less to repent of.

Insomuch that those who were about him either in sickness or health, would often say, they got more good instruction from him in discourse, then by many Sermons of other mens, he being still forward, if they were Backward, to take occasions to communicate some divine Truth; so that he won their attention to hearken to him, as Christ did *Maries*, who *Chose that better part*, which should never be taken from her: And when they were Backward to enquire of him, he would move them to ask him questions, if they had any doubts or questions to propound then; for (saith he) when I am Gone, many will miss me; therefore I desire you would make use of me, and get what you can by me while I am here, and the more you so do, the more welcome; But Christ, I know, will be a Teacher to those that are his. He was also a man of a Choise, couragious and discerning spirit, endowed with Skill and Depth of Learning, Judgment and Experience to manage what God had (though but of late) revealed to him, as he often would say Affirming, he was now ashamed of his former knowledge expressions and preachings, even

even since he Commenced D.. in Divinity: Although he was known to be a very great Scholar, and as good a Philosopher, few or none exceeding him: yet when he came to know himself, and his own heart; and also to know Jesus Christ, and the Scriptures, more then *Grammatically*, *Literally* or *Academically*, viz. *Experimentally*; he then Counted all those things (even all his *Acquired Parts* and Humane Abilities) *Loss and Dung, for the Excellency of the Knowledge of Jesus Christ, and him crucified*, not only Externally, but Particularly, Buried and Risen again in himself; and for that Blessed Sight, to see how the Scriptures were daily fulfilling in himself and others; they *Concerning*, as much *All times, all men*, and *All Ages*, as those of whom they were the History, wherein lies (as in these Sermons he sheweth) the chief Excellency, Fatness and Marrow of the Scriptures, and without which, *The Word* is of so little use to us, that to us it is as if it were not *The Word of God*; which the Apostle saith, *Heb.* 4. *Is quick and powerful, and mighty in Operation, sharper then a two-edged Sword, and piercing between even the Joynts and Marrow*: as he also largely in several parts of this Book sheweth; and this was the *Alone* Knowledge, whereby he was crucified *To the World, and to him.*

And thereby, his Depth in *Learning* and *Philosophy* being *Sanctified*, they so much the more confirmed and centred his spirit, they brought him to his Haven, Home and Rest, even into that ever Blessed Union, and Communion with God, which before was but *Skin-deep* Learning

and

and Philosophy (as he termed it) And the Couragiousness of his Spirit was such, when he was but a Bare, *Literal University*-Preacher (as he afterward still called himself) that he was the only *Noted* man that Opposed, Preached against, *And held it out to the utmost*, against the late King's matching with the *Infanta* of *Spain*, when others durst but *Whisper their Consciences and Thoughts*: He chose Texts on purpose to shew the *Unlawfulness*, and the *Great Sin* of matching with Idolaters, being often committed to prison for it, when he was Preacher at *Martins* in the Fields; and then by the next Sabbath day one Lord or other would *Beg* his Liberty of the King, and presently, no sooner out, but he would go on and mannage the same thing *More Fully*, Notwithstanding all the Power of the Bishops, being committed *Again* and *Again*; being as I heard him say, Six or Seven times in Prison, insomuch they coming so oft to *King James about him*, he began to take more notice of him, asking, *What is this* Dr. Everout *you come so oft about?* his Name henceforth on my Soul (saith he) *shall be Dr.* Never-out, *and not Dr.* Ever-out.

Then began the Bishops for this, to be his deadly Adversaries, fetching him up into their *High-Commission*, and never left prosecuting him, until they had took from him his *Benefice*, being *Four Hundred Pounds a year*: And immediately after he heard his Sentence, in the open Court before them all, he kneeled down, praising God, and saying these words with *David*, *The Earth is the Lord's, and the Fulness thereof: therefore I will not fear*: And with *Steven*, *Lord*

lay

lay not this sin to their Charge: And *John* 3. 33 there in the words of Christ's Prayer for his Enemies, *Father, Father forgive them; for they know not what they do*: And at no time was he heard to utter any impatient words against them. At his second convening thither, spoken of before, *Canterbury* threatned him *He would bring him to a Morsel of Bread*, and all because he could not have his Will on him, to make him stoop and bow to him: And where is the man that hath adventured (for all their forward and great Professions) so far as he hath done, in discharge of *Duty* and *Conscience*? because he thought he was bound thereto by Command from God, and yet for all this (as he said of himself) This he did by a meer Power of *Self*, from natural Abilities, and from the Power of *The Old man*, or *Strong man*, suggesting and working in him, and carrying it out with much Boldness, Magnanimity and true Zeal (as to man's Judgment) Oh what great things may men do this way, Externally, and have no Principle of Grace, or true Fear of God! yea, not only to the loss *of Means* & *Liberty*, but to the Loss of their *Heads* and *Lives*, and meerly out of *Vain-glory*, or some *Self-interest*: and herein truly is little or no Difference at all, between them and *Sufferers as Evil-doers*.

And in reading these Sermons we shall find those things made good; and we are sure the Experienced Christian will not *Censure us, though we thus judge*: but herein judge, even as the Author, and as we have found in our own Knowledge Experience; for he that hath a true

true ſight of his own Heart, by a Reflection of the Bright-ſhining Face of Jeſus Chriſt upon his Soul, will ſet to his ſeal that man's Heart is the moſt cunning and deceitfullest *Jugler* in the World, and ſeal to the Scripture, *Jer.* 17. *The Heart of man is deceitful above all things, who can know it?* and that None but *I the Lord can ſearch the Heart, and can try the Reins.*

Concerning the diſcerning Spirit of this preſent Author, if we ſhall relate but one Paſſage, ſpoken confidently by him after God had opened his Eyes) thou mayſt ſuppoſe there was an Extraordinary diſcerning ſpirit in him (as it were) to *Propheſie*: My Friends (ſaith he) Remember and Mark well my words, You now ſee the Biſhops high, great and ſwelling, graſping all the Power both of Church and State into their hands; but if ever you live to ſee *A ſetled Parliament* in *England*, Explaining his Meaning thus. I mean a Parliament having Power in themſelves, ſo that the King may not (as hitherto he hath) *At his pleaſure* Break them off, which will be ere long you ſhall ſee the *Utter down-fal of Biſhops*: This being ſpoken near two years before ever it came, when there was no ſign of any ſuch thing; Oh Sir! replied his Friend (then preſent) how can ſuch a thing be? They have now gotten ſo much Power & are ſo *Rooted* by Law, that ſuch a thing will ſhake the *Very Roots and Foundations* of the Nation; perhaps they may have their *Wings clipt*, and their Power *Weakned*, and their great Lordlineſs taken away; but they themſelves to be *Quite* taken away, ſeems to be impoſſible: Well (ſaith he

ye

yet for all that, take special notice, what I say, and we *Both may live to see it*; for I foresee by the *working* of things and *observations* of providences, That *the very Race & Function* of Bishops will be Utterly overthrown.

Not long after, he was himself fetched up again by them into their High commission and kept there depending, till the preparations hereun to began to work, *viz. The Rising of the Scots, &c* so that he would then say, *The work was begun*; and *I do observe* (saith he) *By their countenances*, their hearts do fail; for I see very lead in their eyes; but there his cause was depending even till he Fell sick, and he lived to see *Strafford* and *Canterbury* put under *the black Rod* and then *He was gathered to his Fathers*.

Besides this, take knowledge of one thing more; when by some religious Lords, and men of worth and ability *William Laud*, the Arch-Bishop, was much solicited to give way for Dr. *Everard* to preach to clear himself, as to others, so chiefly to the *Ministers of England*, which was offered to be done by a latin Sermon, once a week in *London*; wherein he would have unfolded his whole judgement and what God had taught him wherein he was never sparing, especially when he met with Auditors, who were not too wise to learn as (he would say) usually you have Litteral knowing men are; they esteeming it a very great Disparagement to be ignorant of any thing, when indeed they are (for all their pretended great knowledge) *Really Ignorant of all saving Truth, as it is in Jesus*.

These great men also promised (if this request might

might be granted) they would have undertaken to pay a 1001. a year, to *Whatsoever Use* he would appoint: but it could not be obtained, whereby was prevented (we suppose) as useful a piece of work, as this age Ever afforded, or is like as yet. Take one passage or two more; He giving his attendance several Terms at the High Commission expecting *Articles* against him, which were long preparing; and He growing impatient under such Extreme delayes, waited an opportunity, and before the *Court*, addressed his Speech to the Archbishop, saying to this purpose, My Lord, I am forced to complain, I suffering so much as I do, yea more then is Fitting for any Subject to bear; I have given attendance from *Court* to *Court*, and from *Term* to *Term*, above this half year, expecting *Articles* against me: If you have any, or can make any, let me see them, and let me not be kept waiting here for Nothing; and if you have Nothing against me, let me be discharged: or else if you will not, let me save my attendance until they be ready, and upon the least notice from your meanest Officer, I will be ready to Appear. And I conceive this is but a reasonable motion; for this unnecessary charge and attendance is burthensom to me: To which Motion Replied the Archbishop; Dr. *Everard*, you need not be so hasty; Do you suppose We make you wait for Nothing; your *Articles* are almost Ready, and Ile warrant you, you shall have Enough of them: then Replied the Doctor, Enough of them my Lord, What mean you? How do you know I

shal

ſhall have enough of them? Do you know *John Everard* better then *John Everard* knows himſelf? *Enough of them*, my Lord! do you cenſure me before ye hear my Cauſe? I had thought you had ſate here to do Juſtice, and is it Juſtice to *Prejudge* me? My Lord, my Lord, whatever *Tales* or *Informations* you may have againſt me, do you know how I may clear my ſelf? I wonder at your Cenſure; and being ſomewhat moved, ſaid again, ſhall I have *Enough of them*, my Lord? I tell you, I have ſeveral things that will bear me out, that is well ſaid the Biſhop, what are they? I'le tell you one or two of them; the firſt is my *Innocency* and another is my *Poverty*. *My Innocency*, in that *I* know well what I have either ſaid or done, I know what *I* have *Taught*, and by the Help of God, *I* ſhall be able to make it Good; however you may *Miſunderſtand* me; for *I* have well adviſed and conſidered, what *I* have *Delivered* publickly, before *I* durſt deliver it as my Maſters Errand and Embaſſy. Secondly, For my *Poverty*, *I* know Poverty is *Armour of Proof* againſt the *Fiery Darts* of this Court. Truly I want that which is the *Support and Sinews of your Court* [Money] for *I* muſt be my own *Advocate*, my own *Doctor*, my own *Proctor*, my own Spokeſman; all you *Gentlemen* (looking towards the Doctors and Proctors) I have *No Money* for you: but ſome Expence I muſt be at coming by water and the like; but for other *Diſburſements*, I can part with none, do what ye will with me, and *I* know you care not for ſuch Cuſtomers: Well Doctor, Well, *Replied* the Biſhop, do you know where you are? *I* do,

and have well considered before *I* spake: Have you? well *Messenger*, take him aside, we have other Business; *Pray withdraw:* He there waiting till the Court was rising, the Messenger urging him to go away with him; he said, what to do? Sir, you are committed; you are mistaken replied the Doctor, *I* will first speak to the Bishop: My Lord said he, the Messenger would have me to *Prison*, is it your pleasure I should be committed? Yea Doctor, replied the Bishop, you are committed: for what my Lord said the Doctor? For your bold Carriage, & for affronting the Court in your Language, Most grosly and not to be born, said the Bishop: So the Court being rising the *Messenger* jogging him to come away, he said, but do you hear my Lord, are you in good Earnest? must *I* go to prison indeed? *I* think you are but in Jest: Well Doctor, replied the Bishop. you were *Too* saucy, but we will pass it by for this time, expecting better Carriage from you hereafter.

And coming another day in the Morning to the Bishops House, privately to speak with him many waiting in the Hall before he was read he made known his Desire to speak with the Bishop, to the *Secretary*; but it seemed the Bishop had no mind to speak with him, and there he waited; several Companies being called in and dispatched, he thought himself slighted; and spake again to the Secretary to move the Bishop of him: at last he told him; he told him twice, and he thought the Bishop *Would not speak with him*: for he seemed *displeased* with him for naming him: thereup

the Doctor ſtill waiting, and ſeeing all the Companies diſpatched away, and the laſt man called in, went in after him without order: the Biſhop *Staring* him in the Face, ſaid, How now Dr. *Everard*, what do you mean by this? who ſent for you? No my Lord, replied the Doctor, I might (I ſee) have waited long enough, before *I* ſhould be ſent for: but it is my Duty to wait upon you without ſending for: And then further urged his Expectation of his *Articles*, and his trouble in *Attending*, and plainly told him, he lookt for no favour at his hands; let him have but *Juſtice* (which he had little hope of, he had ſo little already) and he deſired no more, and withal, told the Biſhop of his *ſlighting* him, and that if he would boaſt of his ſtanding in his *Degrees*, he was not behind him: But if he would have *flattered* and *complyed* as ſome did, he might have been a Biſhop as well as he, and ſaid that he knew well enough; whereat the Biſhop ſtormed, and flung away in a rage. But to go on.

But, ſuch was his Experience of truth and Errour, and alſo in diſtinguiſhing *the ſpirit and the life from the dead and killing letter*, having alwayes had the ſame *Searching ſpirit* as in other things, ſo in Divinity chiefly; ſo that he had run through moſt mens judgements that differ, to diſcover and divide between Truth and Errour: and had it ſo pleaſed God he had lived till now, he would have been of ſingular uſe, as a means and inſtrument in the hand of the Lord, to have drawn aſide the curtain from before the glory of the Holy of holies, and to

remove, the dark Vail ſtill upon the heart, and the ſcales of ignorance from the eyes for therein was his affection, his excellency, and the delight of his heart above all things, he giving Large Teſtimony to the truth of the Letter, and yet making it but the Letter, the eby giving the Lye to any who did or ſhall ignorantly charge him with *Familiſm*, but *Firmly eſtabliſhing* that, he then laboured, to draw men Higher, that they might not Reſt in that, as he Clearly ſaw moſt men did, and ſo do ſtill: So alſo he would have had a *Marvellous Faculty* in reconciling Differences between honeſt and well-meaning Chriſtians. and would have clearly told them. what they *Both meant*, and how they might agree and reconcile. Whereas ſince through Miſunderſtanding, they have quarrelled extreamly, though but about ſhadows; For *the moſt part*, but meaning well, but through miſmanaging, have abuſed and reproached each other moſt unchriſtianly, and have made the Difference More and Wider then it was or is: So that a man may ask, as the Apoſtle doth in another Caſe, 1 *Cor.* 6 5 *Is there not a wiſe man among you? but Brother goeth to Law, and contendeth with Brother*: Nay, what *Cenſurings* and *Bitter Reproaches* have they ſearched for and invented to reproach each other, even beſore *The Ungodly*, to make one another Odious to all men? witneſs thoſe *Gangrenaes* of Miſchief by Mr. *Edwards* and others, who intended and promiſed ſuch Fruit every Moneth: a most wicked, bold and preſumptuous Alluſion to the *Tree of Life in the midſt of the Paradiſe of God*

ſy

ſpoken of *Rev* 22. But it is far better that the Lord hath curbed and prevented ſuch Intentions.

Theſe Sermons we had much *Ado* to keep out of the Biſhops Fingers, the *Purſevant* upon ſearch for *Any thing of his* miſſed them very narrowly: But God preſerveth & bringeth to Light in his due time, *All things* (deſigned for uſe, *According to his own Purpoſe*: & theſe had been communicated ſooner, but but we waited for a fit time, we conceiving time now Ripe, and more fit to propagate ſuch *Spiritual and more high raiſed* Truths, then of late have been declared: Profeſſors of Religion formerly living more in Externals; having not ſo deep a ſight of ſuch things as theſe, and of the *Greatneſs of Heart-ſins*, and of thoſe Defilements within, and of thoſe *Secret Wickedneſſes in high places*, which the Author ſetting himſelf againſt, endeavoured to diſcover, labouring with all his Might, to unbottom *Unſound* & *Literal Profeſſors* from their falſe Foundations, whom he obſerved and diſcovered to build the *Main Streſs* of their Religion upon Forms, Externals, and Generals, and very few of them ſeldom ever came to ſee the Diſorder of the inward Frame of their Spirits, and of the Defilements of the Inner man: yet he finding moſt men approving and commending (though but ſuch) yea moſt Miniſters and Teachers *Sowing Pillows* under the *Elbows*, even of ſuch Profeſſors, eſpecially if withal they lived inoffenſively to men in their Lives, and withal retaining and expreſſing a Reverent Eſteem of them, they thought them *Goodly Con-*

verts, and they passed for Eminent Christians: *For those that put not into their Mouthes, they prepare War against them.*

Therefore seldom or never of late did our Author go their way, or *Tread their Paths*, but purposely avoided them: which Paths (he saw) le[a]men to be *At Best* but Novices in Christian[i]ty, and to be fed alwayes with Milk, being not able to digest or receive *Strong Meat*, their stomachs being weak, would soon run at it: To which state also they might come, and yet be Nothing at all: Therefore his Labour and Endeavour was, to lay the Foundation and to root them sure and stedfast, and then to build them up in Christ, and to cause them to grow up, and come on to Perfection, which they cannot but do, if truely founded upon the true Corner stone Jesus Christ; He laboured also, as he found Christians able, to fit them for *Strong meat*, as the Apostle saith, *Heb.* 6 1, 2. *Leaving the Principles of the Doctrine of Christ, let us go on unto Perfection, not laying again the Foundation of Repentance, Faith, Baptism, and Laying on of Hands, of the Resurrection, and of the Eternal Judgment* But as the Angel commanded John *To come up hither*, and to look for those *Plerophorias*, those Fat and Full things of the Gospel, That we may come to be *In the Spirit on the Lords day*, as *John* was: Which things are held forth to all those that *Hunger and Thirst* for them, and who cannot be satisfied without them, and to *None else*.

Besides all this, the importunity and solicitations of many Scholers, and other Christi[a]n

Fr[i]

From time to time Called Earneſtly for this work to come abroad who having experience of theſe practical things in themſelves (though they want much of the Doctors *Schollerſhip* and parts) yet deemed them well worthy the Publiſhing and have now prevailed to communicate them Publiquely; aſſuring our ſelves that thoſe who have the things themſelves in them, will not be Captious, to ſpy out Faults, But Receive in good part what is well intended.

Moreover, another main reaſon of deferring them no longer, is the abuſe of many truths more broken forth of late then formerly: many *of thoſe Diamonds of truth*, being therein, Cleared and Poliſhed, which have been ſo much Abuſed and Abaſed; either by thoſe *Filthy Dreamers*, who have (as to men) wholely *Miſtaken*, *Corrupted* and *Defiled* many Glorious Truths, and by their falſe and deviliſh Concluſions, have not only given occaſion but a Juſtification *To defile the fleſh*, falſly pretending that Truth allows it; though Truth (in it ſelf) cannot be *Corrupted* or *Defiled*: Or elſe by thoſe *Blind Seers* of our times, who yet calling themſelves Prophets, but are not, do as *Iſaiah* ſaith, *Iſa.* 5. 20. *Call Truth* Error, *and Error Truth*; *call* Darkneſs *Light*, *and Light* Darkneſs; *Evil Good*, *and Good Evil*; &c. Here alſo thou ſhalt find many of thoſe *Diamonds* and precious Truths taken up from under their Feet, having been by them ſo trodden in the Dirt (as to men I ſay ſtill, they not knowing the worth of them) by their Vilifyings, and by their *Foul Names* of

Error, *Hereſie*, *Anabaptiſm*, *Familiſm*, *&c.* becauſe they knew not a true & Right *Diamond*, or if ſome, yet not all; and them they knew not, they preſently viliſie as Cheriing and Counterfeit; indeed few can know them from ſuch, or from Dirt, they have ſo daubed and trampled them *In the Mire*: yet here thou ſhalt find them made *Orient*, *Sparkling* and *Refulgent*, as fit to be numbred among thoſe Foundation *Precious ſtones*, whereof the *New Jeruſalem* is built, *Rev.* 20. and thoſe *Blind Seers* portraitured to the Life, and their *Seemingly-holy* Diſguiſes *Pulled off*.

And yet in all this that we have ſaid *Commendatory* of the Author, Chriſtian-Friends, do not think that we have gone about to praiſe, or *Lift up* [Man] or that we would have you faſten your Eyes on any Creature whatever: No, no, God forbid: Far, far be any ſuch thing from our Thoughts; for *What is man, or wherein is he to be accounted of?* Neither was it the Authors Practiſe at all to *Liſt up* [Man] neither do we here preſent him as a *Perfect man*: But with *Eliah*, as the Apoſtle ſaith of him, *James* 5. 17. *He was a man ſubject to like Paſſions as we are*: and with *Lot*, *Abraham*, *David Paul* and *Peter*, he had his Infirmities: But he could ſay alſo with *Paul*, *In me, that is, in my fleſh, dwelleth no good thing, but I delight in the Law of of God after the Inward man*: now *if I do that I would not, it is no more I that do it, but Sin that dwelleth in me*: Neither did he aſcribe any Good, either Graces or Gifts to himſelf, but all to God: he would not ſet that *Crown* upon his Own Head, or upon the Head of any Creature, but with *Paul* confeſſed,

felled, *Gal.* 2. 20. *I am crucified with Christ; nevertheless I live, yet not* I, *but Christ liveth in me*: And when God had *Rapt up his Spirit* in Preaching, even as it were to behold himself in the third *Heaven*: yet he had that *Prick in the flesh* which would cause him often to say, even in publique; Beloved, if at any time you find any good by me, or see any truth more then you did before, by my Preaching or find your souls *Raised from death to life*: or the Cripple from his mothers womb Healed and cured within you; or if you see any grace, any gift in me as *Peter* to the Jews. *Ye men of Israel, why look ye on us so earnestly, as though by our own power or holiness we had made this man walk*: if you see in me or in your selves any good, know, that is none of mine nor none of yours I dare not claim it, neither can any creature claim it: But if you see in me or your selves any sin, any evil that is most properly mine and yours; and yet it is not I that do it, *but sin that dwelleth in me*, but know all good is Gods; whatever it be that comes under the Notion of Good, under what Name soever, it is Gods, and his onely. So that we have onely hereby laboured to set and fix your eye on him, from whom all excellencies flow, to see and behold the excellencies and vertues (not of man) But *Of him who calleth from darkness to light, from the power of* Satan *to God*, and that you should wonder and be amazed, that the *Almighty* should stoop so low, as to work in men and by men and to communicate of his own nature, and put forth his *Mighty workings in* and through such poor *No-*

things

thing as men are: And in this respect let no man fear to speak to the utmost Freely & fully of the Vertues, Excellencies and workings of the Lord in the hearts of any of his people; for in them he displayes his glories, they are his Sanctuaryes. his Temple, in them he rests, as *in his holy hill of Sion* where *Every one speaks of his glory*; and although these motions and mighty miracles be wrought in man, yet they are not of man, or by man: therefore let men (or who ever shall have occasion to speak either of the Dead, or of the living) but keep to this rule and fix their eye on him to whom all glory and praise is due, and then let them set forth freely and fully whatever Vertues, or whatever is praise-worthy in any of the sons of men. *Thus far made the sons of God*; then they need Never fear to be charged with flattery or hope of rewards from men,

Let not (so far as lies in man) The Graces of God and his most *Glorious Workings in* His Saints dye; no. not when they dye: yet this is far from praising or Over-praising, the Dead, or the living, as the mistake hath been: though man may, and must return to his mother the Earth, and to his principle of dust, yet let the Lord alone be Exalted; and in this sense spare not to speak out freely the Vertues and endowments of God *in any man*; although *For the best of man* or *men*, we must say of them, with *Daniel* and other Saints? *To us belongeth nothing but shame and confusion of face for ever; but to the Lord honour and glory, Mercy and forgivness for ever and ever*, Let no man Aporopriate to him-

self f

ſelf, or put upon others any good; For all good *is from God*, and whatever is Evil is *Man's*: although Naturally and generally mens practiſes are quite otherwiſe, appropriating *All Good* to themſelves, and nothing of *Evil*, whereby the poor Blind Creature [*Man*] *Deludeth* his poor ſoul, while he lives, or when he comes to dye; if the Lord do but ſpeak to him, as he did to *Job* then he finds quite contrary, that all *Evil* is his, and no *Good* at all; and then he is amazed at himſelf and confounded.

And although it is heartily wiſhed (if it had ſo pleaſed God) that the Author had lived to ſee theſe Sermons in print, and ſome other *Pieces* as he intended, but prevented by Death: Yet (as the Proverb is) *Seeing we cannot do as we would, let us do as we may:* tis pity theſe things ſhould dye, and be altogether obſcured: there may be in them ſuch an *Open Door* to ſome men, whom the Lord hath this way enlightned, and ſuch *Hints* herein given, as may lead them to higher then theſe: yet thus much we aſſure you, that theſe very *Manuſcripts* were in the Author's hands a conſiderable time, and were peruſed over by himſelf, *With Affection to them*, who gave this Approbation of them, *There is nothing in them but I own as mine*; he ſaying withal, That writing of Sermons was a very great Advantage: not only giving men account of what was delivered *Many Years* after, when both the matter, the ſubject and expreſions were forgoten; but alſo (ſaid he) tis a kind of *Immortalizing* mens labours (and the workings of God upon their ſpirits) to *Generations* to come:

come: though they themselves Dye and are forgotten, yet their works may live and remain: And if *Writing* be so, much more *Printing*, which makes them so Common, Publick and Cheap, so that so many *Thousands* do enjoy them; and many *Thousands* more might and would, were there not a common Fault (especially of late) in those whose Trade it is that should *Disperse*, *Sell*, or *Communicate* them and *Do not*, or *Will not*, either, because of their particular Dislikes; or every one affecting, and will not prefer any thing, but what suits to their Apprehensions: Or else being tainted with Envy at others acceptation and prosperity; whereby abundance of precious Books dye in *Obscurity*: either lying by the *Walls and rot*, or turned to *Waste Paper*; being a Just Judgment of God upon Persons and Traders, *Tainted with Envy*, or affecting *Singularity*, the Fruits whereof this Generation hath deeply tasted *The Bitterness of*, and those that succeed are like to do *Much More*, except we repent and resolve *Amendment*, Beginning again to love and receive each other in the Truth, and bearing with what our selves at present see not; for you have found, that *With what Measure ye mete, it shall be measured to you again*: but let us now learn that safe and sure Rule, so much in these dayes neglected, *As ye would that men should do unto you, even so do ye unto them; for this is the Law and the Prophets.*

Tis true, we know one main cause is fulness and Over-abundance, whereby many stomachs are cloyed; and indeed *our full stomachs* have loathed

loathed and turned against *Abundance of precious Hony-combs*: but though this be one reason yet the two former may lead the Van, as being chief Ring-leaders of this mischief.

But to conclude, for this Authors Sermons thou must accept of these or none; for here is all can be hoped for, or expected, we rather choosing to present thee with all at once, then divided, in regard this authors manner of teaching was not in an ordinary way, whereby some things asserted may seem harsh or dark to some that so one part thereof may express and give light to another, he insisting more fully in some Sermons then other; therefore judge not at all, untill thou hast read the work through, & pondered well with waiting on God by prayer; for here are things worthy to be seriously weighed and waited for till God reveal. I assure thee upon the former Impression it hath been a *Welcome Book* to abundance of very *Knowing* and *Experimental* Christians, and hath through God settled the Minds of as many, who were *Wavering* in so many Diversities of Opinions as now are: and do from their Souls bless God that ever they met with it; for certainly here is the *Beaten Path* leading to Heaven, which Christ himself and his Followers ever went; but truly it is *The Narrow way and Strait Gate. and few there be that find it.*

So we commit thee and them to him, who is not tyed to *Man's Teachings*, but is able to teach *Without him* and *Them* (and it is only he that teacheth by Means) according to his *Most gracious*

ous Promiſe in the New Covenant, I will be their God, and they ſhall be my Sons and Daughters; and they ſhall not teach every man his Brother ſaying, know the Lord; for they ſhall all know me from the leaſt to the greateſt.

Farewel.

Yours, deſiring if by any means he might ſerve you in the Goſpel, and help you on to Perfection.

R. H.

TO

To all Thoſe

Bleſſed and Precious Souls

Whereſoever

Scattered Throughout the World,

Yet, United in one Spirit;

Which Rejoyce in the Revelation

Of the Myſtery of Chriſt.

Being alſo reconciled unto God

In One Body, by the Croſs;

He having ſlain the Enmity thereby,

And do, or may Comprehend this

LANGUAGE.

To THEM

Is the Word of this Salvation Sent,

In all Humility

Greeting,

A Light to lighten the Gentiles,

AND

The Glory of the People of Iſrael.

To make known among the Gentiles

The Manifold Wiſdom of God,

AND

The Unſearchable *Riches of Chriſt.*

R E

V

So me

The

H

In one

M

saying of

Luk. 14. 3

He that h

hear the

ged at th

that Wo

THE RENDING OF THE VAIL, OR Some Rayes of GLORY from The *HOLY* of *HOLIES*

MARK 9. 50.

Have Salt in your ſelves.

In one Sermon preached at *Iſlington*, at the Publick Meeting-Place.

MY beloved, Now you are here gathered together in this place, I beſeech you hearken diligently to what ſhall be now ſpoken.

I will uſe no other Preface, then a word or two from that ſaying of our Saviour in the *parallel* place to this, *Luk.* 14.35. from which he makes this concluſion *He that hath eares to hear, let him hear*: let him now hear the word of him, by whom he ſhall be judged at that great day: let him now hearken to that *Word*, which ſhall certainly one day, either Luk 14.35

Sooner or *Later*, riſe up in *Judgment* againſt him: Nay, let him hearken to the word of *Him*; who
Luk. 2. 11. ſpake *as Never man ſpake*; for *His Words* are like the *Wine* he made at *Cana*, No wine like that wine, nor *No Words* like *His* Words: For the beſt Words that ever Man ſpake, had ſomewhat of *Self* and *Carnal Ends* in them, but in *His* words there is no *Tincture of Corruption*, no concourſe
Luk 4. 22. of any Weakneſs, or any taſte at all of the *Creatures* Defilements, no *Allayes* of humane weakneſſes, but they are all Words of *Grace* and *Peace*, the Words of *Spirit* and *Life*, *of Fulneſs* of *Wiſdom*, and far from any *Impertinency*, inſomuch that *All* that heard *Him*, wondred at the *Gracious and Heavenly Words, that proceeded from his Lips*, who *In All* his Words never *ſought himſelf*, nor his *Own* Glory (as men do) but only
Joh. 7. 18. *the Glory of him that ſent him.*

Nay, hearken I pray you to *His* Word that could have ſpoken *Far, far beyond* all that ever he hath ſpoken had he but had *Auditors* fit to have heard and underſtood him: I beſeech you therefore Silence *Your Selves* a while, I mean your *Own* Wit and Reaſon, and your own *Blind*
Rom. 8. 2. Underſtandings; *And let there be Silence in Heaven for half an Hour*, that you may *Learn* to know what it is *to have Salt* in your ſelves, that *You* may have Salt *In You*, that you be not *Spewed out of God's Mouth as Unſavoury*, and Loathſome to his *Stomach*: It were far better you had
Rev. 3. 19. never heard, then that *Theſe Words* ſhould prove *Unprofitable* to you.

But as you are here now gathered, and this your *So Great* Zeal to hear, *In ſuch Throng*

ing and Flocking together this Day, what shall we do, or to whom should we *Adress* our selves, that your Zeal (I hope real Zeal) and *Our Meeting together* may not be in vain? for as the woman of *Samaria* said to our Saviour; *John* 4. 11. *The Well is deep and thou hast nothing to draw with*, So may we too truly say of this Text of Scripture; for truly, The Well is very Deep, and we have nothing to draw with; man's *Reason* nor his *Understanding* cannot reach Truth; *Ad quem ibimus?* Then, *Whether shall we go?* saith *Peter*, *John* 6. 60. and he answers it there himself, Truly O Lord, *Tu habes verba vitæ æternæ*, *Thou hast the Words of Eternal Life*; Therefore let us *Pray* with the Disciples, *Mat.* 13. 36. *O Lord declare Thou to us this Parable*, and beg of him, that he would be pleased to overshadow our Meeting, and I humbly *Pray* and *Beseech* That God *Who opened the Mouth of* Balaams *dumb Ass*, That he would be pleased *To open my Lips*, and then *My Mouth shall shew forth his Praise*, for the instruction of those that are *His Servants* here: And I Pray God You may *Rouse Up* your Attention, Maugre *Fulness*, *Drousiness*, *Wandering Thoughts*, *Custom in sleeping* and the like; and if he will be pleased to favour our Meeting, we may then say with the Disciples, *Luke* 5. 5. *Master, Though we have toyled all Night, and have taken nothing, Nevertheless at thy Command we will let down the Net*, and then we shall find we shall inclose such abundance of *Fish*, I mean such *Abundance* of Truth, even as much as the Nets of your Understandings can hold, it may be till some of your Nets burst again.

Joh. 4. 11.

Joh. 6. 60.

Mat. 13. 36.

The things that I intend (through Gods Assistance) to Open to you and Answer, are these three Questions: But *O Lord, In lumine tuo lumen*, psal. 36. 9 *In thy Light we shall see Light*, and by no other Light, Then,

Let us see
1. What *Salt is*?
2. What it is *To have Salt*?
3. What it is *to have it in our selves*?

1. What *Salt is*? Christ saith in the verse before my Text, *That every one shall be salted with Fire, and every Sacrifice shall be salted with Salt.* We must first find what *Fire* is, and then we shall know what *salt* is. This fire without all doubt is Christ himself, and that very properly, as you may see he is so called, *Isa.* 10. 17. *The Light of* Isa. 10. 17. *Israel shall be for a fire, and his holy one for a flame and it shall burn and devour his Thorns in one day.*

And he is Fire in three regards:

In regard of
- Burning.
- Heat.
- Light.

First, The Nature of *Fire* is to *Burn*: Fire cannot *Burn it self*; take notice of that, fire cannot *Burn* fire, but *All things else* it will burn and consume: So doth Christ, He is that fire that *Burns Up* all our works, *All* whatsoever is of man's building, *And whatsoever is not of him self and his own work IN US*, All else he consumes and annihilates. *The Light of* Israel *shall be for a* Isa. 10. 17 *fire, and his holy one for a flame it shall burn and devour his Thorns and his Briers in one day.* Know this, the more *Sin*, the more *Fire*, the greater

Burning,
more *Mat*
In easuring
the *Wrath*
Who may
stand when
and like F
and let n
ing is for
of the old
have a *Ne*
thy self, H
not only
hath it bu
and darli
feet, and
sumed thy
Nay, hath
OLD Eart
ven and a
let me ask
to the fire
hath, yet
Death, but
This Sickn
as the Lor
eth, so H
And as *He*
Alive agai
Second
Christ, afte
Our action
into us A
Spirit to c

Burning, the more *Sin* the more *Fewel*, the more *Matter* for this *fire*; the more *Sin* the more *Treasuring up of Wrath* against that day, when the *Wrath of God shall be revealed by fire*, Mal. 3. 2. *Who may abide the day of his Coming and who shall stand when he appeareth? for he is like Refiners fire, and like Fullers Soap.* Then Christ is this Fire; and let me tell you, This *Burning* and *Consumeing* is for your *Good*; it is, that out of the *Ashes of the old man*, which must be burnt up, you may have a *New Life*, a *New Resurrection*. Examine thy self, Hath This Fire burnt up all *Thy* works. not only *Gross* and External *Wickednesses*, but hath it burnt all thy *Secret* Sins, all thy beloved and darling Lusts; hath it *Cut off thy Hands and feet*, and *pulled out thy Right Eye*? Hath it *Consumed thy Young Men*, as the Prophet speaks? Nay, hath it *Burnt up the OLD Heavens and the OLD Earth*, that so ye may enjoy a *New Heaven and a New Earth*, 2 Pet. 3. 7. Nay further, let me ask thee; Hath it thrown *All thy Gods into the fire*? Hath it burnt up *All* thy Idols? If it hath, yet I tell ye, *This Burning* is not unto *Death*, but unto *Life*, as Christ said of *Lazarus*, *This Sickness is not unto Death*; but be sure, That as the Lord Jesus Christ burneth up & destroyeth, so He remakes and raiseth up again; And as *He woundeth*, so he *Healeth* and maketh *Alive* again: *I wound and I heal, saith the Lord.*

Mal. 3. 2.

Mat. 5. 29, 30.

2 Pet. 3. 7.

Joh. 11. 4.

Secondly, the work of Fire is, *To Heat*; so Christ, after he hath destroyed and *Burnt Up* all Our actions, as they are ours, Then he Breaths into us A gentle *Warmth* and Heat of his *Own* Spirit to cherish and revive us again, that so we

may no longer *Live our own Lives*, or live to our selves, but to live the Life of Christ, to revive the Life of Grace *In Us*

Thirdly, the Nature of Fire is, *To give Light*: When *That Day once dawns* to us, that *Christ comes into the Soul*, we shall find he brings *Light* with him, and this is called, *Christ's Day*, and this is a *Christmas Day* indeed, a Day of rejoycing, yea, a Day to rejoyce in *all* Dayes of your Lives, yea, after you dye, even to Eternity. Our first Day is our own *Day*, and that is but *A Day of Darkness, a day of Gloominess and thick Clouds*, but indeed to flesh and blood the day of the Lord is *a Terrible day, Our flesh trembleth for fear of thee; for who shall abide the Day of thy coming, and who shall stand when thou appearest? for thou art like Refiners fire and like Fullers soap.* When Christ comes into the Soul, *He comes* Not only with Light to discover, but *like fire* to burn up *All that Building* that we have made to our selves, that which *We have raised* by our own Power, and then breaths warmly and gently by *His Spirit, His own Life*, until by *Degrees* he brings *Glorious Light* into the *Soul*; *He then turns us from Darkness to Light, from the Power of Satan unto God*; yea, such a Light of Grace and Glory as makes *The Light of the Moon as the Light of the Sun, and the Light of the Sun seven times brighter* as the Prophet *Isaiah* speaks, 30. 26. As our own Lives extinguish, so Christ's Life encreases just as the Prophet *Elisha* did when he raised the *Shunamit's* Child, 2 *Kings* 4. 34. *He lay upon the Child, and put his Mouth upon his Mouth, his Eyes upon his Eyes and his Hands upon*

Ephes. 1. 15. & Joel 2. 11.

Mal. 3. 2.

Acts 26. 18.

Isa. 30 26

2 Kings 4. 34.

Hands

Hands, &c. and stretched himself upon him until his flesh grew warm, so that he neesed seven times, and his Eyes opened; In the same manner shall we receive *Warmth* from Christ, and be raised to Life again, and be *made Partakers of his divine Nature*, even as a Graft in a Crab tree Stock changeth the whole Nature of the old Tree, both Sap, Leaves, Bark and Fruit, so doth Christ our Natures, he quite changeth them into his own.

And know, *All* this is done, *By one and the same Act in God*, although those Acts be *Divers* and *Distinct* in the Creature, yet that is *The same Act in God*, which comes to the *Obstinate* and *Perverse*, and *hardens* them to *Destruction*, which comes to the *Humble* and *Meek* and *Softens* them to *Grace* and *Life*; *The same Act in him Hardens and Softens*, as the *Sun* doth *Wax* and *Clay*; the same Heat in the Sun both *Hardens* and *Softens*.

That same God which was *Darkness* at the Bottom of *Mount Sinai*, was *Light* in the Top of the *Mount*; He is *the same God in himself, to All* but he works *diversly* in regard of the Creatures; he is the same God in a frozen & hard heart, as he is in a repenting & *Bleeding Soul*; but to the one he appears not, *But in Wrath and Vengeance*, ready to take *Revenge* on them for their Sins; but to the other he appears *In Mercy and Love, and Marrieth himself to them*, and as he communicates to them his sweet Loves, so their *Wills* and their *Loves* are swallowed up *in* his; and (let me tell you) these only are they that can say in Truth, *Not my Will, but thine be done*; but

Exod. 19 16.

Hos. 3. 19.

Mat. 26 9.

the other they cannot forsake themselves, their own Will, their own Ends, they cannot so much as say (Truly) the *Lord's Prayer*, though it may be they have said it over a thousand times; this is but by the way.

Heb. 12. 29. And thus you see in brief, what the Fire is; *Our God is a Consuming Fire*, Christ is the Fire. But now, what is the Salt? I know it is divers ways taken and expounded; Some take it to be wisdom and discretion in speech, and for proof they cite that place of the Apostle, *Let your* Col. 4. 6. *speech be alwayes gracious, seasoned with salt*; for so *Solomon* saith, *A wise man may hold up his* Prov. 16. 12 *Head before Princes*; and they give this Reason, Eccl. 8. 1. As Salt keeps things from stincking, so doth Wisdom so salt and season a man's Words that they may not be unsavoury to wise men, (that he is not laught to scorn. Others take it for Holiness and Sincerity in Life and Conversation, as our Saviour saith, *Ye are the Salt of the Earth*, Mat. 5. 13. that is (say they) when by their living well, speaking the Truth in their words, and dealing justly and uprightly with men, and expessing Holiness in all their Actions towards God, this seasons their Lives, and maketh them Savoury before God and men: so also they interpret that of our Saviour, *Mat.* 5. *Ye are the Salt of the Earth; but if the Salt have* Mat. 5. 13. *lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under the feet of men.* When men live not as they profess, they are unsavoury, and must tread and trample such mens Profession under their Feet, as dirty and loathsom; to make

she

shew of that which is not, is hateful to God and men, but Sincerity and Integrity, is savoury to both; and therefore, say they, He admonisheth them to strive for Soundness in Doctrine, Integrity of Life, and Constancy in Suffering; for these things honour their Profession, and this I say, seasons them with Salt, and makes them savoury to God and to men. Their Interpretation is good, I reject it not.

But to be short, and without any more Circumstances (that we may come to the mater intended) the Fire and the Salt are both one, & that is Christ himself, as I have told you: He is the Fire, so he is the Salt, as the Apostle saith, *Heb. 2. 11. Both he that sanctifieth, and they who are sanctified are all one*: So Jesus Christ he is the Fire that salteth, and the Salt wherewith it salteth, as is expressed in the verse before the Text. Heb. 2. 11.

Indeed I confess, the Apostles also were called Salt; *Mat 5. 13. Ye are the Salt of the Earth*, (saith Christ himself) not that they were the Salt themselves, or the Salt indeed, but they were those which uttered the Salt: They taught salt (as I may say) and were rather (as we may call them) *Salters*; those which sold and uttered the true salt (which is *CHRIST*) to the World: But I say of them, as the Apostle *Paul* saith, 1 *Cor.* 3. 4, 5. *While one saith, I am of* Paul, *and another, I am of* Apollo: *Who is* Paul? *or, who is* Apollo, *but Ministers by whom ye believed? Neither is he that planteth any thing, nor he that watereth, but God, &c.* And in another Place (saith he) *Was* Paul *crucified for you? Or were you baptized in the Name of* Paul? So say I, 1 Cor. 3. 4, 5. 1 Cor. 1. 13.

Were

Were the Apostles your *Saviours*? Were *They crucified* for you? Are they those that *suffered* for you, and redeemed you? Are they those that are the *Salt* in you, your *Life*, and your *Strength and your Support*? No, No, that cannot be; for themselves had need of *salting*; therefore they were not the *Salt*, but they were the Instruments or Ministers which Christ used *To convey* to us the *True Salt*, and in no other Regard were they called *The Salt of the Earth*.

And again, Christ saith (in the same sense) *Mat* 5. *Ye are the Light of the World*; and again S. *John* saith, and more properly, *Joh.* 1. 9. *He is the true Light which lighteth every man that comes into the World*; and himself saith, *John* 8 12. *I am the Light of the World*. He it was also that was *Typified* in all the *Oblations* and *Sacrifices* under the *Law*, by all the Relations, Histories, Representations, and throughout the old *Testament*; 'tis he that is *set forth* and *intended*, that he might be *made known* to the sons of men. He was the *True Paschal Lamb*, he was the *True Sacrifice*, He was that *fire* that must alwayes burn upon the Altar, *Levit.* 6. 13. He also was that *Salt* commanded; for the *Salt* was never to be wanting: And in the verse before my Text Christ himself cites that Place, *Every Sacrifice* (saith he) *shall be salted with Salt*; He was that salt, which must never be wanting; He season every Oblation, *Lev.* 2. 13. He is the salt of the *Everlasting Covenant*, *Unto thee and thy Seed for ever*: He was that salt, that *Elisha threw into the Waters, and healed them*; and *those many Waters are many People*, as it is expressed in the *Revela-*

Mat. 5. 14. Joh. 1. 9. Joh. 8. 12. Levit. 6. 13. Mat. 9. 49. Numb. 18. 19.

tion;

tion; in sum he is the *Substance* (as *Hermes Trismagistus* calls him) the MIND, that is, he is the *Meanin* g of the whole Scriptures.

As he is the Fire, by reason of Burning, and because of Heat and Light; so he is the salt that sweetens and savours every thing. As he is *The Light that enlightneth*, so he is the *Salt* that *salteth* every man: He it was that was wanting in that People which God upbraides, Ezek. 16. *That were cast forth to the World in their Blood and filthiness, and their Navel was not cut, and they were not salted at all* that is, they had not Christ that true salt applied to them; that should have made them savoury to God; *That which is Unsavoury, shall it be eaten without Salt?* saith Job 16 4. Ezek. 16. 4. Job 16. 4.

It is this *Salt* that must season the *Venison that must be savoury meat for old* Isaac; It is not your salt; no, nor Your VENISON, nor the daintiest meat you can provide; not the *best duties* you can perform will please him, except they be *salted & seasoned by his own Son*; let them be the very best actions that ever man performed, never so well purposed, never so good and excelling (both for the matter and manner of them, done with never so much Devotion, yea, Earnestness & Constancy) away with them without this *Salt*; It is only in his Son that *He is well pleased*: never think that all your Prayers, your Tears, your Alms, &c. please him, but only that, which is his son's own Action, and his own work in you; else they stink and are abominable in his Eyes; he will not, he cannot regard them, *The Sacrifices of the wicked are an Abomination to him.* Gen. 27. Mat. 3. 17. Prov. 15. 8.

The

The Devil made as true and as large a Confessi- of Christ as any man can do; look upon the Words, and not upon him that spake them, and you would think they were the words of a *Saint*, and yet were but the words of a Devil; Mat. 1.24 *O thou Jesus of Nazareth, Son of the most high God, I know thee who thou art, even the holy one of God* (indeed it is confessed they were extorted, and came from them against their wills) but Christ accepted it not, because this glorious Confession was without salt; it was not from a sweet feeling and experience of him in them, but from some self-ends: Therefore I have observed, that the Devil (where he is worshipped) to imitate God, he hath brought in (in all his sacrifices) the use of salt; nay so eminenly true is this, that as the Devils cry out and attest unto him, though against their wills; so by their practice we may note, that under salt was hidden that great Mystery, and indeed Secret of all Religion, That true Religion savours all things; therefore the Devil will have it in shew, the more to credit his worship and worshippers which you may see by their great care to use Salt thereby to imitate the worship of God, as *Josephus* noteth against *Appion*, and *Jerome* against *Vigilantius*, *Plinie*, *Plato* and others.

Christ spake altogether in Parables; for saith the Text *Without a Parable spake he nothing unto them*, Mat. 23 34. yet know, he always spake in such Parables, as were not absurd ones, but they had most fit Correspondency, and Resemblance to the things themselves, and those speeches of his which to us seem not congruous, Oh! had we

but Eyes to see, I will assure you (even every one of them) O! they would appear so fit, so apt, so comely, so pat, fit & pertinent, that they would be like *Apples of Gold with Pictures of silver*, so aptly and fitly are they spoken, as no man can speak like him; and as there is not a word nor a syllable in all this blessed Book of God, but is really true, so all the words therein they are spoken with infinite wisdom: There are wonders in all Christ's words, but our eyes are shut, that we cannot see the wonders of God's law; & let me tell you, as Christ spake much in Parables, so God doth much in *Allegories*; the Truth is hid under shadows and mysteries, couched and covered within the Letter, as the Woof is hid within the VVarp, the VVarp only is visible, but 'tis the VVoof that holds all together; so 'tis with the Letter and the Truth; for that is the substance and holds all. Prov. 15. 23.

But the chief Reasons (as I conceive) why Christ is compared to Salt, are these.

First There is a healing power in Salt: Little do you know the Virtue that is in salt to cure all manner of diseases; for Antidotes against Poysons, to *Heal* all manner of VVounds, &c. as some have written thereof at *Large*, I do not say salt rudely taken, as it is in our common use but salt duly prepared and made fit to every use, nothing more *Useful*, nothing more *Excellent*, in the Earth then salt *Reas.* 1.

In this regard then, salt having such an healing virtue for *All Wounds*, *Poisons*, *Diseases*) Christ he is more truly Salt to the soul, then salt is to the body; He is precious salt indeed, and

and duly prepared and fitted by a most wise Phisitian for all our diseases, so that there is no infirmity, or malignant disease in us, though never so desperate, but this salt will cure it, though you have gotten such wounds, so that you are as a man fallen from an high place upon a heap of stones, so that you are bruised all over, as *David* saith, Psal. 38. 54. *There is no soundness in my flesh* Psal. 38. 54. *because of thine Anger, O Lord, neither is there any rest in my bones, because of my sin; for mine Iniquities are gone over my head, as a heavy Burden, they are too heavy for me to bear: My Wounds stink & are corrupt, because of my Foolishness.* And the Prophet *Isaiah* saith of the *Jews*, *The whole Head is sick, and the whole Heart is faint; from the sole of the foot even unto the head there is no soundness in them but wounds, and bruises, and putrified sores;* And I am sure the Case is our own, as well as theirs, if you be covered all over with the Leprousie of sin, from the Crown of the Head to the sole of the Feet, so that no part, no Member, no Faculty is free, Jesus Christ his ever lasting Mercy, and his never failing Goodness, and his Almighty Power, they are never failing Medicines, that can fit and compound such ingredients, that shall answer the disease of every part: If there be an utter Enmity between God and you (in your Aprehension) so that you have no hope of ever coming into his Favour, and nothing you can do can prevail with him; set but Christ between God and you, and he will heal this Enmity. When he was here upon earth in the flesh, no disease could withstand him in the Hos. 13. 9. body, so I am sure none can in the soul, But if you

you have not him, there is no way but you must dye in your sins & yet *Your destruction is of your selves*. Because you believe not, & lay not hold on him who would save you from destruction; because you chuse Death & not Life; because Life is Death to you, & Death is your Life, think of that and it will give a stop to your presumptuous charging your Destruction upon God.

But alas, do not you once think, in your own names, or in your own strengths to turn your selves to God: No alas, this is the way to destroy your selves; for do you what you can, fast and pray, weep and lament, and confess your sins, &c. these do but destroy you the more, if he be not the bottom you stand upon, if he be not your rock you build upon, who is the *Rock of Ages*: But coming to God in his *Name*, and confessing from your souls, your own vileness, seeing really your own nothingness, and utterly disclaiming whatever flesh and blood can do, as towards salvation; then thou shalt find God gracious to thee, not only in accepting what thou dost on this ground, but also healing thy nature, and subduing thy Lusts; then shalt thou find this *good Samaritan* pouring in Oyl to heal thee and to bind up thy wounds, & then thy meanest duties in him, are better accepted then those that are without him, though they be the most *glorious and splendent* as to men; for then the case is altered with thee, because now thou bottomest upon him, and thy duties are salted and seasoned with himself.

Secondly, he is compared unto Salt, because as Salt preserves things from Putrefaction & Corruption *Reas.* 2.

ruption, ſo doth he preſerve our ſouls; for they would ſtink before God, if his merits were not applied to them; as *David* ſaith, *My Wounds ſtink and are corrupt*. VVe are in our ſelves with him as unclean, *As a ſwine that wallowth in the Mire, and as dogs that return to their vomit*; but of this we have ſpoken ſufficiently already, and therefore we paſs it by and come to the third reaſon.

Pſal. 38. 6.

2 Pet. 22.

Reaſ. *Thirdly*, Salt hath a Power and Virtue in it to preſerve it ſelf; if it be able to preſerve other things much more it ſelf. Salt is the moſt durable of all things; ſalt is the hardeſt thing to be corrupted; therefore ſaith *Abijah*, 2 Chron. 13. 5 *Ought you not to know that the Lord God of* Iſrael *gave the Kingdom over* Iſrael *to* David *for ever, even to him and to his ſons by a Covenant of ſalt*? that is, becauſe it cannot be altered, changed or corrupted. VVhy? Becauſe it was of all things *Moſt durable*; And ſaith the Lord, *I will make with you an Everlaſting Covenant of ſalt. A perpetual Covenant* is there called *A Covenant of ſalt*, becauſe *ſalt* is durable it ſelf, and makes every thing elſe *durable*; therefore the Lord compares his Covenant to *Salt*, becauſe it is, and ſhall be *durable*, *immutable*, *unchangeable*, the *Durable Covenant* is Chriſt: And beloved, I tell you it is his *Praiſe* and his *Goodneſs*, that in himſelfe he is not mutable, not alterable; & it much commends his Mercy to us, that he changes not; why? becauſe *Therefore ye ſons of* Jacob *are not conſumed*, Mal. 3. 6. and *James* 1. 17. *In him no variableneſs, nor ſhadow of change, or turning*; nay, he only is unchangeable; but look on

Chron. 2 5.

Numb. 18 19.

Mal. 3. 6. Jam. 1. 17.

the creatures, and ye may see them [changeable] If we grant they do not change (as you think, or can perceive) yet they are in a possibility of changing, nay, are alwayes changing, though you see it not.

But if we think him [changeable] his is our Ignorance our Childishness; when we think by our Prayers, or Fastings and Reformings that we can meet God (as your Phase is) turn him or change his mind, or to think, that one while he is angry, and another while he is pleased: Beloved, this be far from our God, he cannot change: You think weakly & childishly of him, that when you *feel* or *fear* a Judgment, or desire *any Blessing*, that you can meet him, and stay his hand, or you can *prevail* to turn his mind, or any way constrain him; no, no, far be such thoughts from us: The change is not in your God, but you may change and are changed; but the change is in your selves, and in your selves only: As when men are at sea, and cast Anchor on a Rock they draw and pull as though they would pull the Rock to them, but they pull themselves to the Rock: No Rock like unto our God, he cannot be moved, but confessing, repenting and humiliation we draw nearer, and work our selves (but by his Power) to this immoveable Rock. If we think when we repent he is pleased, and when we are obstinate he is angry, as if he were so changeable, that he is *angry* to day, and *pleased* to morrow, or *pleased* to day, and *angry* to morrow, *away, away*, who hath taugh you these things, as if *Alterations*, *Passions*, *Changes* or *Mutability* were or could be in him, in whom

can be no change, no, nor the least shaddow of change: There can be no such thing in God; for by such thoughts we make God no God, we hereby (as much as lieth in us) do make the ever blessed and unchangeable God an Idol; indeed the Creature is changed, and the Act of God upon the Creature may and doth change, as the *Psalmist* saith, *They all shall wax old as doth a Garment, as a Vesture shalt thou change them, and they shall be changed, but thou changest not, thy years are the same.* We err not knowing the *Scriptures*, nor the Power, nor the Immutableness of God, if we think that we can change and alter God; or that we can direct him what is best to be done (*Of whom there is no searching of his understanding*) as I fear too many of you do; yea, (I fear) even some that have been long Professors, nay those that have been *long Teachers* in the Church, and sit at the stern, and should guide the ship aright, yet ordinarily let it dash upon this Rock, they themselves teach so, and others believe so, and so the People with *Aaron*, both people and Priests have made themselves a *Golden Calf*, and then have *fallen down and worshipped it*: No, no, my Brethren, it is our Happiness, our security, that God changeth not, nor cannot change.

Psalm 102 26.

And so also God is said to come nearer to us, and to go further from us; but know, God cannot remove, God is as near us alwayes, as he can be; yea, he is nearer us then any thing we can call, Yea, he is nearer us then our selves; for he knows all our thoughts afar off; that is, even before we think them our selves.

Psal. 139 2

But

But Beloved, to me all these Reasons are but external common Reasons; but the only and true Reason, and that which I conceive is chiefly intended, is this.

That as *Salt* is (for so it is) the central existence of every thing; that is *Salt* is the *Substance, the Strength, Supporter, Knitter and Compacter* of every visible mixt body: So is Christ to every Creature, *Rev.* 3. 14. He is the Beginning of the Creation of God, and the Mighty Bearer, Supporter and Upholder, bearing up all things by his Mighty Word and Power, *Heb.* 1. 3. and *Col.* 1. 17. He was before all things and by him all things consist; and Heb. 3. 14 *For we are made Partakers of Christ, if we hold the Beginning of our Confidence stedfast unto the End.* Take this as a Maxime, *There is no one thing in the World, but Salt is the strength, the knitter, the supporter, the sustainer the compacter of it*; nay, if you knew all, *The very Sperme of Nature*, and the working spirit through the whole Creation that it can never rest, but is alwayes in Co-agitation and Operation; and there is nothing in the Earth that you can give me, but I can give you the *Salt* of it; as take a Leaf, wherein you may think there can be no salt, but there is in it salt and so in all other things; and indeed that is the Life of every thing, the Greenness nor the Form, nor any thing visible to the Eye is not the salt, and yet salt is in it, though you see it not; even so is Christ that salt of every thing; it is he who *Fills all things*. he who knits and upholds all things, is the Essence, Being, Knitter, Compacter, the Spirit and Life of all things, though

Rev. 3. 14

Col. 1. 17

though you see him not; nay, more then all this, He is the *Very Salt of the Salt*; for saith the A-
1 Cor. 5 1. postle *He is before all things*, even *the first-born of every Creature*, and he, *by whom all things consist*.

Behold, as the Apostle saith in another Case (concerning the Resurrection) *I tell you a Mystery*; you think Christ is in Heaven, and so indeed he is; for Heaven is where he is, and he is every-
1 Joh. 1. 1 where. But shall I tell you how you may come to handle him with your Hands, and see him with your Eyes? Thus, can you but take off all Accidents from every thing, and then that which remains is [Christ] *Their Angels always behold the Face of their Father which is in Heaven*: As if you take from me all Height and Depth, all Greatness and Littleness, all Weight & Measure, all Heat and Cold, & all kind of Matter and Form; for these are all Accidents; and then that which is left, is he which knits, supports & bears up all things, even Jesus Christ blessed for ever; even he that dwels in Heaven, in the bosome of his Father, is there in his Pavilion, and in his secret place, he is hid in the creature. *He clothes himself with Light* (saith the Psalmist) *as with a*
Psal. 8. 11. *garment*. [Light] is the next thing to God himself, the purest accident; for all that may be smelt, felt, tasted, seen, heard or understood, all these are Accidents; and therefore saith the Apostle, *The Fashion of this world passeth away*; for all the Fa-
1 Cor. 7. 31. shions of this world are but Accidents; for take away all kind of Fashion visible, and every thing that can be imagined under any Form whatsoever, and then you shall find Jesus Christ the Life and Subsistence of all things, *The Son of the Fa-*

ther

ther, *the first begotten of all Creatures, the Beginning and foundation of all the Works of God*; In short, The *IMANUEL, God with us*, or God in us; for so it is whether you understand it or no; if you see it not so, wait till it be so to you. Col. 1. 15 17

All accidents must pass away; *All the Fashion of this World*, and whatsoever must pass away, let it pass away; and that which perisheth, or is to perish, let it perish, and trouble not your selves at it; but still Christ remaineth: He changeth not, He is not subject to accidents, or any change, but He remains always the same, *He is Yesterday and to day, and the same forever*; Therefore lay not such fast hold on these transitory things, but lay hold on the Anchor of your souls, which is both sure and stedfast, and that entereth into that which is within the vail, *Heb.* 6. 19 All accidents pass away, Highness and Lowness pass away; Greatness and Littleness pass away; Youth and Age pass away; Weight and Lightness pass away, and all the Beauty and Glory of the Creature passeth away; but still Christ who is the Salt and the Substance, that still remains; for there was something of me before I was either High or Low Great or Little, Heavy or Light, Old or Young &c. and that was Christ, *The Beginning of all things*, the Life of things, the Marrow of all things 2 Cor. 4 31 Heb. 13. 8 Col 1. 18

Christ being thus, as we have shewed, you then see what ground Christ had to call himself the Salt of the Earth; for all these things being taken away, ye shall find him to be as the Salt of every thing; that is, Christ he is the Rev 3. 14

Strength, the Holder, the Knitter, the Composure and Compacture, the Upholder & Sustainer of all things; and *His Name is the Word of God*, Rev. 19. 13. He is the Word by *Whom all things were made; in him was Life, and the Life was the Light of Men*: *This Light shineth in* Col. 1. 15 *Darkness, but the Darkness comprehendeth it not*. All accidents are Darkness, and hide God from us, as the Prophet Isaiah speaks 45. 15. *Verily thou art a God that hidest thy self, O God of* Israel, *the Saviour*; He is hid in all Creatures by accidents, they are his Garments, his Clothing: Christ *He is the Image of the invisible God, the first-born of every Creature: for by him were all things created, that are in Heaven and that are in Earth, visible and invisible, whether they be Thrones or Dominions, or Principalities or Powers, all were created by him and for him, and he is the Beginning of all things, and by him all things consist* and have every Jot of their Subsistence in him.

Object. But it may be you will say to me, How can that be true of Christ? *Salt is good, but if* Mar. 9 ult. *Salt* (saith he) *hath lost its savour, wherewith shall it be salted? It is neither meet for the Land, nor for the Dunghil, but men cast it out, and it is trodden under the Feet of Men*; *He that hath Ears to hear let him hear.* What shall he be season'd withal? Can he be infatuated, or made unsavoury.

Answ. *Answ.* The decision of which doubt falls properly under the second general Question of the Text, and my second Question answers this, What it is to have Salt? And I say, as Christ

there sa
hear.
He (in
in himsel
less; or s
But as it
all gathe
more, son
none left:
himself, a
and Being
the Percep
himself is t
soul; yea,
and of the
Earth; and
in another.
know, to se
our selves,
is in us. C
where, and
lieves it no
If we sho
in himself, in
Creatures, s
ating; nor in
is that Unkn
as it is said in
Generation, h
canst tell? He
conceiveable;
faith *Zophar* t
of his manner
cording to his

there saith, *He that hath Ears to hear let him hear.*

He (in regard of himself) seasons all alike; he in himself doth not season some more, and some less; or some have him, and some have him not: But as it was in the gathering of *Manna*, they all gathered enough, though some gathered more, some less; they lacked not, nor had they none left: so Christ is in every one, in regard of himself, alike; that is, The Essential Presence and Being of Christ in every one alike, but not the Perception and Participation of him. He in himself is the Form of Forms, the soul of thy soul; yea, the soul of the whole world, yea, and of the whole Creation, both of Heaven and Earth; and he cannot be more in one place then in another. But here, *To have Salt* is, to see, to know, to feel, and believe, and to be assured in our selves, that we have this *Salt*, and that Christ is in us. Christ is (in regard of himself) every where, and in every one alike, but every one believes it not alike.

If we should attempt to speak of God as he is in himself, in his Essence, as abstracted from all Creatures, so he is Unknowable; neither creating; nor in possibility of being created; He is that Unknowable, Infinite *Abysse* of BEING, as it is said in *Prov.* 30. 4. *Who can declare his Generation, his Name, or his Son's Name, if thou canst tell?* He is Unknowable, Unnameable, Unconceiveable; *Canst thou by searching find out God?* saith *Zophar* to *Job*: We cannot at all conceive of his manner of being in the Creature, but according to his manner of working in the Crea-

ture, as *Jacob* when he awaked, then he saw *that God was in that Place*; then he cryes out, *Oh how terrible, how dreadful is this Place! This is none other, but the House of God.* God was there before as much as he was then. but *Jacob* was not aware of God, he saw him not.

I would tell ye, if you can but receive it, The whole Creation is God's House, God's Temple, but we see it not so; we see not God in all places, nor in all Creatures (as *Jacob* did then) till our Eyes be opened. God is alwayes in every Creature, *Rejoycing in the habitable Parts of the Earth, and his Delights are with the sons of men*, Prov. 8.31. And he cannot remove except he can remove from being *Infinite*; and he is there alike, in his Heaven & in his holy place, and he cannot be more in one then another; but till we be awakened, till our Eyes be opened, till the Scales of Ignorance and thick Darkness those thick accidents be removed, we cannot acknowledge it, but as soon as ever they are open then we see God was and is in us, and we were not aware; and we shall then cry out of every place, and of every Creature, *O how dreadful is this place!* I see now, *This is God's House*, and God's Temple, and I knew it not.

Psal. 46. 4 & 68 Exod. 21

Till then God had made (as *David* saith) *Darkness his secret place, and his Pavilion round about him were dark Waters, and thick Clouds of the skies*; but when he pleased to discover himself, Then it follows in the next verse, *At the Brightness that was before him, his thick Clouds passed, Hail-stones and Coals of fire*: Then the Lord was seen and heard; For *he thundred from*

Psal. 18 11

Heaven,

Heaven, and the Highest gave out his Voyce: They saw then that it was he alone that wrought in and through all the Creatures; That is was he alone that *gathered and scattered, and discovered the foundations of the World*; He it is that *Turneth the Nations of the World upside down*: It was at his Rebuke, *At the Blast of the Breath of his Nostrils that the Earth shook, and trembled, and Coals were kindled by it.* So also he saw that it was God, *Who sent from above out of Heaven, his holy Place, and took him out of his Troubles out of many Waters, and delivered him from his strong Enemy, and he brought him out into a large place*, and so goes on in that 18th Psalm.

When the Soul comes to be awaked, and to see God thus filling all in all, and himself to be the Life, Motion, and Agent in all things: Then the man falls down before God and is ashamed; and throws down all his own Pride and Arrogancy, all his high Conceit of his acting and his doing any thing; for he sees now, it was not he, but *God in him*, that did all: Now down falls *All Conceit of Power and Gifts of his own, with All strong Holds in him; All Principalities & Powers, & Spiritual Wickednesses in high places*, and he gives *All Glory to God*, who dwells so near him *In his Holy Hill of* Zion.

Then he no longer looks without himself; but now he hearkens to know what the Lord saith *In him*; his Eye and his Ear are now to Himwards; he will now no longer rule and guide himself, nor take his own Advice: But he sees now he hath gone astray from God, and desires now, that *God only* would guide him; for he

he finds that he is the Sureſt and the Neareſt Counſellour; his Eye is *Altogether* now upon God, ſo that he trembles in his Preſence: He ſees now we need not ſay, *Who ſhall aſcend up to Heaven to bring Chriſt thence, or who ſhall deſcend into the Grave to bring Chriſt from the dead? For behold the word is nigh thee, it is even in thy Mouth.* Rom 10 17. Chriſt is in thee, *In the Midſt of thee*, as the Prophets often, *Great is thy God in the midſt of thee, O* Iſrael. And again, *The Holy One of* Iſrael *in the midſt of thee.* And again, *John Baptiſt. There is one in the midſt of you whom ye know not; he ſhall baptize you with the Holy Ghoſt and with Fire.*

VVhen our Eyes are opened by Chriſt to come to ſee this, even thoſe Eyes which were *Blind from their Mothers Womb*; and when the Strings of our Toungues ſhall be looſed, then we ſhall fall down before his Preſence, and confeſs our own Vileneſs, our own Nothingneſs; and that we in our ſelves without him are (with *Abraham*) meer *Duſt and Aſhes*, and with *Iſaiah* poor *Drops*, and with *David* poor *Worms*. And this not out of Formality, Hypocriſie or Cuſtom, but Unfeignedly, Sincerely and Really, ſeeing our ſelves to be ſo, & no otherwiſe. But till this time we go on in our Pride and Arrogancy, we exalt our ſelves and go on to pleaſe our own VVills, and ſay, *Who ſhall bring us down? Our Tongues are our own, we will prevail; who is Lord over us?* VVe ſay, *Tuſh, God ſees not, he is above, can he ſee through the thick Clouds?* And ſo we go on in our own wayes, and follow our own wills and regard not God who is in us, and acts all our Acts, and *works all our works for us*; till then

Gen. 18. 27 Pſalm 22. 6

Pſalm 12. 4.

we exalt our ſelves, even into God's Throne, and dethrone him, as much as lies in us; for we ſay, *I will*, and *I am*, and *I can do this, and do that, Power is mine, and Revenge is mine*; many ſay ſo, and Multitudes more do ſo, they will be *Revenged* that they will, who ſhall controul them, and ſo appropriate and arrogate to themſelves the very Attributes of God, *Vengeance is mine ſaith the Lord*, and ſay theſe men, Vengeance is mine, and my hand ſhall take hold on Vengeance, and I will be revenged; but ſaith St. *James*, *Wo to them that ſay, To morrow we will go to ſuch a City and remain a year, and there buy and ſell and get gain.* and Iſa. 9. 9. *Wo to them that ſay in the pride and ſtoutneſs of their Hearts, the Bricks are fallen down, but We will build with hewn ſtones.* James 4 13

Beloved, conclude this, *All Power* is his: and *All Praiſe* is his, and if *All* be his, then what ha h any Creature to do to take to himſelf any thing at all? But, this great ſin of Arrogancy is that which runs through the whole world in great and ſmall; and who ſees it? Who checks himſelf for it, ſaying, *What have I done?* This is that which rules in the very Devils themſelves; nay, this is the Devil in us. For they think they have a Power and a Will, and ſo walk according to their own Wills, and ſee not that they act by the Power of God; for God is all Power, all Act, & no creature ſtirs or moves but by him, nay, but in him, he is their Act and their Being, though not of their Evil; for though God be the Orderer of Evil, yet he is not the Author: But men would hence lay

the

the Fault on God, and excuſe themſelves; and very ſtrange Concluſions men have made through Miſtake, that becauſe (as they ſay) there is in God an Active, Poſitive, Conſulted, and Deliberate Reprobation of certain men, before their ſins were committed, yea, before the Creation: And becauſe alſo it is ſaid, on the other hand, that we can do nothing without him (*For in him we live, move and have our Being*) Acts 17. 28 therefore they conclude, that the Evil of Action as well as the Action belongs to him, not underſtanding to diſtinguiſh between *Actio & culpa* between the Act, & the Evil of the Act: No, no, you are deceived; you conclude thus, becauſe you cannot comprehend his wayes, and ſo you would bound, limit and circumſcribe the Almighty, by your narrow Reaſon, & therefore it is that you make ſuch ſtrange Concluſions. But you muſt diſtinguiſh between the Act, and the Evil of the Act: All Act is God's, but he is free from the Evil of any Act. All Evil is thine, and all Good is God's, and there is nothing in God, but what is Good, and therefore, *O* Iſrael, *thy Perdition is of thy ſelf, but in me is thy Help*: But ſince man is departed from God Hoſ. 13. 9. by Rebellion, this ſecret he will not fully communicate to him, and aſſure your ſelves, he will not caſt Pearls before Swine; and he knows exactly how to diſtinguiſh between Friends and Enemies; for, *The Secret of the Lord is with thoſe that fear him*, Palm 25 14. and *To thoſe that periſh the Goſpel muſt be hid*: But let us be afraid to lay that on God, whereof we would excuſe our ſelves; or to come near the Brim o

Danger

Danger, by expreſſing our ſelves in dubious and mis-interpreted Terms, Phraſes or Expeſſi o.is, very misbecoming us poor VVorms, they being too bold and too different from the modeſt and ſober ule of the Ancient Doctors and Fathers: But this I cannot now enter upon; enough, enough at preſent of this Argument; we therefore return to our point in hand.

Till Chriſt be pleaſed to diſcover himſelf to be there, i.e. to be *In Us*, we are ſtark blind, until he ſay to our eyes, *Ephatha, Be ye opened*: elſe how do we walk & jet up and down in our Pride and Arrogancy both towards God and men, & begin to beat and oppreſs, and lord it over out Fellow-ſervants? VVhat an unſeemly thing is it, that ſuch *Worms* and *Nothings* (as men are) ſhould walk ſo bolt-upright in Inſolency and Arrrogancy, boaſting out themſelves to be ſomething when they are nothing! They will revenge themſelves and begin to ſmite their fellow-ſervants, and reproach even thoſe who deſire to do their Maſter's Buſineſs as well, yea and better then themſelves; affecting nothing ſo much as to rule and to be great. Is this the Carriage of thoſe who have their Eyes upon God, who (they know) ſees all their Pride, Inſolency and Arrogancy? Or rather, is it not clear, that this is the Carriage of Blind men, ignorant men, that ſay; *We ſee? and therefore their ſin remaineth. And the Lord of ſuch Servants will come in an hour when they look not for him; and will cut them aſſunder, and appoint their portion with Hypocrites; there ſhall be Weeping & Gnaſhing of Teeth*: The hainouſneſs of his ſin

Rom. 12

Mat. 24 49.
Joh. 9. 41
Mat. 24. 50

sin is seen in his Lord's wrath and punishment.

In *Isa.* 2. 18. See there how the Lord threatens to bring down this *Spirit*, that is so general in all the sons of men, verse 10. *Enter into the Rocks, and hide thee in the dust for fear of the Lord, and for the Glory of his Majesty: the lofty looks of man shall be humbled, and the Haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day: For the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low:* And so he goes on, *And upon all the Cedars of* Lebanon *that are lifted up, upon all the Oaks of* Bashan, *upon all the high Mountains, upon every Tower, and upon every fenced Wall: upon all the ships of* Tarshish, *and upon all their pleasant Pictures: And the Loftiness of man shall be bowed down, and Haughtiness of Men shall be made low, and the Lord alone shall be exalted in that day: And their Idols he shall utterly abolish, and they shall go into the Holes of the Caves of the Earth for Fear of the Lord, and for the Glory of his Majesty, when he ariseth to shake terribly the Earth; and a man shall cast his Idols of Silver and Gold to the Moles, and to the Bats, to go into the Rocks, and into the Tops of the ragged Rocks for the Fear of the Lord, and for the Glory of his Majesty, when he ariseth to shake terribly the Earth: Cease ye from man whose Breath is in his Nostrils; for wherein is he to be accounted of?* I have a little digrest, but it was for your good, therefore you may bear with me.

Let us now then hence-forward learn to beware of this God, that is so near us, and so mi-

In Us: And not to be like *Lot* in his drunkenness when his two Daughters came and lay with him, and yet *He knew not when they lay down, or when they arose*, Gen. 19. 35. But learn we to awake out of our spiritual Darkness and Drunkenness, and not to be so ignorant, so sottish, to let him be so near you, as to live in you, and to dwell with you: To be with you in your going out, and coming in: In your down-lying, and up-rising, and you never yet acquainted with him, *Who knows all your Thoughts afar off*, even before you think them your selves. Psal 139. saith the Apostle, KNOW YOU *that Jesus Christ is in you, except you be Reprobates?* Nay, though ye be Reprobates, yet he is In You: It is the case of Reprobates, of Devils not to know this: But the Meaning is, If ye be not in the Condition of Reprobates, then ye know and feel experimentally, in some measure and degree, *That Jesus Christ is in you of a Truth.* 2 Cor. 13. 15.

O Happy, yea, Thrice Happy is that Soul, who is thus aware of God, to see his workings and actings through all the Creatures; then will that soul cry out against himself: Instead of Arrogancy and applauding himself, he cries out of himself, of his own former and present Ignorance and Blindness; he will not say (with the *Pharisee*) *We see*; and they, what they ignorant of any thing! they would not have any one should have such a Thought of them: Alas poor souls! Their great Knowledge undoeth them; *Thy Wisdom hath made thee rebel, or perverted thee.* Because by all their Parts and Knowledge Joh. 9. 41 Isa. 46

ledge, they themselves are swelled, poysoned and puffed up, and are not lessened and made nothing; if they were, they would cry out with *David*, *Oh what a Beast was I before thee*; and with *Augur*, *I have not the Knowledge of a man!* O what a Wretch was I! Was God himself so near me all this while, nay within me, and I not know it? Hath it been he that hath altered and changed me in the whole course of my Life, and *Turned me from Vessel to Vessel*, from one Condition to another? Was it he that hath made all the changes in my Life, and ordered all my Actions (as he pleased) and also would and hath made them serve to his Praise, though I saw it not. Oh now I see and feel, it was he that made me *Pass through the Fire, and through the Water*, and tumbled me, *and tumbleth Nations up and down*: That it is he that makes the *Waters run*, and the *Mountains quake*. (i. e.) *Many Waters are many People*, Rev. and the Mountains are the Great Ones of the Earth, whom he alone can make to quake.

Isa. 43: 2.

Psal. 46. 2.

But now (saith the Soul) I hear and see, *David* saith, *The Lord spake it once, and I heard it twice, that God alone doth all*; that is, I hear it throughly, experimentally; I saw it ratified to my Experience, to me, within me; I heard it first by the hearing of the Ear, I heard it in my Understanding; but my second hearing, was my Experience, and seeing by the Eye, believing it and knowing it in my self, that it was so, *That God Alone doth All*, *That God Alone is All*. Till we come to see this, whatever our Beasts are, whatever our Parts are, what-

Job 42: 5.

our Knowledge is, we are dead, we are in the ſtate of Reprobates, we are frozen, we can take no Salt: And I pray God we are not ſo ſelf-wiſe, ſo frozen and ſo hardned in our own Conceits, that we be not, as the Apoſtle ſaith, *Twice dead and pulled up by the Roots* and ſo never ſhall bear Fruit more, being paſt hope, and *Without God in the World*. Jude 12. Epheſ. 2. 12.

I know this is harſh Doctrine to the general ſort of Profeſſors: What, they Ignorant! what, they to be accounted by others, or to account themſelves Fools! Then, who are the *Wiſe men* think they! You know Salt when it is in a frozen body, doth no good; you know by Expetience, that frozen Meat will take no Salt, and then it may be ſaid to be infatuated, or good for nothing. So though Chriſt the true Salt be in us, as he is in himſelf, yet we may be Reprobates, our Hearts, our Souls frozen, ſo that we cannot take in or receive this Salt. And then, though Chriſt be there, yet he doth us no good; and he may then be ſaid to be infatuated, uſeleſs as to us; not but that he can thaw our Hearts, and work upon us, and overcome in us, and prevail over all the Powers of ſin and darkneſs within us, when he pleaſeth: for he in himſelf is alwayes alike ſtrong; but we do not alwayes find him ſo, neither is he ſo to us; As you know he came to one place, and *He could do no Miracles there, becauſe of their Unbelief*, Mat. 13. 58. Chriſt he works ſtill, and doth all his Miracles in the World dayly; but it may be not to thy ſight: He ſhews not his Miracles to thee or in thee, becauſe of thy Unbelief; But 1 Cor. 13. 5. Mat. 13. 58.

to Faith, and to those whose Eyes he hath opened, he is daily in their sight working his Miracles: You are deceived, Miracles are not ceased as you conclude, but your Eyes are closed and blinded by the god of this wo ld. 2 *Cor.*4.4. as the Apostle *Paul* saith concerning
1 Cor. 4.4 the Cross of Christ; *Can the Cross of Christ be made*
1 Cor. 1 17 *of no effect?* Yet the Apostle there propounds a Case wherein it is *made of No Effect*; that is, not that it can be so in its own Nature; but to the it may be of *No Effect*; Christ may be to the *Infatuate, Unsavoury* (as I may say) *good for nothing*, as he is in Reprobates.

Now I hope is answered that Question, *Wherewith if the Salt have lost its Savour, wherewith shall it be salted?* Christ who is the true salt, in himMark 9.50 self he cannot be Unsavoury and good for Nothing: But he may lose his savour in thee, and to thee; He may be as a thing *Good for Nothing* because *He dyed in vain to thee*, his Cross is of no effect in thee, and so may be as he saith himself) like *Salt which is good for nothing but to be cast out, and troden under the Feet of Men.*
Luke 14. 34, 35. Alas Brethren, Christ Blessed for ever, He in himself cannot be said to be good for nothing; nor he cannot be troden under the Feet of men but till their Eyes be opened to see him and acknowledge him as he is; that they be aware of Christ, & of his Presence and Greatness filling all things; they as it were tread him under foot: And as its said, *Heb.* 10 29. *How much sorer Punishment suppose ye shall he be thought worthy of, who hath troden under Foot the Son of God, and hath counted the Blood of the Cove*
Heb. 10.29

an unholy thing, wherewith he was sanctified; and hath done despite unto the Spirit of Grace? But beloved, none of all these things can any Creature do to Christ in himself; for *To him all Angels cry aloud*, Rev. 4. 8. *Holy, Holy, Holy Lord God Almighty, which was, and is, and is to come.* And Isa. 6. 3. *The Heavens and all the Powers therein cry continually, Holy, Holy, Holy Lord God of Sabbaoth: Heaven and Earth are full of the Majesty of thy Glory:* No Creature can dishonour him in himself: but in themselves and to themselves they dishonour him, and tread him under foot, because he lives not in them; and so they see not, neither acknowledge him or his workings in them. Rev. 4. 8. Isa. 6. 3.

Then my Beloved; let us make this Use of this: If this salt be in us, and that we see it is he that is our Life, and our Motion; then let us not only give ear to him, but let us love, reverence and obey him, and hearken to what he would teach us; and work in us: let him be sole Lord and Saviour to us; to deliver and save us from our Lusts, and from Satan: Nay, if this salt be in us, these will be the Fruits and Effects that will follow, to Love, Reverence and Obey him. God himself proclaimeth him to be *His wel-beloved Son, in whom only he is pleased, hear him*, Silence then your *selves*, deny your own *Life, hear no longer your selves* nor your own Lusts; what Honour saith, what Profit saith, what Self and your own By-ends saith; but hearken now to what he commands: *This shall be your Wisdom before all People, this shall be your Life, and he that findeth his Life shall lose it:* Mat. 3. 17. Deut. 32. 47. Joh. 12. 25.

Use.

But he that loseth his Life Thus, *shall find it*,

Beloved, *Christ being once dead dyeth no more*, saith the Apostle: and yet he saith again, *That we crucifie to our selves the Son of God afresh, and that we crucifie him daily*: He in himself cannot dye, cannot be crucified no more: But to our selves, and in our own Souls, he may be and is crucified daily: That is, when your Lusts and your sins live, then Christ he is dead, and you have crucified him, *Of whom you have been the Betrayers and Murderers* (as *Steven* said to the *Jews*, *Acts* 7. 52 so that he hath then lost his *Savour* and lost his *Taste* in and to thy Soul: for thou tastest him not, seest him not, nor feelest him, though he be in thee.

Rom 6. 9.
Heb. 6. 6
Acts 7. 52

Further know this, that Christ himself is that salt himself here commandeth, *To have Salt in our selves*, is to have Christ himself in us: as if he should say, though I be in you, as I am in all things, in all Creatures, yet my being there doth you no good, except you feel and see me there, except your Faith believe me there, and your Life express me there.

The third and last point is,

What is it *To have Salt in our selves*?

we must have Salt in us, not only, 1. *Exclusively*, but 2. *Inclusively*: Not only to see Christ in our selves, and in all Creatures, as we have shewed you: But to have it in our selves, is to be sure we look to our own souls whether we have this Salt or no: And this is a necessary Exhortation now in these times when men are so ready to neglect themselves, and are so much inquestioning the Estates of others: We are too

too ready to judge and condemn others, that they have not this salt; but here we are admonished to let others alone, and first be sure to look circumspectly that we have it in our selves. Another man's Grace will do thee no good, if thou hast none in thy self; *Warm thy self at thy own Fire, and drink the Waters of thine own Cistern*, as *Solomon* counsels, *Prov* 5. 15. *And who made thee Judge over others?* What hast thou to do to take Christ's Office from him? He is *Appointed to be Judge of quick and dead*, Acts 10. 42. Yet thou wilt take upon thee to be Judge, and to sit in Christ's Throne: Thou wilt be judging and censuring of thy Brethren, before thou hast censured thy self: Christ is not in such and such men; thou canst spy *Motes in thy Brothers Eye, and perceivest not the Beam in thine own*, Mat. 7. 5. wherby thy sight is quite put out, as to thy self.

Prov. 5.15

Acts 10. 42.

Mat. 7.5.

You know Christ himself, when he was here in the Flesh, they brought to him the Woman taken in Adultery, sayes he, *Hath no man condemned thee? Neither do I.* Joh. 8. 11. Beloved, did he disclaim this Judicature, & shall we presume to take it up? shall we overlook our selves, judge reproach and condemn other men? This man has no Grace, and that man has no Grace; he is an Hypocrite, & such a one is a Dissembler, and the like. Away, away with all these things: such a man, O he is a wretched sinne, and thou wouldst have God presently destroy him and plague him, and make him a publick Example; thou wondereſt God doth not strick him down dead, and seest not thy self how vile thou art:

Joh. 8. 11

Deut. 32 35. Rom. 12. 14. 1 Cor. 3.2

Lord, shall we call for Fire from Heaven? said some of the Disciples; away, away saith Christ, *Ye know not what Spirit ye are of*: Leave off then judging of others, and leave all Judgment to God; *Vengeance is mine saith the Lord, I will repay*. not thou shalt *repay*: And let me tell you, Christ could have writ every man's sins in his Forehead, as his are whom thou despisest, to be read and seen of all men: But thy sins are more secret and hidden; and yet as odious to God as his, & this thine own Conscience knows; what would become of thee I pray thee, if all thy secret sins were written visibly in thy Forhead? But to leave that, know this, that this Gift of having Salt in our selves, is not in any man's Power to take, but God only must give it; where and when he pleaseth to bestow it, they whom he hath appointed shall have it and none else. And in his time, and not sooner nor latter.

But this Command, *To have Salt in our selves*, is as much as to say, before you go about to search other mens Cellars, that you first see your own Cellars be well provided: But (by the way) be not deceived, to think God comes or goes, for he cannot remove from place to place; He cannot fill you more then he hath filled you already; neither can he be nearer you then he is; for he is one entire ACT of Being, filling all things with his Infinity; he cannot come nor go, nor remove, nor change, nor be more in one place, nor in one man more then in another: And yet *David* bids us, *Open our Gates, that the King of Glory may come in*

Psalm 24. 7, 9.

stand

stand open ye Everlasting Doors that the King of Glory may come in; yet this is a certain Truth, He cannot come in more then he is already come in: but the meaninig must needs be, set open the Eyes and Doors of your Knowledge and Understanding, receive him more into your Expeience and Feeling.

Beloved, take Knowledge of this, that the King of Glory is within you already: As when *Elisha* and his Servant were invironed round about with Enemies, the Mountains round the City full of Chariots and armed men, his Servant was afraid; but *Elisha* comforts him, and tells him there was no cause of Fear; for they had more *With them to preserve and defend them*, then there was to offend and destroy them; for saith he, *There is round about us Chariots and Horse-men for our Defence*: *Elisha* his Eyes were open, and he saw them present; but his Servants were shut, and therefore he could not see them, although as near to him as to his Master: Then *Elisha prayed* (saith the Text) *that his Servants Eyes might be opened*, and immediately it was so, and then he also saw the Chariots and Horse-men, and Fire round about them to defend them, they were there before he saw them, and his not seeing them did not make them not there So Christ doth not then come into thy Soul when thou first seest him there, when he works in thee as to thy sight and feeling, when he lives in thee; but then you come to know him and see him there And then you come to know, ye are no Reprobates, because he dwells in you workingly, apparently: 2 Kings 7 13.

parently to your sight and feeling: For if you were Reprobates, yea Devils, yea, and the blackest Devils in Hell, yet he is in you: No place, no Creature can exclude him. *The Earth and Heavens, yea the Heaven of Heavens cannot contain him;* Nor nor exclude him, nor is he any more in the highest, gloriousest Heaven, than he is in the lowest Hell, then he is in the very Prince of Devils: But this they know not, they cannot see him in them, they are not able to see that he acts in them, and by them, but they think, they act, live and work by their own Power, thinking that they fulfil only their own Wills, their own Malice, and do what they please, but they and wee are both deceived.

Rom 8 27
Kings 8 12

For this also indeed is the very Devil in man *viz.* this very Disposition, when he arrogates to himself the Wisdom, Power or Glory of God for all Wisdom, Power Glory, and all Good is all and alone his: (and as I said) if all be his the Creature is deceived to think it self ha[ve] ny; but they *In whom God lives* they see *themselves Nothings*: They see God is All in them They see Him do All, speak All, work All, think All in them: They acknowledge freely, they have *No Wills, no Affections, no Actions*; either natural or divine, but what are *His*: And they execute not their *Own Wills*, their *Own Lusts*, but that they fulfil the *Will of Him* who works in them: and to *Him*, and not to *Themselves* they ascribe the Glory and Power of *Doing all.*

O my Beloved, if we did but know the GIFT that is *In Us*, *Our Eyes*, *our Loves*, *our Desires*

wou

would alwayes be upon it: Oh! how precious is that Gift *In Us*; could we but see it and know it, we should be wholely taken up in the Love of it, as our Saviour said to the Woman of *Samaria*; *O Woman, if thou knewst the Gift of God, and who it is that speaketh to thee, thou wouldest have asked of him, and he would have given thee living water, whereof if a man drink he shall never thirst, and it should be in his Belly a Spring of Water springing up to Eternal Life*: Such a Gift, such a Power, such a Treasure is in every man (mark well what I say) that were he but acquainted with it, he would presently deny himself, renounce himself, his own Wisdom, Power, Parts, &c. and solely live upon this Gift, this Wisdom, this Treasure; But we do not know him that liveth in us, and dwelleth in us, and speaketh to us, I tell you, you would desire to drink no more of your own VVaters, of your own Pleasures or to follow your own VVills; but you would say as the VVoman there said to Christ, *O Sir, Evermore give me of that Water, that I thirst no more, and that I come no more hither to draw.* Then you will desire never to draw your Comforts from Honours Pleasures, Lands, Houses Gardens, Possessions, &c. or from your own Wills: Then you will acknowledge seelingly and knowingly (and not in words only, then which nothing is more common, in this Formal, Professing Age) in words to say, that you are *Nothing*, that you can do *Nothing*, but really, and in good earnest to say, that you are *Nothing*, and that he that dwelleth in you is all, and in all.

Joh. 4. 10

Verse 15

Fe

Beloved, look but inwardly, and there you shall see the gloriousest things that ever Eye saw; *There is the City of God, the Temple of God, the New Jerusalem*; such things as never Eye saw, nor Ear heard, or ever entered into the Heart of man (as man) but as he is a new Creature, in some degree: *Glorious things are spoken of thee, O thou City of God, Selah,* saith *David* [mark that] there is within thee such a glorious Temple, so bedecked, adorned and beset with precious Stones and rich Pearls of Faith, Repentance, Love, Joy, Hope, Temperance, &c. of all Graces; but as the Apostle saith, 1 Cor. 13. 13. *The greatest of these is Charity,* L O V E for Love points the Soul aright to God, and towards men; Love fulfils both Tables of the Law: Love is a precious Pearl, a rich and sparkling Diamod, look on it which way you will its curious Cuts the Beams thereof sparkle in your Faces, and shine in the dark: see what the Apostle saith of it in the afore-named chapter, verse 2. &c. *Though I had all Faith, so that I could remove Mountains; though I could give my Body to be burned, and though I give all my Goods to the poor, and have not Charity it were nothing.* And by the way take notice; this *Charity,* that L O V E doth not only consist in Alms-deeds for you may give, you see (the Apostle saith) all your Goods to the poor, and yet have no Charity, a very strange speech in the world's Judgment, therefore do but take notice how the Apostle there defineth *Charity*; *Charity suffereth long, and is kind; Charity envieth not. Charity vaunteth not it self, is not puffed up,*

1 Cor. 2. 9. Rev. 21. Psal. 87. 3.

not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoyceth not in Iniquity, but rejoyceth in the Truth; beareth all things, believeth all things, hopeth all things, endureth all things, seeketh not Revenge; at last, saith he to conclude all, *Charity never Faileth*, &c. Other Graces we might also endeavour to set forth their Lustre to you, but I want time; but this I chose to illustrate, because the Apostle tells you, it is the Chiefest. But did you but enjoy these Graces, they would make thee rich to Eternity, and thy Soul would swim in Pleasures, thou wouldst never so much as desire any more to taste thine own Waters (i e.) to follow thine own Will, thine own Lusts, thine own Pleasures; but thou wouldst say with *David, One day in the House of God, is better then a thousand elsewhere*, Psal. 84 10. Its better to be a Door-keeper in this Temple, then to dwell in the Palaces of [*Self-will*] and Wickedness; for here are the Beauties of God himself displayed: *One thing I have desired, and that I will seek* (saith *David*) *that I may dwell in thy House all the dayes of my Life, there to behold thy Beauties, and to visit thy Temple*: Here dwells Wisdom, *Whose wayes are wayes of Pleasantness and all her Paths are Peace.* If thine Eyes were but open thou shouldst see, thy Soul is the *Garden of Spices*, wherein Christ delighteth to be, and to smell the pleasant and fragrant Savour thereof; there are such Spices, such Graces undiscovered, that I may more truly say of them, as it is said of the *Spices* the Queen of *Sheba* gave *Solomon*, 2 *Chron.* 9. 9. that *there*

Psal. 84. 10.

was

was never any such Spices as the Queen of Sheba g
King Solomon. Nay, the Savour of these Oyn
ments is better then all *Spices*, *Cant.* 4. 1
With these Spices *Jacob* was embalmed mor
then with those the Phisicians embalmed hi
at the Command of *Joseph*, *Gen.* 50. 2. *Jacob*'
Graces they were much more fragrant a
pleasant, and *Joseph*'s also, who was embalm
by his Brethren, what sweet Odour have
Graces to this day, *Gen.* 5. 26. These are
Beds of *Spices* spoken of, *Cant.* 6. 2. *My Bel
ved is gone down into his Garden, to the Beds
Spices, to feed in the Garden, and to gather Lill
Nay let me tell you, within your Souls a
Mines of Treasure, and Mountains of Spices,
you had but that Art to discover them, *Cant.*
14. doth not the Apostle say as much, 2 *Cor.*
15. *For we are unto God a sweet Savour of Chri*
Their Graces were the Graces of Christ, a
their Savour was the Savour of Christ: A
Ephes. 5. 2. *Walk in Love, even as Christ hath
ved us, and given himself for us, to be an Offer
and a sweet smelling Savour to God:* But mi
it is not *We* are the *sweet smelling Savour*,
Christ *In Us*, and this was the Odour *That fil
the House with the Savour of the Ointment*, Jo
12. 3. For *All his Garments smell of Mirrhe,
loes and Cassia*, Psal. 45. 8. And tis only Chri
Gifts and Christ's Works, tis his Works *In*
that testifie of him, *John* 10. 38. Could y
but smell the Savour of these Oyntments
You, I never should need to exhort to love
nc r p ize i , nor to take delight to live in
Life of it; then the Law of it would

WITHI

WITHIN You, you need no Law without you to compel you to live up to this Life.

And as I was saying, never look, nor never expect outwardly to find God: for God dwels within, nor expect not outwardly to hear God; for God dwells in his Temple within, there he preacheth, and there he teacheth: For outwardly are nothing but Obscurities, Darkness, thick Darkness, outward Darkness, as the right Translation renders it; where is nothing but weeping and gnashing of Teeth: Outwardly are nothing but Accidents and Vails, and thick Clouds which hide the Everlasting Beauties of our God from our beholdings: Within dwells the Glories, the Everlasting Son of the Father, who is from Everlasting to Everlasting, even the *Alpha* and *Omega*, the First and the Last of all the works of God. Mat. 8. 12. Rev. 1. 8.

Beloved, when you are still and quiet upon your Beds, then examine your Hearts and then you shall find your Beloved; when Lust, and Self, and Flesh are all quiet and asleep, so that there is no Disturbance, nor Hurly burly in the Soul; then and not before, expect to hear and see God: God is never seen or heard but when all things in us as of us are at rest: Those that come so far as to acknowledge him, and deny themselves and all they are, even all their Parts, both of Nature and Grace; those are come to enjoy their Rest, these only keep *Sabbaths*; for if you think you keep the *Sabbath* by outward resting and coming to Church, you are much deceived; let me tell you, there are very few that keep God's *Sabbath*, or the rest of God: Psal. 4. 4.

God: These are they *that have overcome, a*
are set down with him in his Throne, even as
hath overcome, and is set down in his Fath
Throne.

Rev. 3.21 Gen 3. 8 *In the Evening*, it is said, *God came into*
Garden and called to Adam *in the cool of the D*
Gen. 3. 8. that is, when the heat of *Ada*
Lust and Self-will was over; till then his Lu
and Concupiscence made such a noise in *Ada*
Soul, God could not be heard: Then the Lo
God puts *Adam* upon the examination of
Soul. *Adam where art thou?* what hast th
done? Hast thou tasted and eaten of thine c
VVill that forbidden Fruit? which thou
find the very eating or tasting will be Death
thee (which every soul that God hath re
spoken to finds too true in his own Feeling
Experience.

Thus have we run through this Hour all
ted; it may be God may open your Eyes
you may see into these things; and I pray
you may, even far beyond what I am abl
express that you your selves may say and
that this Knowledg is that one thing nec
ry: for this is that word, which if you
lieve not will be the Savour of Death
Death; but if believed and received; w
the Savour of Life unto Life.

Luke 10 42. 2 Cor. 2. 16.

T

THE STARRE IN THE EAST, Leading unto the true MESSIAH.

1 Cor. 2. 2.

But I determined to know nothing among you ſave Jeſus Chriſt and him crucified.

In two Sermons (but brought here into one) preached at a private Meeting at *Kenſington*.

BElove'd, there are ſuch things In-wrapt and folded-up in the Sacred Scriptures of God Almighty, which being once known, he that knows them in a right way; I aſſure you, he need not with the Apoſtle here; being taught by the holy Spirit, deſire to know any thing more.

And

And becauſe the Treaſure that is in theſe words, and alſo in all the words of God, is ſo faſt lockt up, ſo that no Natural man can come at them, he knows nothing of them; *For he perceiveth not the things of God, neither indeed can he; for they are ſpiritually diſcerned.* Therefore let us implore and beſeech his Help, who hath
1 Cor. 2. 14 the *Keyes to open the ſeven Seals*, as it is in the Revelation of S. *John*, *And He who only was counted worthy to open the Book*, that he may unlock and reveal to us theſe precious Myſteries.
Rev. 5. 9. *I determined to know nothing among you, &c.* VVhat doth the Apoſtle mean by theſe words? was he a man that knew nothing, or was he an Ignorant in all thoſe other things, and therefore ſleighted them: That becauſe he had no Learning, therefore ſleighted Learning (which is a common thing) No, no, give me leave to tell you; He was no Fool, he was no Dunce, he was no Babe, no not in all that great and chiefeſt Learning, which was in his time accounted ſo highly of: For he was as great a Proficient therein as moſt of them all. He *was brought up* (as he ſaith of himſelf) *at the Feet of* Gamaliel who was then the chief in Eſteem for learning.
Acts 22. 2. And he was a great man in the Learning of the *Phariſees*, who were at that time the only learned men of the Church, yea of the whole world. Inſomuch that they were had in Reverence of all; becauſe they thought theſe *Rabbins* had all Knowledge, and that alſo theſe were the only men to whom God himſelf opened and revealed himſelf: So that he was counted a Mad-man or a Fool, one led with the Spirit of Error, Schiſm

or Hereſie, that ſhould dare to oppoſe or ſpeak a Word againſt them.

Yet our Apoſtle here, being Inferiour to none of them all, and could have gone their Paths to have gotten their Eſtimation in the World, if he had then ſeen any Excellency in them, as before he did, he could have gloried after the Fleſh as well as they. But now having to do with theſe *Corinthians*, and ſeeing the vanity of all humane Learning, without this Knowledge, he layes all aſide, and undervalues all as *Droſs and Dung*, and comes to them in wonderful Plainneſs of Speech, that he might preach to them Jeſus Chriſt and not himſelf (as they did) to gain Honour and Profit in the world, and to make themſelves great in the Eſteem of others; He knew it was Death to them to fail of theſe Ends. Theſe, they put ſo much Confidence (both Preachers and People) in this kind of way, and in this Learning; being only litterally learned, and litterally knowing in the Scriptures, only externally; yet all the world was undervalued to them; for ſo it was at that time, all this great Fabrick of the World was divided into two Parts only; *viz. Jews* and *Barbarians*; if they were not *Jews*, they were *Barbarians* and *Heathens*.

Phil. 3. 5.

2 Cor. 2. 12.

And this kind of Learning was then; and ſo for the moſt part alwayes is accompanied with all manner of Riches and Honour, and attended with all the Glory and Splendour of the World; every man bowed to their Parts and Worth, and adored this kind of Learning and Knowledge: They were preſented with Gifts,

and it was accounted a great Honour, and a high Favour to the Givers, to have them accepted by them: They were repaired to at all times, as to resolve Doubts, give Counsel and direct all in the right way to Happiness, &c. They were as Oracles in the Peoples esteem generally. And he that went not this way, was like to lead an obscure, beggerly Life, no Body taking notice of him, scarce having a hole to put his Head in; nay, he should be sure to be trampled down & cast under foot by these great men, by their great Blustering, by their great Parts & by their great Learning. *The Foxes have Holes, and the Birds of this world have Nests, but the Son of Man hath no where to lay his Head.*

Mat. 8. 10

Luk. 9. 58.

VVell, notwithstanding all this, our Apostle sticks not at it, but layes all aside, Learning, Credit, Honour and Dishonour, Riches and Poverty; He tramples all under foot, and is content to expose himself to whatever their Malice could bring about: He reposes no Confidence in whatever Parts he had equal with them; and sayes, that he expected, and was content to be accounted a Fool, and to hide himself, and be as one that had nothing in him. He will never go about to dispute it out with these great *Rabbins*, that is not the way, he knew that would do no good: For he had Experience, that *of Disputations there was no End*, for every one stuck so fast and and unmoveable to his own Opinion, there was no removing him; and I must tell you, *Opinion* is a strange thing; *Opinion* is a VVitch, a VVitch, worse then *Symon Magus*: Nay, it

Phil. 3. 3.

very Devil, and will call things that are not, as though they were, by clean contrary Names; It will call Evil Good, and Good Evil. *Opinion* It will make a man *Lucifer*, to aim to be like unto the moſt high. *Opinion* it will be bold to ſay, *John Baptiſt* he is a Devil; and of Chriſt himſelf, he is a Glutton and a VVine-bibber: And the Apoſtles it will call them Conjurers, and the Diſciples of Chriſt, who are full of the holy Ghoſt, that they are drunk, and full of new Wine: And thoſe that carry and bring us the glad Tidings and rich Treaſure of the Goſpel, to be Bablers and odd Fellows, and Setters forth of new Gods. VVhat ſhall I ſay! *Opinion* it will condemn the Righteous, and juſtifie the VVicked, both which are alike abominable, odious and loathſom to the Lord, as I ſaid, it will call Light Darkneſs, and Darkneſs Light, Evil Good and Good Evil: *Opinion* is ſuch a blind Guide and Inſtructer, that it will teach you to call the true Prophets, *Jeremiah* and the reſt Deceivers, Seducers and Deſuders; The Prophet *Elijah* he it will charge to be the *Troubler of Iſrael* & the like. Nay, *Opinion* is ſo ignorant, bold, confident, preſumptuous, that it will charge *John Badtiſt* the Forerunner of Chriſt, (deſigned to prepare his way) a Devil: Nay, it will call the very *Meſſiah*, the Prince of Life, and the Saviour of the VVorld, to be a Devil, nay to be *Beelzebub* the greateſt, and the higheſt Prince of Devils, none worſer. 'Tis ſaid in a Proverb, *Who ſo bold as blind Bayard*, but we may as truly apply it to *Opinion*; VVhat ſo confident, bold and deſperate as conceited, blind

Opinion? And on the other ſide, it hath a very Good Opinon of *Simon Magus*, inſomuch that *All give reſpect unto him, from the leaſt to the greateſt*, Acts 8. 11. A covetous VVorldling will call a good Husband, the Prodigal Liberal, Bountiful. And tis from Opininon that a rich man is alwayes good, and the poor to be bad, and alwayes ſuſpected in his Judgment: the great man is ever wiſe, and the words of the poor are ſilly, and worth nothing. All this will *Opinion* do, and much more; and as I ſaid, men ſtick faſt to their Opinions: One he muſt ſhew his Opinion, becauſe he is bewitched to it, tell him what ye will, his Opinion ſhall be his Opinion: And another to ſhew his wit and Eloquence; another to gain Honour and Riches, another becauſe he had declared what he held, and being once paſt the Bars of his Lips, he muſt not recant and be a flincher, and diſcover his Ignorance; wherein he had declared much Confidence, but muſt then ſtand it out to the Death; ſo one for one End, and another for another, mens Ends being infinite and unſpeakable; ſo that therein *St. Paul*, he had no Hope.

Well beloved, you ſee our Apoſtle ſleights all, away with all theſe things, I count them no thing, they are *Droſs and Dung*: I deſire to know *Nothing*, I ſeek for no Knowledge you can name: as if he ſhould ſay, you (it may be) accuſe me ignorant in regard of ſome among you, well, all is one, eſteem of me as you will, ſeek to undervalue me, and to cruſh me, in what you pleaſe, *I determined*, I reſolved before

Phil 3. 8.

can

came, *I would know nothing*, hearken to no Knowledge. *But the Knowledge of Jeſus Chriſt, and him crucified*: That is, whether you knew this in Experience or no; whether you had that Knowledge that would crucifie and bring to nothing all your great Learning, and your great Parts.

Now that I may come to unfold and unlock thoſe precious and divine Truths that are hid and folded up in theſe words (by the gracious Aſſiſtance of that Meek and Merciful Lamb that was ſlain for us) I ſhall endeavour to open theſe three principal things that lie plain in the words. Rev. 1.8.

1. What manner of Knowledge this is, that the Apoſtle ſo highly ſets it up, even above all Knowledge, inſomuch that he himſelf was contented to be accounted *Nothing*, ſo he could but gain more of the Knowledge of that among them, or bring them to the Knowledge of it?

2. What is the Subject of this Knowledge? that is, Jeſus Chriſt.

3. What it is to know Jeſus Chriſt crucified? (as it is here meant.)

Look for no other Diviſion of the words; for other points then theſe I find not in the Text, neither dare I bring more into the Text then the Text affords, eſpecially before you whoſe accurate Judgments have taught you to reſolve all warbling Diviſions and Diſcants run upon the plain Song & plain Stile of Scripture, to be but mens witty Inventions, to purchaſe to themſelves Fame, and to be eſteemed able Preachers: But you know what the *Philiſti-*

an Lords ſaid of the Kine that drew the Ark o
God to *Bethſhemeſh*, 1 *Sam.* 6. *If they go of them*
ſelves thither, then is this from God, but if the
turn another way, it is not from God, it is ſom
Chance hath happened to us. So if Scripture fa
into pieces and parts naturally of it ſelf, then t
of God; but if it muſt be wrackt an ſtraine
violently urged and goaded on, then tis no o
ther but a matter of Chance, lighted on by ma
VVit and Invention: For do what we ca
and when we have done (to the utmoſt) wh
we can, truely the Sun muſt be ſeen by his ow
Luſtre: The Text muſt give Light to our Com
mentaries, not our Commentaries to the Tex
In lumine tuo videbimus lumen, Pſalm 36 9
thy Light only can we ſee Light. VVe can nev
ſee the tranſcendent Beauty and Luſtre of th
Scriptures. but in the Light of God: Learni
ner Univerſities cannot give it, except it be gi
ven from above.

To fall in then with that which muſt be th
Foundation of our Diſcourſe, firſt, what Know
ledge this is that the Apoſtle ſo highly extols
above all Knowledge.

The Apoſtle he knew, it was not enoug
to know Jeſus Chriſt externally, nor to kno
him ſo crucified: No, though they had be
2 Cor, 5. 16. Eye-witneſſes of it, yet this Knowledge w
nothing; for (ſaith the Apoſtle) *Henceforth*
know we no man any more after the Fleſh, n
though we had known the LORD CHRIST him
ſelf after the Fleſh: Yet I know, if I ſhould a
any one of you, or take you one by one and a
you, if you knew Jeſus Chriſt? You would a

ſwe

swer me to this, and tell me a large story, that this was your Faith, and that you did *confidently believe, That in the Fulness of time God sent an Angel to the Virgin Mary to tell her, that of her Body Christ should be born, and he was conceived in her by the Power of the Holy Ghost, the most high came upon her and overshadowed her, she conceived without the aid or help of man, and she brought forth her first-born Son, which was the* Messiah, *and that he grew up in age and stature, and in Favour with God and man*; as the Scriptures express of him And also, *that wise men came from the East to see and worship him, and at twelve Years old he came up to* Hierusalem *with his Parents, and went into the Temple and disputed among the Doctors*: And then ye heard no more of him till he was 30 years old: *And then he was baptized of* John *at* Jordan, *then he began to preach, and then he was questioned for his Doctrine, despised, derided*: *And that he wrought many Miracles, and taught such Doctrine that many wondered at the gracious words that proceeded out of his Mouth.* And at last, *He was apprehended, examined, scourged, buffeted, spit upon, crowned with Thorns, and was crucified, and dyed upon the Cross, and the third Day rose again, and shall come again at the end of the World to judge the quick and the dead, &c.* This is your Faith, and this is he, *In whom you believe*, and this is your *Saviour*. VVell, but shall I be plain with you, I'le tell you what; The *Jews* were a chosen people, and had more to boast of then all this; for, though they saw God was their Father, in creating and preserving them, and *Moses* given them by God as

Mat. 1.

Luk. 2. 42.

their Law-giver to instruct them, the World as a rich furnished house for them to dwell in, the Sun, and Moon, and Stars to enlighten them, the Earth an unexhausted Treature to enrich them, and a store-house to feed them: They also had an Oratory to pray in; Sacrifices to Propitiatory to wash and cleanse them; Prophets as Embassadours to comfort and encourage them; had a Promise and Expectation of the *Messiah* to redeem and enlarge them, &c. Yet all this being but external, all was nothing; they for all this had seen nothing; though they lived in the Light, they never saw the Light; their Eyes were but half open, they could not see perfectly, but as the man in the Gospel *Mark* 8. 24. *He saw men walking like Trees*; so that of this Knowledge and of this Light the *Jews* might have as well complained, as the *Gentiles*, *Jer.* 16. 19 *Surely our Fathers have inherited Lies, Vanity and things wherein there is no Profit*; all their Vision being but *Visio Gassa & Divinatio Ambigna*, vain Vision and flattering Divination, *Ezek.* 12. 24. for, for all this seeing and knowing, yet *Deut.* 29. 4. the Lord gave them *not an Heart to perceive, nor Eyes to see, nor Ears to hear unto this day*. And so say I to you, for all this large Confession and Belief you have here rehearsed, you may *be Poor and Miserable, Blind and Naked*; and for ought I know, your Abundance of Knowledge hath but intoxicated you, and you are drunk (but see it not) yet not with Wine, and staggering, but not with strong drink, whose wretched and woful Peace and Acquiescence is meerly in the Bark and

Outside

Outside: and ye mind not the Substance and the Truth, but are ready to be offended, and to ask with the *Pharisees*, when Christ had toucht them somewhat plainly with their *Blindness*, *John* 9. 40. What, are we then blind also.

Well, but give me leave to tell you, you may *Know all this* and a Thousand times more, & yet *Not know Jesus Christ, nor know him crucified*: It is another manner of Knowledge that our Apostle here *Determined to know*, *All* this Faith will do you no good: For this is no more then the Devils know; although it be all Truth, undeniably true; this very Hystory of him is most certainly true, and in defence whereof we ought to spend our Lives and Blood. And I say also, they do well that teach this, and who have learned it themselves, and teach their Children and Servants to know it: But if you learn this and no more, ye know not half so much as the Devils know, and therefore I would have you pray with *David*, *Psalm* 119. 18. *Open thou mine Eyes that I may see* (not only the *Outward and External Part*, *but the Inward and Wonderful things of thy Law.*

This you may know also, that God is a great and almighty God, the Devils know him to be so, that he is a Wise and Omniscient God: the Devils know as much and more, the Devils believe all this yea, and tremble at the Knowledge thereof, as the Apostle saith, *They believe and tremble*, Jam. 2. 19. Jam. 2. 19

And because its said in the Gospel, *This is Eternal Life to know thee the only true God and Jesus Christ whom thou hast sent*; doest thou think this

this is that Knowledge *S. John* means? No, no.

And becauſe thou knoweſt that he is a merciful God, the Devils externally and in general know as much; that he is *Long ſuffering, and abundant in Goodneſs and Truth to thoſe that fear him*, and what elſe thou canſt ſay of him, they know as much in the notion, & far more. This is not therefore moſt certainly that Knowledge that is there called *Eternal Life*; for ſuch an Eternal Life the Devils have, & a far better. And thus far a man may ſee by theſe dim ſpectacles of Nature without the Eye and Light of Grace. As one compares Nature and Reaſon to the Sun, when ſhe ſhines, ſhe ſhews and diſcovers all things *Below* and *Beneath* her, but hides all things *Above* her. So doth Nature and Reaſon when ſhe ſhines at the higheſt, and yet the things ſhe ſhews and diſcovers, are not but *Outſides, the Veſſel, the Casket, and Shell*; could Nature but ſhew us Inſides, *the Content, the Jewels, the Treaſure* incloſed in the ſcripture, and in the viſible Creatures: And if we had but ſuch an Eye as to follow the purſuit of it in her Progreſs, at length we ſhould come even into the very *Preſence-Chamber* of God himſelf. And had we but that Eye, there is not one here at this preſent, but you would all be as ſo many Needles toucht with the Loadſtone; I know which way you would all ſtand, and would never reſt till you found him whom your Soul loved, and you would preſently aſcend upon the Rounds of *Jacob*'s Ladder, till you came to him who ſtands at the Top.

Exod. 34 6,7.

But as I was ſaying, many are ſo far from *Eternal Life* that they know not ſo much as the Hiſtory, the bare Letter of the Scriptures; And although they that do know the Hiſtory never ſo exactly, in that they have every letter & word thereof without book, & have methodized and gathered it into never ſo ſhort an *Epitome* by their Labour and Induſtry; yet theſe may be far from the Myſtery, the Life and Marrow of the VVord. But I infer, what ſhall they do then, how far are they from the Myſtery; who have not attained the bare *Shell*, the bare Hiſtory and Outſide? Thoſe indeed muſt be known (though in themſelves they do us no good) for they are the way to the Miſtery: And without the Hiſtory we cannot have the Myſtery: For we cannot come to believing without hearing: For how can they *believe in him, of whom they have not heard*? Rom. 10. 15.

We muſt not therefore caſt away the Letter, becauſe that is but the Book or the Caske, which brings us the VVord: And though they (thoſe Letters) be not the Living VVord, & in themſelves do us no good, if we go no farther; yet know we cannot have the *Kernel* without the *Shell*. Theſe outward Letters to the Eye and to the Ear are a means to convey the true VVord to the Heart. And therefore if you think you have God's Word, when you have gotten the *Knowledge* of the Letter, or of whatſoever the Outſide, or the Letter bears or holds out, without the *Mind and Meaning*, you are deceived. This Knowledge will deceive you; it will be but as a *Broken Reed, that who-* Iſa 36. 6.

ſoever

soever he be that relies thereon. it will run into
Hand, deceive and destroy him. This is Truth
(if ye will believe it from our Saviour's own
Mouth) *The Flesh profiteth nothing, it is the Spi-*
Joh 6. 63 *rit* (the Mystery, the Marrow) *that giveth Life*.
It is the Mystery, the Spirit; that is *Eternal Life*.
Mat 10 the *Letter* nor the *Shell* cannot nourish, it must
11. e be the Mystery and the Marrow, that which
cannot possibly be known in the *Superficies*, in
the *Outside*, in the *Flesh*, in the *Shell* of the Let-
ter, except we go further; and *Jesus Christ opens*
the Seals, and shews us the Life, the Marrow,
the Inside of the Book, that which except *It be*
1 Cor. 14. *given to us*, we cannot understand.
15.

And therefore the Apostle flatly denies all
other Knowledge, 2 *Cor.* 5. 14, 15, 16. For
(saith he) *The Love of Christ constraineth us, be-*
cause we thus judge, that if one died for all, then
were all dead; and he dyed for all, that they which
Verse 16 *live should not henceforth live unto themselves, but*
unto him that died for them. Wherefore (saith he
in the 16th verse) *henceforth know we no man af-*
ter the Flesh, yea, though we had known Christ af-
ter the Flesh, yet henceforth know we him no more.
What may be the Meaning of this blessed A-
postle thus seemingly to sleight the very Body
of Jesus Christ? In all probability he never
saw the Body of Jesus Christ upon Earth in the
33 Years he lived here; except he had a vision
of him, as he marched to *Damascus*, when he
was *Smitten from his Horse*; his Meaning there-
fore must needs be, *If we knew Christ after the*
Letter never so exactly, the whole History of him.
What availes it? Our Knowledge of Jesus
Christ

Christ must be *Internal, Spiritual, Experimental, to live unto him that died for them*: If a man be not (as the Apostle saith in the succeeding verses) *Made a new Creature, altered and changed, according to Christ in the inward man*; so that he lives no longer *to himself, but to him that died for him*; so that *all old things are past away, and all things are become new*; so that there is by the mighty Power of Jesus Christ) *A new Man begotten in us*, as the Apostle saith, *My beloved, of whom I travel in birth, till Christ be formed in you.* This is indeed that Christ that died for us: Else Christ died not [for us] *His Cross is of no Effect* he dyed in *Vain to Us*. Tis not all the Knowledge and Believing that ever thou canst attain to, of an *External Christ* will do thee any good, without a Christ begotten within thee, a Christ in Experience.

2 Cor. 5. 17.

Gal. 4. 19

1 Cor. 1. 17.

Hath any man gotten or attained (though by much Pains and Industry any Taste, any *Knowledge* of Christ otherwise, it s but *Old Things, Old Knowledge, Old Learning, Old Conversation* attained meerly by the Power of the *Old Man*, for some Self ends or other, and not otherwise. And *All Old things must pass away* (saith the Apostle.) That *Knowledge* that was conveyed to us by our Parents, or by our School-masters; let it be what it will, or taught by whom it will; (by all the Catechisms and Books that can be made, and that we are able to apply them to our Lives according to the Letter) or taught by never such Great Learned Doctors, of never so High Esteem, tis all but *Old Things, Old Knowledge, Old Practice*, and but according to the

2 Cor. 5. 17.

Mat. 19. 20.

the *Old Covenant*; as the Young Man in the Gospel, he knew the Law, and *Had kept all those things from his Youth*, but he failed in Point of Self-denial, he obeyed very much tis very like, but it was from *Old Power*, and to *Old End*. Self was in all he did, that he might be Happy, that he might be save'd, *Good Master, what good thing shall I do that I may inherit Eternal Life?* And although we had *All Knowledge*, and *All Power*, yea, and *All Conformity* in this regard, 2 Cor. 13. 2. before Christ be created in the Heart, it must Phil. 3. 13. *All pass away, forgetting those things which are behind*, &c. *And pressing hard toward the Mark, even the Price of the High Calling of God in Jesus Christ*. But all other knowledge is that knowledge that the Apostle regards not, he esteems *Nothing*; let it be never so *Glorious*, & *Splendid* and *Flourishing*; nay, though all the World hath received it, and in their words they own it (though in their Practice they renounce it) he counts it *All Dross* and *Dung*; but the knowledge he speaks of is hidden and wrapped Phil. 3. 8. in Darkness, and can never be had by any humane Industry or Acquirements, but meerly the Gift of God.

Why *S. Paul*, what manner of knowledge then is it, that thou wilt know *Nothing* besides it? And that is the second thing, he answers himself in this chapter, *Lo if ye are able to understand* (saith he) *so that the god of this World have not blinded your Eyes: We do speak Wisdom, yea the hidden Wisdom of God, yet in a Mystery, not the Wisdom of this World, nor of the Princes of this World, which comes to nought.* Indeed this 2 Cor. 2. 2, 6, &c.

dom tends n
nor Honou
Parts, but
ſeſs, to thoſe
the Scales fi
it to know
rection outw
Will this F
that know n
Esteem; at
words. The
the Deep Th
cause they ar
But now
shall have D
ver this Jo
the Shell, th
our Mysteri
ouſest Dain
the ſweet e
can live and
Delight then
world and
Lean and
Man, and h
Letter, the
Unreliſhabl
Meat you c
in their ſh
then when
theſe thing
ment, tis a
Cup of co
ſtrine.

dom tends not to outward Pomp, nor to Riches nor Honour, nor the setting up of Men and Parts; but *We speak Wisdom to those that are Perfect*, to those whom Jesus Christ *Hath pulled off the Scales* from their Eyes. What Mystery is it to know Jesus Christ his Death and Resurrection outwardly, and all the Circumstances? Will this Faith save you? No; but to those that know no more, we are very Fools, in their Esteem; and they can see no Wisdom in our words. *The carnal man knoweth not the* Profound, *the Deep Things of God, neither indeed can he, because they are spiritually discerned.* Acts 9.18. 1 Cor. 2. 14.

But now, he that can divide these Waters, shall have Dry and Firm Ground to walk on, over this *Jordan* safely: Those that can crack the *Shell*, they can relish and digest these precious Mysteries, and to such they are the preciousest Dainties in Heaven and Earth; they are the sweetest Excellencies, wherein their Souls can live and dye: These are those Souls which *Delight themselves in Fatness*, undervaluing the world and all things therein, as seeing them *Lean* and *Empty* Things. But to the *Carnal Man*, and he that will go no further then the Letter, these Truths we now speak of, are the Unrelishablest, the Tastelessest, the Saplessest Meat you can give them: We pour but water in their shoes, ye cannot please them worse, then when you talk of these things, or preach of these things, because ye are out of their Element, tis as unwelcome and as nauseous, as a Cup of cold water, they are sick of such Doctrine. 1 Cor. 2. 10. Isa. 55 2.

To

To tell them that they must be *Killed* and *Slain*, their own *Knowledge*, their own *Lives* must be crucified, they must no longer have their own *Desires*, their own *Wills*, their own *Affections*; but must be *content* to cross themselves in every thing, and to *take up their Cross daily, and follow Christ, else they cannot be his Disciples.* Oh here is *Vinegar* and *Gall*, yea the unwelcomest men to them in the World; they cry with the *Jews*, *Our Soul is weary of this light Meat*, give us somewhat that we can feel; give us some ponderous thing, some comfortable thing, somewhat that our Senses may see and feel good. Alas think they, this is not the Heaven we look for; can we think a Happiness to be destroyed, to be *Killed* and *Crucified*? Give us such a Christ, and such Heaven, as is good to our outward man, who will let us have Credit and Honour; and Riches in the World, that we may have plenty in all things; such a Christ that we may only *Believe in*, and so be saved; one who died so many Years ago, that Will save us *Outwardly*: such a Christ that will be good to my Eyes, to my Hands, and to my Feet, to my Back and to my Belly: Such a Christ as will save us, if we do but *Externally* and *Litterally* believe in him; and will let us have our own *Wills, and speak our own Words*, and please our *Affections*, and live as we list, and save our souls at last.

Numb. 11. 6.

Isa. 58. 13.

I marry Sir, Here is a Christ indeed, this is such a Christ as all the world would have. But give me Leave to tell you, this is a Christ of thine own making, or of the Worlds framing,

and bringing forth; this Chriſt which thou ſpeakſt of, was never of *the Father's ſending*, he comes unſent; the true Chriſt as yet is hid from thee. Chriſt himſelf tells us, that there ſhall ariſe *Falſe Chriſts, to deceive even the very Elect*. And ſuch a Chriſt as this, is cryed up every where, almoſt every one receives him, every one profeſſeth him; and who (I pray you) would not entertain and make much of ſuch a Chriſt as this? And what an eaſie Chriſt, and what eaſie Religion the World hath gotten? 2 Cor. 4 3 2 Cor. 2. 16. Pſal 19. 7. 8.

But (as the Apoſtle ſaith) *If our Doctrine be hid, it is hid to thoſe that periſh, but to us*, who believe, *it is the Savour of Life unto Life*: But to all others, *it is the Savour of Death unto Death. Oh*, He is to us *Sweeter then the Hony, or the Hony Comb*; More dear to us *then Thouſands of Gold and Silver*: This Chriſt is more precious (whom we are now unfolding) to you that truly believe, then all the Riches and Glory, yea, then all the Lives in the World.

And that we may come to open this *Jeſus Chriſt* to you. if ſo be your Eyes are open or elſe we ſhall ſpeak but *Parables* and *Paradoxes* to you, as Chriſt did to the *Jews*: And they will but make you more mad, as he did them, and *more enrage them againſt himſelf*, Luk. 20. 19.

But that ye may underſtand what we ſpeak of and intend, we muſt firſt wave the Knowledge of the Hiſtory of Chriſt externally, and then we ſhall come to the knowledge of the Myſtery, *viz.* of the *True Chriſt*; of that Jeſus Chriſt *Which is able to ſave your Souls, and to make you Wiſe unto Salvation*. The other knowledge Jam. 1. 21 & 2 Tim. 3. 15.

cannot do so: for if it could, the Devils themselves should be saved. Therefore it must needs be *Another Kind* of knowledge then they have; it must be more then the knowledge of the Letter, and of the outward Face, even of the whole Scriptures. It must be a hidden knowledge, and that is the *Knowledge of the Mystery*, namely *A Real, Lively, and Experimental Knowledge of Jesus Christ wrought in thy Heart, by the Power of himself*; even like unto Flowers or Herbs, or any other thing that grows on the Ground, by the Heat and Power of the Sun, if there be not something communicated to them from the Sun, some Warmth and Heat, that is of the Suns own Nature, they grow not at all, but they wither and dye; if the Sun warm them not, nor comfort them, they grow not, but dye. So if there be not in every one of us something of Jesus Christ, that is of his *Own Nature, the same Mind, the same Quickning Spirit, the same Disposition and the same New Nature*, something of himself In Us, that we are his *Own Off-spring*, we are but in a dead and perishing Condition; all that ever we know otherwise, is meer *Folly* in this regard; be the Knowledge never so excellent and glorious in the Eyes of those, who have not Jesus Christ in them.

Phil 2 15

As that wicked *Pope said to that Embassador when he had shewed him such a vast treasure of Riches, *Vide quantum lucri nobis peperit illa fabula de Christo*, See (saith he) *how that fable of Jesus Christ hath enriched me*: So to these men whatever they talk of Jesus Christ, and of the know-

Pope Alexander the 6th

le

lege of him, to them the true Christ is, *A meer Fable, a meer Tale*, as he thought outwardly to enrich him, so they think this Fable of a *Deceitful Christ* hath and will enrich their souls. But except we know Christ feelingly, experimentally, so that he lives within us *Spiritually*, according to his own *Natural* Life, insomuch that whatever any man hath known in the *Letter* and *History* of him, that he knows the same *Within Him*, as truly done actually in his *Own Soul*, as ever Christ did any thing without him, in the dayes of his flesh, else it profits nothing, and to find all that ever you read of him, to be verified in you experimentally: It is not Jesus Christ without us can do us no good; He is no Christ *To Us*, except he be brought forth in Spirit *In Us*, else all his Actions are in vain to us, they are all as a *Meer Tale*, a meer *Song* to us: As one of the Fathers said, *It was not that Christ that the* Virgin Mary *carried in her Womb that did save her*, or do her any good, *but that Christ she carried in her Heart*. Luke 1. 44.

And our Saviour's own words express as much, *Not blessed is the Womb that bare thee, and the Paps that thou hast sucked, but blessed are they that hear the Word of God and keep it.* They that would have any Benefit by Jesus Christ they must have him in their Hearts, born *within them*; not only to know that Christ was born at *Bethlehem*, but *Born In Them*, and not to know only that Christ dyed *At such a time*, so many Years ago; this will do you no good, except you experimentally find and feel, how he is *Arraigned, Crucified, Dead and Buried Within You*. Luke 2. 19.

I charge you, let no man (whatever he be) delude you, and make you believe, that any other Chriſt will ſave you. Let no man *Upon Pain of the Salvation and Damnation of his Soul* once dare to think, *That any other Chriſt* will do him any good; but that he experimnatally ſee Jeſus Chriſt *Buried and Riſen again* within him and all other *Actions* and *Miracles* that ever he did, that ſtill he finds him doing the ſame in him, as *S. Paul* ſaith, *My beloved, of whom I travel in Birth till Chriſt be formed In You*; Not Chriſt divided, and a Chriſt by halves, here a Patch and there a Piece of him; to pick and chuſe, take and refuſe what you like, or not like of him, but *Whole Chriſt*; *formed in you.*

Gal 4 19

VVhen you begin to find and know, not only, *That he was conceived in the Womb of a Virgin* but, that *Thou art that Virgin* and that he more truly, ſpiritually, and I ſay, *More Really conceived in thy Heart*; ſo that thou feeleſt the Babe beginning to be conceived in thee, *By the Power of the Holy Ghoſt, and the moſt High overſhadowing thee*, when thou feeleſt jeſus Chriſt *Quick* in thy VVomb, and *ſtirring to be born*, brought forth within thee; when thou begin'ſt to ſee and feel all thoſe *mighty, powerful & wonderful Actions done In Thee*, which thou readeſt he did *In the Fleſh*: For Chriſt is not *Divided* (ſaith the Apoſtle) *but yeſterday and to day, and the ſame forever*: There is not *One Chriſt* without us, and *Another* within us; but that *Same Chriſt* that was then upon Earth, muſt be ſpiritually in us, *Growing and encreaſing, ſtill doing the ſame Actions and Miracles within Us.*

Mat 1 23

Luk. 1. 35

Heb 13 8

No

Now Beloved, here is a Chriſt indeed, that will ſave you; here is a Chriſt, *A Real Chriſt*, that will do you ſome good, *A Chriſt of the Father's ſending*: This is *The Chriſt* which indeed *Alone and Only will* bring you to Heaven, to Reſt and Peace, and Pleaſures for evermore.

If your Faith hath *Wrought and formed ſuch a Chriſt* In You, then *You may have Boldneſs through Him*: Of this Chriſt *You may boaſt and triumph*, yea, againſt all the *Powers of Darkneſs*, with *St. Paul*, Rom. 8. ſo that *Neither heights nor depths, nor things preſent, nor things to come nor Angels, nor any Creature, ſhall be ever able to ſeparate you and* This *Jeſus Chriſt our Lord*, Bleſſed for ever. Ephes 3 12 Rom 8 38, 39

VVhatever other Faith you have, believe as ſtrongly, and as confidently as you will or can do, be ſure it is but, *Head-Knowledge of Chriſt*, it is but *A Bold, Unwarranted Preſumption*, & no faith: for External Jeſus Chriſt is *a ſhadow*, a ſymbole, a figure of the *Internal*, viz of him *that is to be born within us*; In our ſouls. No Foundation will ſtand us in any ſtead, but that whoſe Foundation is laid by him that laid the foundations of the Heavens & the Earth: For Chriſt's *Bodily* Preſence muſt depart, or we ſhall never have his *Spiritual*; for ſaith he, *Except I go away the Comforter*, or the Spirit, *cannot come*. John 8 58

Beloved, you know it is ſaid of *Abraham He ſaw Chriſt's day and rejoyced*; ſo all the Saints that ever *Were, Are or Shall be* muſt ſee the day of Jeſus Chriſt as well as *Abraham* did; if we look for any Comfort from Jeſus Chriſt, we muſt ſee his day alſo. The *Jews* ſaw the day of Chriſt

in the Flesh only; but thou must see Christ's
day as *Abraham* did: Thou must as *Really*, yea
More Really and more Truly see Christ's day then
the *Jews*; for saith Christ, *Abraham saw my*
day and rejoyced; and in the same manner
John 8.56. shall *All* that ever shall taste of Heaven, *See the*
same day of Christ. Did the *Jews* see the day of
Christ in the *Flesh*? Did they see him work
Miracles externally, *Opening the Eyes of the*
Blind yea, of those *Born Blind* (as we are all by
Nature) & Curing the *Deaf*, and the *Lame*, and
the *Dumb*: why (as if our Saviour should have
said) You *think you see my day*: but if you see
me *but Externally* doing these Actions, you see
not *My Day*: *Abraham* that lived so many
Hundred Years ago, *He saw my day more truly*
and rejoyced; He saw me do *All* these works in
Himself; He did *Truly* and *Really* see me Cast
out Devils, raise the dead, in himself; he saw
me open his blind Eyes, Heal and Cure all the
Diseases of his Soul; He saw me to be the Mes-
siah and Saviour to himself, and in Himself.
He saw my day far better then you, and Rejoy-
ced to see Me do all these Mighty Works in him,
1 Pet. 4.1 and the self-same day must we see, if ever we
come to be *Partakers of Jesus and of the Divine*
Nature;

Abraham saw not his day (as some think) so
much by way of Prophesie, as it is commonly
taken and expounded, that he was the Messiah
that *Should come* into the world. But he (be-
sides this) saw *Done in himself Spiritually*, that
which he did when he came in the Flesh: And
so *Abraham* saw my day, He saw me *Concern-*

Born, Brought up, yea, he saw me *Apprehended, Scourged, Crucified*, he saw me *Dead and Buried, and Risen again*, and all in himself; This was *A True, A Real, A Saving* seeing of Christ's day. To see it by way of Propheſie, was far below this seeing: That was a seeing did *Abraham* (nor will do you) little good: If it were meant of that kind of seeing, the *Jews* saw Christ better then *Abraham*; for they saw him *Actually, Personally*, but that was a Fruitless seeing.

Therefore if you will see Christ *Gloriously, Transcendantly*, as the Great and Mighty Saviour, we must see him such a Saviour as we may say of him *Unto us a Son is born, unto us a Child is given; Ye shall call his Name Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace, and the Government shall be upon his Shoulders*: And all this I find and feel in my own soul; and in me and to me is all this done. Isa 9. 6, 7

But beloved, give me leave, that you may understand me, if it please God to open your Eyes to let you see these hidden *Secrets, which are kept close from Ages and from Generations*: I will in the plainest manner that I can, shew you how Jesus Christ is said to be in you: That is, when he so begins to arise in you, *That his Fame spreads far and near*, when he shews his own Actions in you; For know this, *Christ is alwayes In You*: he is at no time absent; as soon as ever ye began to have a Being, he was in you in Heart of himself) though you saw him not, because he is Infinite; For, that which is Infinite, is in all Places, it is excluded out of no Mar. 1. 18

Place; for if any place, if any Creature the le… that is were without him, he were not *Infini…* and because he is *Infinite* he is equally present … all Places at once, and in all Places alike: He ca… not be more in one Place then another: for if h… should, he could not be *Infinite*; and because h… is Infinite, he is, and he must needs be *All-presen…* in *All Places* at once.

These things are out of all question, a… known by every one that understands any thi… I think none will deny them. He is as well … a dead withered Branch, as in a green flouris… ing Tree; but in the *Living Branch*, we see hi… grow, and put forth *His Life*: And so lik… wise he is in the deadest, rottenest Memb… that is, as well as in the *Fruitfullest Christian*. But here is the differeuce, in the one we … him not, we see not his Life and Fruit, but t… the contrary, and therefore he is in such a me… Jude 12. ber as dead, dead to him, and dead (in appear… ance) to others; yea, that member is as it were *Twice dead and pulled up by the Roots*, as the A… postle saith, *and fit for nothing but to be condem… ed to the Fire*: For Jesus Christ, although he … in them as much as in the living Bough … Branch, yet to them he is dead and buried, a… lives not in them and to them.

Give me me leave, and I will shew in so… particular Actions that Christ did and doth … when he begins to live in a man; for till h… begin to shew the Actions of Life, he is, as … he were dead, or not there. I will only tou… upon some of his *Actions*, which may be as … *Key* to open and interpret the *Meaning* of … th…

the rest: For it is impossible to speak of *All the Actions that he did and doth; for the whole World were not able to contain the Books, which might be written of him*, saith *St. John*: That is of those Actions and mighty Miracles, that of which it is said, *He goes up and down working daily*, and *doing Good Internally and Spiritually* in the Souls of men. John *ult.* & *ult.* Mat. 9.35.

But the first *Motive* that induceth, shews and perswades us, that Christ is *Alive in us*, is his *Nativity*; which you know in the *Dayes of his Flesh* was first proclaimed by *One Angel*, and afterwards by a *Whole Quire of Angels*; the whole *Creation*; and every Creature, sounds forth *Aloud*, his Praises.

When God hath once sent this *One* Angel, or Messenger into thy Soul, to shew us, and to proclaim *The Reallity and Being of Christ in every Creature*, then *Thousands of Angels* sing the same to us, then *Every Creature* proclaims him with a *Loud Voice* (viz. to him who hath *This Light* sent into his Soul) *That there is now, to us A Son born, and to us A Child is given: Glory only be to God in the highest, on Earth Peace; Good Will towards men*: Then *All* the Angels, that is *All* the Creatures, *They All* Jointly and Harmoniously sing *The same Tune to us. When he bringeth the first begotten into the World, He saith, Let ALL the Angels of God worship him.* Isa. 9. 6 Luke 2. 14 Heb. 1.6.

And then, Christ being once born, the next thing that appears is his Star; *His Star appears in the East, and Wise-men come to see him*; when once his *Star* appears In Us, then we cannot but seek after him, that we may enjoy him, and be more

more fully acquainted with him, and then
Increases and *Grows up* In Us; then he *Shew*
himself to men, then he manifests himself to
The Christ, in that he doth the *Deeds of Chri*
In that *We shew forth the Virtues of him that h*
Acts 26. 8. *called us from Darkness to Light, from the Power*
Satan to God; Then he waxes *Taller and Tall*
Luke 2. 52. *and grows up in Wisdom and stature, and in F*
vour with God and Man (i. e.) withall wise men
They now *Act* and *Live* the Life of Christ, de
nying *Their Own Lives* they lived before; th
so *Men seeing their Good Works, may glorifie th*
Father which is in Heaven. And till this ti
Mat. 5. 16. Jesus Christ *Was as Crucified, Dead and Bur*
But when once *This Lyon of the Tribe of* Juda
begins to rouse up himself, then it shall appe
That there is now a King born, that will bear rul
who shall be such a *Messiah spiritually*, as the Je
expected *Temporally*, a Potent and a Migh
Rev. 5. 5. Prince, *Whose Government shall be upon his sh*
Isa. 9. 7. *ders.* His Name being called *WONDERFU*
Counsellour, The Mighty God and the Prince
Peace.

And now all those *Accursed Jews* which cr
cified him, *And made him to serve*, shall now
Isa. 43. 24. made to serve him, as the Prophet saith, *Y*
Psal. 2. 3. and 9. *have made me to serve with your Iniquities*: No
all *Those Head strong Lusts*, those Kings and R
lers of the *Earth*, which cryed, *Let us break*
Bonds asunder, and cast away these Cords from
He shall now *Rule them with a Rod of Iron, a*
crush them in Pieces like a Potter's Vessel: So
we shall live no longer the Life of Natur
Carnal Men, *In the Vanity of their Minds*, to fu

the *Lusts of men*, and the *Will of Flesh*, and of the *World*; but they shall live the *Life* of Spiritual Men; we shall then shew, that we are the Seed of Christ, *The Off-spring of Christ*. And till you be come to this, Whatever you think of your selves, there can be nothing *Acceptable*, nothing *Well done*; For before this, we altogether *Think our own Thoughts*, *Do our own Actions*, *Go our own Ways*; *For all the Imaginations of Man's Heart are only Evil continually*.

Eph. 4. 17. Gal. 5. 16.

Act. 17. 29. Isa. 58. 13. Gen. 6. 5.

But before this Great and Notable Day of the Lord comes, will the Lord set Signs in the Heavens, and in the Earth, and there shall be great stirs and wars, and rumors of wars; and the Inhabitants of the Erath shall be troubled, Amazment and Terror shall seize upon them, because of these things: And when thou seest these things come to pass, (I say, within thee) then look up; for know, your Redemption draweth Nigh: When you see the red Dragon *Watch*, *against the Woman shall be delivered of her Man-child* spoken of in the *Revelation*, and that he sendeth forth *Woole Floods of Water out of his Mouth to oppress her*, to drown her, then know, *The Child is born in thee*.

Mat. 24. 3.

Luke 21. 28.

But before this time, when you see the *Woman* in Travel, and she hath *Great Pain*, so that she cryeth out extreamly, and hath *Bitter Pains*, I say *Bitter Pangs*, then you may know, and be assured, the Child It is strugling to be born, and is near its Delivery; That is, when *This Beloved Old Man* (*Our own Will*, *our Self-Will*) as the Scripture terms him, who was never By *Us* denyed any thing *Himself* desired, but all was carried on *smoothly*, according to *His own* Desire;

Desire; and now to be croſt, thwarted and contradicted, *Oh this is great Pain to him!* O he cryes out *Like a travelling Woman!* Oh h would by no means forſake himſelf, *His O Will, His Own Pleaſure, His Own Profit, a take up his Croſs to follow Christ!* What, forſak all that is dear to him, and ſo highly prized b him! This is Death to him. Oh! when yo hear your Fleſh cry out, Oh! would to God had *Never been born*, then I had never ſeen th Day: Oh! let me dye, let me dye? I am wea
Job 3.2. ry of my Life; when ye hear him like *Job*, Bi terly curſe the day of his Birth. Oh Belo this day is a terrible day to Fleſh and Blood It never ſaw ſuch a day; Oh its a bloody D It comes with *A Terrible confuſed Noiſe of*
Iſa. 9. 5. *Warriours, and Garments tumbled in Blood*, the Prophet ſpeaks; It was never ſo haled pul'd, This was the Fleſh, tother way t Spirit, poor Heart, It was never ſo torn Pieces; and full loath is the Soul to come to this Death, it will uſe all ſhifts to avoid for it is very, very terrible to Fleſh and Bloo But know Beloved, when theſe pains are up you, that the Child is at the Birth, near to delivered Indeed this is (as the ſame Proph
Iſa. 22. 5. ſaith) *A Day of Trouble and Treading down, of Perplexity by the Lord God of Hoſts in the Va of Viſion, breaking down the Walls, and crying the Mountains.*

Beloved, theſe things will be, if ever Chr be born in the Soul: And when it ſo, the fle hales one way, and the ſpirit hales another wa Oh then it behoves you to pray, *That ſo y*
ſtr

flight be not in the Winter, nor on the Sabbath, nor in the Harveſt: Oh Beloved pray that theſe things, this *Seed* do not dye without *Fruit*, that in the midſt of this *Biting* bitter *Winter*, you do not fly, but bide by it, and endure, and wait the Fruit, wait the *Iſſue*; that in the midſt of winter you may enjoy your *Sabbaths*, a day, yea, an Everlaſting day of *Reſt and Peace*, leſt that when other Men *Enjoy their Sabbaths*, their Harveſt, you have nothing but *Winter*, *Bitterneſs, Trouble and Want*, and no Fruit to refreſh you, nor no *Sabbaths* that you may take your Reſt, *For Wickedneſs burneth as a Fire, and will devour the Thorns and Briers:* For Wickedneſs like Fire, firſt burns, which is an inward Act of Fire, then devours which is an outward Act; For although it be in committing, like the Book in the *Revelations*, *Sweet in the mouth*, but *Bitter in the Belly:* Like black Shadows of Glorious Bodyes, which cannot reſemble the Truth, ſo Sin doth much deceive us: It is true, water is the proper place for Fiſhes, and the Air for Fowls, but the Sinner is a *Salamander*, and lives in the Fire; Here *In igne extinguibili*; In this Life it is Fire extinguiſhable, but in the Life to come, unextinguiſhable, and if not extinguiſhed here, from hence he goes to *Ignis inextinguibilis*. And though for the preſent he feels not himſelf tormented in the flame of his inward Guilt, yet when he is delivered from this Fire which is extinguishable (but feels it not) yet he ſhall be ſure to feel it hereafter, when it will be unextinguiſhable, & then too late: For then *The Fire of your own Breath*

Iſa. 9.18.

Iſa. 33.11.

Breath shall devour you: And your own [illegible] will fore ever kindle that Fire, which never [illegible] eth out. And happy is he that feels and [illegible] this Fire put out, in this Life; for none [illegible] quench it, but he that we are speaking of, [illegible] Christ Himself: It was *David*'s Case while [illegible] Psal. 39. 3. was *Musing the fire kindled*, and caused him [illegible] speak what he felt: And likewise the Di[illegible] ples going to *Emmaus*, *Luke* 24. 32. say th[illegible] *Did not our Hearts burn within us, while he t[illegible] ed with us by the way, and when he opened to* Luk. 24. 32. *the Scriptures*? *Can a man carry fire in his B[illegible] and his Clothes not be burnt*? So can a [illegible] carry Sin in his Heart and not burn his So[illegible] And where there is the greatest Thicket[illegible] Sin, there is like to be the greater Fire, & [illegible] here th eatens *The Thick Places of the forrest*. Isa. 9. 18. to comfort you let me tell you, there is a [illegible] how to quench this Fire, that it *Burn not*, [illegible] *your not*, *Consume not*, as *Solomon* saith, *Many Waters will not quench Love*; nor quench the [illegible] of Wickedness, no nor Milk, nor Oyl will [illegible] quench it; But there is a Water if you co[illegible] get it, or knew how to use it; and that is [illegible] a Water distilled from the Eyes of a true P[illegible] *tent*, which we call *Tears of Repentance*, th[illegible] such a Repentance as the Apostle speaks of, [illegible] *to be repented of*; and it is such a Water, so [illegible] culiarly appointed for this Purpose, that [illegible] almost good for nothing else. There are m[illegible] use this Water (as they suppose) but tis ne[illegible] nor they apply it not rightly; they [illegible] weep indeed but seldom for Sin, or to qu[illegible] the Fire thereof. To weep for *Poverty*,

Disgrace, for L[illegible] and the like, t[illegible] Right Use, no[illegible] But where are [illegible] *of Soul*, to we[illegible] *Grace*, and *in* f[illegible] *Sickness of the* [illegible] *in the Faith*; a[illegible] Soul, and that[illegible] Right Use of[illegible] it will never b[illegible] ter: And w[illegible] there is abund[illegible] Eyes, but fro[illegible] not make the [illegible] must be *The* F[illegible] Tears extin[illegible] *Floods* and *St*[illegible] ent Heart, m[illegible] *siah's*, *David*[illegible] And for this [illegible] of, we are [illegible] Skill practise [illegible] we are never [illegible] *ness* and *Dea*[illegible] butors to, an[illegible] *Physician* of o[illegible] have a Tho[illegible] erswade yo[illegible] can prevail t[illegible] though you[illegible] are Drops in[illegible] Merits of Ch[illegible] rated all this

UMI - 1993

Disgrace, for *Losses and Crosses*, *Death of Friends* and the like, this is common; but this is not a Right Use, nor is it of this Water we speak of: But where are those that can weep for *Poverty of Soul*, to weep because they are not *Rich in Grace*, and *in favour with God*; to weep for the *Sickness of the Soul*, and that they may be *Sound in the Faith*; and to weep for the *Death* of the Soul, and that it may be *Raised to Life*; this is a Right Use of this Water: Sin is such a Fire it will never be extinguished without this Water: And where this Water is made Right, there is abundance flowing, not only from the Eyes, but from the Hearts: One Shower will not make the Earth fruitful, but many; there must be *The First and the Latter Rain*: A few Tears extinguish not the Fire of *Sin*, but *Floods* and *Streams* of them, from a *Truly* Penitent Heart, must put it out; such as were *Ezekiah's*, *David's*, *Mary Magdalen's*, *Peter's* &c. And for this Water and for the right Use thereof, we are not to think, we can with all our Skill practise it of our selves; for in so doing we are never the near: For to prevent the *Sickness* and *Death* of our Souls, we must become Suitors to, and depend only on him, who is the *Physician* of our Souls; yet do not think that I have a Thought, or go about in the least to perswade you, *That Repentance*, *Grief* or *Tears* can prevail to *Pacifie* or *Satisfie* God; No, no though you could weep as many Tears as there are Drops in the Sea, tis only the Blood and Merits of Christ can do that; but I have intimated all this to you, only to prove the Truth

of

of your Repentance, and whether your Tea
be of the Right Kind, and the Healing Plaiſter
for as God is not mocked, nor can be flatter
(for he knows all your Hearts to the Botto
ſo I would not have you after all this Labo
Travel and Expence to mock and flatter yo
ſelves, and at laſt to take up your Inn at t
LABOUR IN VAIN.

Brethren, I beſeech the Lord that you m
Prove, Try and *Examine* your ſelves by th
things; ſee if *This* Day, this *Burning* hath ove
paſt ye, here in this your Day; hath your Wo
man had Pains, and bitter Agonies? Have y
ſuffered ſuch Contradiction between the fle
and the Spirit, that theſe Wars and Terro
and Rumours of Wars have ſtruck through t
very Soul of you, that you have felt it as bitt
as Gall, as bitter, as Bitterneſs it ſelf; for ſa
Luke 2. 22. our Lord, *Luke* 21. 22. *Theſe be the Day*
VENGEANCE, that all things which are writ
may be fulfilled; inſomuch as you may ſay
Ruth 1. 20, 21. your ſelves, *Call me not now* Naomi, Pleaſa
but call me Marah, Bitterneſs: *for the Almig*
hath dealt bitterly with me. This work be
gone through you may be ſure the *Child is b*
Iſa. 6. 9. *to You*, and *To You a Son is given*, elſe not. T
me of what you will *Of Education and Good N*
ture, and the ſtill Work of God's Spirit; B
ſay unto you, except this work be done in y
ſo that you can ſpeak of the Work thereof
perimentally you do but befool and extrem
delude your own Souls.

Beloved, this Work being gone through,
the *Child Born*, then (as I ſaid before) *Hege*

and increaſes in Age and Perfection every Day. Know, he is not grown to a Man in a Moment, but by Steps and Degrees. And I tell you, he that hath this VVork brought about in his Soul, he need fear nothing, he is in a free and ſafe Condition? All the Men upon Earth, nay All the Powers of Darkneſs cannot hurt him; although the *Dragon, the Devil, Sin, Luſts, the Old Man, Self, Lucifer, Adam, the Serpent,* nay *Antichriſt* and all, &c. Theſe with all their fiery Darts cannot hurt him (for when I name one, I name all) (as I opened them to you upon another Occaſion) for I opened near twenty of his Names ſeverally, for theſe Names and many ſuch the Scripture gives him, to ſet out that Evil One *Within Us*, which the moſt part of Men are little acquainted with (although they hug them in their boſoms, *Eat, Drink, Sleep, Work, Play, make our ſelves merry* with them) and all theſe I ſay, although they ſend forth *whole Floods of Water after the Woman*, yet they cannot drown her. becauſe this work delivers and frees men from the Powers of Darkneſs: This work brings down the *Strong-holds*, diſarms the *Strong-man*, and ſets the Soul free, ſaves it, delivers it, and carries it above all waves and troubles.

Luke 2. 42

Rev 12 15.

2 Cor, 10. 5.

The next remarkable Action Chriſt did, *He was Circumciſed*, that is, He ſubmitted himſelf to all outward Ordinances, becauſe he knew, that all Powers were ordained of God; and ſo far forth as they tend to God, and tend to Love, Unity and Peace, we ought to *Submit thereunto for the Lord's ſake*, as the Apoſtle commands.

Mat. 12. 19.

So that we are then circumciſed with Chri
and Chriſt is circumciſed *In Us*, when we (
his ſake) ſubmit to all Humane Ordinanc
both Temporal and Spiritual, they not be
againſt the VVord and Command of God;
Chriſt himſelf, though he was not bound
them yet he would do it, becauſe (ſaith h
upon another Occaſion, *It becomes us to fulfi*
Righteouſneſs.

Mat. 3. 15. And our Saviour puts this very Queſtion
Peter (ſaith he) *Peter, Of whom do the Kin*
the Earth take Tribute? Of the Children
Strangers? Peter anſwers, *Of Stangers.*
(ſaith our Saviour) *the Children are free.*
very remarkable, though our Lord knew
Liberty, yet he did ſubmit himſelf, and did
as many do now adayes, upon pretence
Chriſtian-Liberty, deny Submiſſion to good
ders in Church and State: But he comman
Peter (notwithſtanding he was the Son of G
and knew infinitely his own Liberty,
the Liberty of his Saints and Diſciples, m
then we or they; *Tis true* Peter (ſaith he)
Children are free, yet notwithſtanding, go t
Sea, and caſt in an Angle, and open the M
Mat. 17. 25, 26, 27. *of the firſt fiſh that comes up, and there*
ſhalt find a Piece of Silver; go and give tha
me and thee; ſo then are we *Circumciſed*
Chriſt, when we do the ſame *Actions* out
Conſcience for his ſake, although we be free,
we may give them no Offence, as Chriſt t
ſaith.

Luke 2. 42. The next Action that we read Chriſt did
came up with his Parents at the feaſt to Jeruſal

and went into the Temple, and disputed among the Doctors. The same thing doth Christ now in the Soul; for there is within every one of us a many learned Doctors, brought up in Satan's *University*; who are very *Subtle*, very *Acute Disputants*: Even the rankest Fool among us hath a whole University of Doctors within him: How *Subtle*, how *Learned* then are they in Wise-men? Truly the more Wisdom they have, the more dangerous they are to dispute a man to Hell; and in this regard the more wise, the more remote from the Kingdom of Heaven, more unfit to be made Fools for Christ: How hard is it for such a man to be brought to *Unknow*, *Unlearn* and *Deny* his own *Wisdom*, *Parts*, *Goodness*, &c. *Thy Wisdom hath perverted thee and hath made thee rebel*, saith *Jeremiah* and *Isaiah*: We are so full of Wisdom to defend our selves in our Evil wayes; so that by *Custom* and *Practise* we have wonderfully profited in this University: We have made a large *Progress* in these Schools, and have outstript many of our *Standing*: Insomuch that we have not only approved and cleaved *Fast* & *Close* to our Iniquities, but we are grown *Learned Doctors* at it, to defend them, to hold out Arguments against the very Word of God, and the Everlasting Blessed Truths of Jesus Christ, which did we but receive, and suffer our selves to be *Overcome* by them, they would make us forever happy; for they are *Able to make the man of God Perfect, and Wise unto Salvation.* Isa. 47. 10. 2 Tim. 3. 15.

Beloved, examine your selves; *find you not* these things so? What mighty, learned, un-

wearied Disputes are there held in our Soul what strange, strong and subtil reasonings are ere? insomuch that the *Old man* caries before him, & these *Lusts*, these *Great Doctors* bear away the day of it, and tread down all that stand in their way; by their false *Logick*, & their cunning *Sophistry*, they will down with the Word down with Law, Gospel, Christ, Salvation Truth, all shall be kept under and imprisoned Isa 43 24. and *Made to serve with our Iniquities*, as the Prophet speaks. And this you know is, and has been of old, and still will be, ; *My Brethren*, till Jesus Christ be pleased with his Almighty Power to *Come into the Soul and command* silence; and that he will now manifest himself Mat. 9. 24 and comes in with *Regal, Conquering Power*, our Lusts make such a *Hurly-burly*, such a Noise such a *Bustling* & *Blustering*, such a *Loud Clamouring* in the soul, that Christ cannot be heard: therefore he in the first Place is fair to put them all to silence, answering and convicting every Lust, and then his king dom begins, & he reigns in the soul becomnig there King, Priest and Propher: And then are we *Mighty through God to the casting down of strong holds, and every Imagination that exalteth self against the Knowledge, Kingdom and Power of Jesus Christ*: 2 Cor. 10. 15 Otherwise, if Christ come not thus, there is no silencing these Doctors: He must *Put the Minstrels out of Doors*, before he will raise the dead Soul to Life, he must command them all *To give Place*, as we see he did Mat. 9. 23, 24. *Mat.* 9 23. Do you what you can, *Pray*, *Fast*, strive against them, yet *They know you not*, they are *furious and raging*, as the Evil Spirits answer

ed in the *Acts*, *Jesus we know, and* Paul *we know, but who are ye?* They know not your Power, but will fall upon you, and you shall not escape, but *Naked and Wounded.* Self will not be ros'd, but will through all, knows no Banks, no Bounds, no Bottom, will seek it self, set up and exalt it self in every thing; there is no overcoming, no silencing these Doctors. Acts 19 16

For there is Doctor *Pleasure*, and he pleads *Take thy Pleasure in thy Life time*, fill and satisfie thy self with *Recreations*, and take thy fill of the good blessings of God: were they not made for *Man's use*, and art not thou *Lord over the Creatures*, to use and enjoy them as thou pleasest? When thou art gone all the world is gone to thee, therefore take thy fill of them here.

And there is Doctor *Profit*, saith he, Friend, the best way for thee is to get *Riches for thy self*, it is no matter how, though others pinch for it, so thou canst but bring in *Profit*, this will do thee good when all thy friends will forsake thee: thou mayest then take thine ease; come times what will, *Thou hast Goods laid up for many Years*, thou shalt be rich and be a man in *Esteem* in the Parish, hereby thou shalt become a *Great Man*, thou shalt be heard before another, and thou shalt be looked upon and advanced, whereas the poor they are despised and trampled on, scarce suffered to speak for themselves; But every one tramples upon them at their Pleasure and they are glad to creep and cringe to every one, and dare not so much as look up their heads, to be taken notice of. Luk. 12. 19

And then comes Doctor *Honour*, and saith he

what need all this stir about Religion? canst no
thou be content to go the old way thy fore-
thers went? canst not thou be content to g
that way the *State* goes, that way that Kin
and Princes and Great men go, and that w
that the most go? Then shalt thou walk saf
and thrive in the world, and enjoy thine ow
no body will molest thee; and thou shalt
honoured for a wise man, a prudent man;
not the most go this way? and though th
art not so forward in Religion, as some
but goest along with the Multitude, why, th
shalt do as well as they: There is none b
Company of poor beggerly Fellows, *Tin*
and *Coblers*, Schismatical and Conceited Fello
that are so Hot, and they are every where
spised; as it was said in *Derision* the last
that there was none came running out of
City to hear me, but a Company of *Tin*
Coblers, *Weavers*, *Poor sleight fellows*.

Although I would not encourage any
sleight their own Pastors who teach them in
Truth, and labour to build them up in t
holy Faith; and I know there be many
men in the City near them, and therefore I
vel, *What they come out into the Wilderness t*
a poor sinful man, subject to like Passion
Infirmities with others; truly *a Reed shaken*
Psalm 58. 5. *the Wind*, who hath nothing to give; if G
Psal. 8. 1. enlighten not, & if he *Open not my Mouth, I*
not set forth his Praise, whose Praise is far abov
Earth and Heavens; for, if Praise, or Profit
Sell open my Mouth, I cannot *set forth his P*
But truly, if this People, whom you so de

come after me with a *Hungring* and *Thirsting* after Truth, and without sleighting other worthy Teachers, I here profess (be they what they will be, rich or poor) if they have *a feeling* of these things in their own Souls, I profess they are more welcome to me then so many *Princes or Potentates*: If so, let them come and welcome, they are the Auditors I seek for; and for ought I know one of them (for all their mean Habits) may enjoy more of God then most Kings, Princes or Noble-men, and shall enter into their Master's Joy, when they themselves shall be shut out; for the poor are always despised in the world. You know the Prophet *Isaiah* saith, chap. 43. 8. *Bring forth the blind People that have Eyes, and the deaf that have Ears*; and saith our Saviour, *Go tell* John, *The Poor receive the Gospel*. This is a Digression by the way, we return to our matter.

A terrible storm of Thunder and lightning filling the place with fire & flame.

And although the *Storm and the Lightning be now very terrible*, be not afraid, change not your Countenances, nor be not so amazed; stand fast, our God is able to defend us: Attend, mind the Business in hand, and fear not; we are about the Lord's business, our Father's business; we are now discovering the Powers of Darkness it may be they are angry, but tis no matter, let them do their worst; and if we should now be snatcht away doing this Work, we should have Comfort in it: *Though the Earth be removed* (saith *David*) *and the Mountains be hurled here and there, we will not fear*: Though the Heavens *should Kiss the Earth*, and all things be reduced to their first *Chaos*, yet stand still, fear

Psalm 46. 2, 3.

not, but attend and we shall go on.

Saith Doctor *Honour*, Be wise for thy self thou willing to be counted *such a fool*, to be *Hot* in Religion? Do any of the *Learned*, of the *Great and Wise men* go this way? Can not thou go on in a fine, smooth, moderate way and so shalt thou please all the world? Thus these Doctors will dispute against the *Wayes of Self-denial* and taking up the Cross which are of absolute Necessity, if ever thou come to Heaven. If thou wilt go this way go, and seek for Honour, Riches, &c. thou shalt be a man of some account, all the world will bow to thee, thou shalt be accounted *Some body*, People shall flock to thee for Counsel thou shalt be as their Oracle; else; if thou will not hearken and obey our Counsel, thou art like to lead an obscure and beggerly Life, and sleighted by all men: Have ye not these secret workings and ticklings in your Thoughts? I am sure you have.

Again, there is Doctor *Arrogance*; and he saith Be thou *some-body* in thine own esteem, exalt thy self, seek *Thine Own Praise*; thou hast wisdom and power, and parts, *They are Thine*, arrogate and appropriate these to *Thy Self*, walk on confidently and boldly in thine own worth; and so he looks on himself as a Person and saith, *Am not I Some-Body*? Have not I done this, and this, and that? *Is not this great Babel* (sayes *Nebuchadnezzar*) *that I have built for mine Honour and Greatness*? Oh Beloved this little word [I] little do you think what *Comprensive, Vast Word* it is; *It is a little one*

Dan. 4. 30.

the Apoſtle *James* ſaith concerning the tongue, but full of Evil: Have not I brought about this? And have not I effected that? and ſo prides himſelf therein, as if he had brought things to paſs, and ſees not God *Acting and Doing All* in him, and by him, and in and by all the Creatures; and all their diſcourſe is (if you obſerve them) they are alwayes praiſing themſelves, and telling what Acts they have done.

This Doctor I can tell you, is none of the *Loweſt*, but is every where in *Requeſt*, He runs through the whole World, but *Unobſerved*: [Arrogance] you may obſerve almoſt in every man, in ſetting up himſelf, praiſing and admiring himſelf, what great Acts he hath done, being tickled and delighted with the praiſes of others concerning himſelf; but cannot endure to hear any other praiſed but himſelf, much leſs to *Condemn* or *Diſpraiſe* himſelf: And ſure I am, though all men ſay not thus with their Tongues (becauſe of their Subtilty the Devil will not ſuffer them) for they would not be obſerved to do ſo (by no means) yet tis the *End of all their Diſcourſes*, and in their Hearts they ſay no leſs. And men are ignorant *How dangerouſly the Devil in them diſputes*, and whereto it tends, in taking from God *That which belongs to him*, and arrogating it to *Himſelf*, and is no leſs ſin, *Then Pulling God from his Throne* (as much as lies in them) and advancing themſelves into his Seat: *Oh poor crawling VVorms, Nothings, worſe then Nothings!* to attempt this high Treſon againſt the *King of Kings, and Lord of lords*, for all Power, Wiſdom, Goodneſs and Praiſe,

All

All is God's, and if all be his, what Right hath any Creature to say or think any part thereof is his? How comest thou by it? If all be his then surely thou hast stolen it from him: For tis his and none but his.

Nay, this is no less then the sin of *Lucifer* which threw him down from Heaven; this is *Lucifer within us*, not being content to be as he was created, but would be *Something of himself*, He would aim at God's Seat; *Thou hast said in thy Heart, I will ascend into Heaven, I will exalt my Throne above the Stars of God, I will be like the most high, &c.* And this doth all the world, by appropriating any *Good* to themselves or any Power to *Act without God*: For the Creature is but a meer Instrument in the Hand of the Almighty, and hath nothing of his own but Sin: And therefore they should in themselves, be Vile and Nothing, Little in their own Eyes, else *We cannot enter into the Kingdom of God*; as our Saviour saith, *Except ye be converted and become as little Children, ye cannot enter*; That so all Praise and Goodness, and Wisdom, &c. and all Power to *Act*, *to Be*, or *to Do* be ascribed to God alone

Isa. 14. 13.

Mat. 18. 3

And then comes up Doctor *Reason*: Oh! He is a great man, He is a *Learned Doctor indeed*. He is *Doctor of the Chair* at least: when all the rest are silenced, yet he must be heard; and he will believe nothing that you cannot bring within his Bounds, within his Element, and Comprehension: Whatever ye shew him, if you shew him *A Reason for it*, then he is on your side: If you tell him, Its Reason he should

gard his Body, he will believe you, and that he should regard his Soul above his Body, as the more precious, & look out for the good of that, that it may be saved hereafter, he will believe you also, because ye speak but Reason to him; but if you go beyond Reason, tell him any thing you cannot make him understand by Reason, He will, if he can, *Have you hist out of the Schools.* If you tell him, *He must deny himself*, He must deny his own Wisdom, Parts, Goodness, &c. *He must become a Fool, that he may be made Wise*, that the very wisdom of the Flesh, is Death; and that the Wisdom of the Flesh is *Enmity* against God, *Rom.* 8. 6, 7. and all the Eloquence thereof, is but *Worldly* Eloquence; and that the *Foolishness of God* is wiser then all its wisdom; then what is the Wisdom of God? But to tell him *It is written, I will destroy the Wisdom of the wise, and bring to nought the Understanding of the Prudent*, Oh! this is harsh Doctrine, then he cannot hear, he cannot understand; and he will no longer be your Friend, but an utter Enemy.

1 Cor. 3 18.
1 Cor. 1, 19.
Rom. 8. 6, 7.

But now, *When Jesus Christ comes into the Soul*, he put *all these Doctors* to silence, he opposes and answers all, He comes *And preaches with Authority, and not as the* Scribes: He discourses with such Power and Authority, with such plain *Demonstrations of Truth* in all his questions and answers, that he makes the standers by amazed and *Astonished at his Understanding, and Answers*, and brings all things into such a sweet Peace and Tranquility in the Soul, that there is no more Jars and Dissentions, but the soul

Mat. 7 29.
Luk. 2. 47.

soul yields to Christ in all things, he having cast out those Unclean and Unruly Spirits; and they now with *Mary sit quietly at Christ's feet, and hear his Heavenly Doctrine*, and with the man possest with Legions of Devils, who no fetters could hold, but he lived among the Graves and Sepulchers, and went naked. Now when Christ had cast out those Legions he was found sitting at Christ's Feet, clothed and *In his Right Mind*; and then there was a confessing and subscribing, that *He hath done All Things well*; so that every one may see their Plague-sores, and the Carbuncles upon them, and God's Marks of their Destruction. And so those who by their Unruly, Debauched, Vicious and Untamed Lives run beyond all Bounds, are so Fierce, Devilish and Diabolical in their Carriage, that no Fetters will bind them, neither the Laws of God or man's; these are those who are so possest by Legions of Devils, that they are fittest to live among the Graves and Sepulchers, and not among men, till Christ hath commanded these Legions forth; to bring them to sit quietly at Christ's Feet, *Clothed and in their Right Minds*, then they will no more contend with him, nor direct him; but confess, that whatever he doth is the best.

Ibid. 10, 39

Mar 3, 20.

Well then, we hear no more of Christ after this, till he was thirty years old: I beseech you go along with me, and look *Altogether within your selves*, and it may be the Lord may shew you *All these things* and a Thousand times more then I can speak: I beseech him *To open your Eyes*, and to give you *Understanding*; for this

day

day (through God's Bleſſing) I ſhall put ſuch a Key into your Hands, that *Unlocks* all the Scriptures; even as a fine curious contrived Cabinet, which we kwow not which way to open, yet having found the ſecret Lock of all the Drawers, then they all fall to pieces, and every one comes to your Hand: So ſhall I do this day (if God ſay *Amen*) give you ſuch a *Secret Key*, that takes all the Scripture to pieces, and you may come to ſee what uſe every ſeveral part thereof is for: Thoſe Scriptures which before were *Hard & Dark*, and you could not tell *What they ſhould mean*; now they all fall off as *Eaſie*, and come to hand as you deſire: But it is not I, nor any thing I can do, will do it, though I ſhould preach and beat theſe things into you till Midnight, till Chriſt himſelf be pleaſed to come into the ſoul, and work theſe things *In you* by his own power: The *Hearing by the Ear* will not do it, It muſt be the *Experimental Touch* of theſe things upon your Hearts that muſt teach you *Theſe Things*: It muſt be *Seeing by the Eye* (and not the *Hearing by the Ear*) that will make us with *Job*, *Abhor our ſelves in Duſt and Aſhes*.

Acts 20. 7

Job 42. 5.

Well, after Chriſt was thirty years old, he began to fall to working of Miracles, and it is ſaid, *The firſt Miracle* (that we read of) *that Jeſus did, was in* Cana *of* Galilee, *where at a feaſt he turned Water into Wine*: Thoſe things which before to you were but Dead Flat Waters; *Theſe precious Truths* that heretofore were ſo untaſteful, ſo unreliſhable, that you had as live dye to drink thereof; *The Wayes of Chriſt* are ſo harſh, tart and thwart to Fleſh and Blood:

Luke 2. 1

Chriſt

Christ must come and make those Waters (that before were deadly, they were so bitter you could not endure to taste them: Oh! they were *Gall, Vinegar and Wormwood*; if you tip but your Tongue in them, you would have more of them, away with them, Now he comes and makes these waters, first drinkable, into much that you begin to endure to take a little Draught of them, and then a greater: And afterward he turns them into *Wine*, delightful and pleasant Drink: Nay, he made *Such Wine* that it was wondered at, *Thou hast kept the good Wine until now* (sayes the good man of the Feast) But I will assure you, the wayes of Christ are not so at first; They are not *Good Wine* to the *Old man*, but very harsh, very bitter.

John 2.10

But Oh the wayes of Christ to that soul that hath Experience of them, are more pleasant them the Purest wine; as it is said in the Proverbs concerning the words of *Wisdom*; *There is nothing froward or perverse in them*: There is no ill Savour, no Brackishness in them; but they are all plain, all easie to him that hath Understanding; so Christ his very *Yoke is easie*, and his *Burden light*: They then as *David* saith, are *sweeter then Honey, and the Honey-comb*: They are then more *desireable then Gold, yea, then much fine Gold*. And those VVines that we so much prized before, now are *Turned into Water*; they are now Bitter, Harsh and Distasteful: It is Death to them now to drink of those VVaters as *David* saith, *Psal.* 73.20. *VVhen thou shalt rise up thou shalt make their very Image despised*.

Psal. 19. 10.

Psal. 73.20

VVhen we sha
Lives and Ima
then be despis
and governed
Then all Chri
walk contrary
souls pleasant
they never ta
tell them of d
they can *Despi*
ful Pleasures, h
despise *Honou*
though they v
despise them al
vid) *Whom ha*
u none upon Ea
thee, Psal. 73.
shall not find
but she will *Ca*
Durable Riche
can any believ
No, they cann
If Christ be
our Pleasure, *
our Lands, *our*
Doctrine, *Har*
have heard of
we are yet in
not loose he
half a Kingdo
convinceth & c
& Mistakes of
things is quite
pened, we hav

VVhen we ſhall ariſe in his Life then all former Lives and Images, how beloved ſoever, ſhall then be deſpiſed by us. He that is overcome and governed by Chriſt, he turns all into wine: Then all Chriſt's wayes are pleaſant, *Though he walk contrary to them*, yet ſtill he gives theſe ſouls pleaſant wine to drink, and ſuch wine as they never taſted the like before: Do you now tell them of drinking of their *Old VVaters*, no, they can *Deſpiſe them all*; he deſpiſeth his *Sinful Pleaſures*, he deſpiſeth *The VVorld*; he can deſpiſe *Honour*, *Pleaſure*, *Eaſe*, *Profit*, *All*; though they were his Life before, now *He can deſpiſe them all*; then ſayes the ſoul (with *David*) *Whom have I in Heaven but thee? And there is none upon Earth that I deſire in Compariſon of thee*, Pſal. 73. 25. And thoſe that love *Wiſdom* ſhall not find they have entertained a Begger, but ſhe will *Cauſe them to inherit Subſtance*. yea, *Durable Riches*, and will *Fill their Treaſure*. But can any believe this, but thoſe that enjoy her? No, they cannot; they cannot. Pſal. 73 25

If Chriſt before had commanded to *Forſake our Pleaſure*, *our Profit*, *our Friends*, *our Houſes*, *our Lands*, *our Lives*: Oh this had been Harſh Doctrine, *Harſh Wine*, we ſhould have dyed to have heard of it: Oh! how ſweet is ſin while we are yet in the *Old Adam*. *Herodias* would not looſe her *Revenge* on *John Baptiſt*, no not for half a Kingdom: But as ſoon as Chriſt comes, he convinceth & overcomes our Inward Darkneſſes & Miſtakes of the Mind; our Judgment of theſe things is quite turned; our Eyes *Begin to be opened*, we have *New Eyes*, *New Taſtes*; we can now

now see, and relish *The Wonderful things of God's Law*: And now Christ doth nothing but go up and down in us, preaching and teaching in *our Temples*, and working Miracles *From Place to Place* In our Souls; In one Place he makes *Clay* and anoints their Eyes, and *Opens* them. Mat. 9.35. In another he cryes to he Ears, *Ephatha, Be Opened*, and then *All things, All Occurrences, All Providences* shine gloriously to these Eyes, and *All things sound melodiously to these Ears.*

And now, what Thunder is not a well-tuned Cymbal? And what Voice so hoarse and harsh that is not a clear Organ, when God sets his Voice to the Instrument, and the Instument to his Voice? When our Spirits are set Right there is a sweet Harmony between us and all the wayes of God, seem they never so harsh to flesh and blood: All God's dealings *Concerning all things, They esteem them to be all Right*; though God afflict them, yet they see it is *In very Faithfulness*, as *David* saith, *I know O Lord, that thy Judgments are Right*; *and thou in very Faithfulness hast afflicted me*: And again, *I* (saith he) *I esteem all thy Precepts concerning all things to be Right, and I hate every false way*: Before they could endure to hear of nothing but *Ease, Pleasure, Honour, Profit, Credit* and External Freedom from Crosses; Yea, yea, you cannot bring news so fast of these things, as they have *Eyes, Ears, Hearts, Hands* and all ready to receive them; ye are the welcomest Guests that can be *To them*: But if you tell them they must deny all these things, they must part with these things, they must *Sell all and follow Christ*,

Psal. 119 128. Psal. 119. 75, 128.

Mar. 10. 12.

he told the Young Man; that they *Must enjoy them as if they enjoyed them not, they that rejoyce as though they rejoyced not, and they that buy as though they possessed not*, &c. as *Paul* saith: Oh bitter! They have now neither Eyes to see, nor Ears to hear, nor hands to receive: All this Doctrine *shall fall to the Ground* for them; they cannot endure any thing, which brings not good news *To themselves*, to their carnal self. 1 Cor. 7. 30.

As when the Sun shines, you know it shews all things below it self, and darkens every thing above it self; for in the Day ye can see nothing above the Sun; all the Stars which are above the Sun, are obscured, and all things else: So while a man is in the State of Unregeneration, he can see nothing above himself, nothing but things below himself; but if it be any thing that leads him *To the Love of himself*, that he can see: Heaven it self is *Welcome* to him out of a *Self-Love*, and so far as he apprehends it will make him *Happy*; but if ye shew him any thing *Above* himself, he cannot see nor hear any thing; he is therein stark bilnd and deaf: This is not *the Generation* that he is wise in; *But* (saith Christ) *the Children of this World are wiser in their Generation then the Children of Light*, Luke 16. 8.

I said, Christ being once [*Come*] into the Soul (conceive I pray you what I mean) not that Christ in regard of dwelling *Can Come In*, or *Go Out*, but in regard of his *Workings In Us*, and *To Us*: Christ in himself cannot grow *Greater* or *Less*, or more *Exalted*; for his Praise *Is set above the Earth and Heavens*; but *To Us* he *is More manifested*, and *To Us and In Us*; He Psal. 8 1.

Grows and Increases, and so his Life *Comes* to *Us* by degrees: And so far forth as we [illegible] down our selves, and all that is In Us, whatsoever is acted by Us, at the foot of Chr[ist] and that we are ruled and guided by him, t[hat] we shall come to see, how He speaks *All In* [illegible] and doth *All In Us*, hears *All In Us*, sees *In Us*, &c. *For it not ye that speak, but the Spirit of your Father which dwells in you*: This is

Mat. 10. 20. have Christ *Come* into the Soul; because, before we are really sensible of this, he is (as it were) not there: But he being (I say) *Come* into the soul (for we must make use of such Expressions for our Understanding) he opens *Those Eyes* that before were shut; now makes those *Feet* that were *Cripple from the Mother's Womb*, so that they could not one Foot forward in his wayes, now he makes their Feet like Hinds Feet; he makes them run his wayes with delight, and he shews his miracles in all their Members: In short, he

Ephes. 4. 13. all into *A New Creature*, and in this sense grows more and more in them, *Till they come to a perfect stature, even the Measure of the stature of the fulness of Christ*: Before they could not endure this Life, it was the *Old Life* they were taken up withal, how they might please the

Ephes. 2. 3. Flesh, *And fulfil the Desires of the Flesh, and were by Nature Children of Wrath, even as others*. Those were the Thoughts and Desires they were taken up withal *At Bed and at Board*; their *Thoughts*, *Words*, *Actions*, *Eyes*, *Tongues*, *Feet* were all imployed in this Service; else they were *Unquiet*, and never *Content*.

To see Christ to be *All in All In Us*, this is to know him Experimentally: And if ye know him thus, then you know him *As you ought to know him*, else he is but *A Fable* to you; for *So to know him*, is to have all the Scriptures fulfilled *In You*, as our Saviour said, *This Day is this Scripture fulfilled in your Ears.* Luke 4.21

Beloved, by Experience of these things, ye will have such a Light, nay *such a Key* ye have gotten, who see these things, that whatever place of Scripture ye read or hear, that you shall be able to say, *and feel it* in your own souls, *That this day is this Scripture* (though writ so long ago) *fulfilled in your Ears*, in your souls: And if you can but break this *Alablaster Box of Precious Oyntment*, you will find, *All the House will be filled with the Odour thereof*

When you read the story of the *Conception, Birth, Life, Death, Resurrection of Christ*; of his *Whipping, Crowning with Thorns, Buffeting, Spitting upon*; you shall be able *Experimentally* to say, and cry out, Alas, Alas, VVo is me, *This day is this Scripture fulfilled In Me*, and I never knew it all this while, never dreamt of any such thing.

Beloved, this is *A dayly Doing* all the Scriptures over again; *This is the enduring of the Word forever* (as *David* speaks, saith this soul) Alas, I know well my soul was like a *Leopard spotted from Head to foot* with the Leprosie of sin, and he hath commanded, *I will, be thou clean*; he hath washt away *VVith his Blood*, all my spots: I found that I was *Grown Crooked and bowed together* with my *strong sinews* of Lusts, so 1 Pet. 1. 25, Psal. 117. 2. Mat. 8. 3. Luk. 13. 11

that if you have given me the *Whole World* could not have gone Upright, and he h made me straite. I found I had *A contin running Issue*, that continually ran to t polluting of my Soul; and to the dishono of God, and offending of others; and t *Touching of his Garments* hath healed me. A I was *Gone astray like a lost Sheep*, and he fou me; and when I had no thought of returni *He turned my Feet unto his Testimonies*. Oh h py Soul, to whom God hath been pleased give this Key. This is *Saving Knowledge* the Scriptures; all other Knowledge of t Letter, is but the Flesh of the Scriptures, which the *Carnal Man* may comprehend: A although this *Knowledge* be never so *Great*, no so exact, it is meer *Dirt and Dung*, its worth one *Rush*: But thus to know the Sc ptures as I have said, is to have the whole Sc ptures fulfilled *In Us*, as *David* and *Haba* faith; *I will hearken to what the Lord saith In*

Mat. 9. 20.

Psal. 85. 8.

Hab. 2. 1.

Now we come to the third thing, What i to know Jesus Christ crucified: *I determin to know nothing among you, save Jesus Christ, him crucified.* And again, saith the Apos *God forbid that I should rejoyce in any thing, s in the Cross of Christ, whereby the World is cr fied unto me, and I unto the World.* And again, *count all things Loss and Dung, that I may win J sus Christ, and know him crucified.* Before we live the life of Christ Jesus, we must of neces know his Death, and find that he is crucifi In Us. In a natural Life a man must first Born and Live, before he can be crucified

Gal. 6. 14

Phil. 3. 8.

put to death; but in the ſpiritual Life *In Us*, its contrary; a man muſt firſt ſee that Chriſt is crucified, before he is born.

Beloved I tell you, if you take but this Key, to unlock this Book, this precious Cabinet of God, you will find *Precious Jewels* come tumbling down to your hand. Chriſt Jeſus, as he was crucified upon the Croſs, ſo by way of Equivalency; he is ſtill and daily crucified In Us: For he is *The Lamb ſlain from the Beginning of the World*, and ſhall be to the End of the World. You are deceived if you think the *Paſſion of Chriſt is paſt*, when he had ſuffered under *Pontius Pilate*, Rev. 13.8

Every man before he comes to be a ſpiritual man, he was *A Carnal Man*, *A Natural Man*: And this Natural Man *Poſſeſſed the Houſe*, and he is the *Strong Man*; and not only *Strong*, but *Armed*; And when ever I ſpeak of the *Strong Man*, or the *Old Man*, or *Sin*, or the *Devil*, or *Satan*, or *Lucifer*, or *Antichriſt*, &c. I mean and intend one and the ſame thing, and ſo doth the Scripture (as I conceive) and I would have you *Well to conſider this thing*; for they are *Thoſe Enemies* the Scripture moſt minds us of, and gives us warning to beware of, and watch againſt, they be our Boſom Enemies that betray us: As for outward Enemies we medle not with them; for theſe are our *Grand* and *Mortal* Enemies; But the Scripture hath given theſe *Enemies*, or rather this *Enemy* of ours, ſeveral Names, that thereby we may come to know him, or by ſome of them at leaſt; that we may ſee in our ſelves the *Several Effects of all* Mat. 12. 29.

those Names, and the several workings, accor
to the Nature of those Names, although a
but one and the same thing, even the Body
Person of Antichrist,

So ong *As this Strong Man*, or this *Antich
keeps the House*, that is, so long as our
Wisd m, Gifts, Strength, Abilities of Na
Reaso ,Understanding, Will, Affections, so
a the e keep the House *Jesus Christ is crucif*
Heb. 6.6. these are those *Jews* who have *Crucified*
Isa 43.24. *Lord of Life*; These *have kept him under*,
Amos 3. *made him to serve your Iniquities*; These *hav*
13. *den him as a Cart is pressed with sheaves*; T
Psal. 105. 18. have kept him down; These *have put his fe
the stocks with* Joseph, *and the Irons have ent
into his very Soul*. This is the True, the Real
cifying of Christ, all other Crucifyings are
the Representment, the shadow of this. T
is that Crucifying, that all the external Cruc
ings and Deaths in the world, are not suffi
to figure it out to us & make us sensible th
of unless we our selves partake thereof and
in; for herein chiefly consisted the suffe in
Christ even as the Apostle layes them dow
Phil. 2. 6, 7, 8. epitomizeth them to our hand, in *Phil.* 2. H
ptied himself, and he humbled himself: He
pried himself of all his Riches, Glory and G
ness which he had with the Father, and c
down here among us, and was content to
Servant, for our sakes; that he who was L
of all should be content to be trampled u
and crucified, *Both Literally, and Mystically*,
his own Creatures: *Herein were Suffering
deed*, far beyond his *Bodily Whipping*, or

ing to the Cross; far beyond his *Buffeting*, *Crowning with Thorns* and the like: And if we herein *Suffer with Christ*, this is *Bearing the True Cross of Christ*, and this is *To be made Partakers of his Sufferings*. St. *Paul* largely expresses, how he came to know *These True Sufferings*, viz. by being *Partaker of them*, and so shall all that ever shall taste of Heaven know them by that means; and saith he, *Though we have known Christ after the Flesh, yet henceforth know we him no more*: You know that as soon as the Body comes, the shadow goes away; when we enjoy the Body, the Substance, there is little use of the shadow. And Christ himself beats us off from these things when he saith, *The flesh* doth us no good, *profiteth nothing, but it is the Spirit that giveth Life*, that only profiteth. If once we have the *Body*, let the *Shadow* go; if once we have the *Spirit*, let the *Flesh* go; if you suffer with Christ (as we said before) then you have the Life, the Spirit of the Scriptures in that particular, and so likewise in the rest, to arise and triumph with him, *And to sit together with him in Heavenly Places*, &c.

1 Pet. 4. 13.

2 Cor. 5. 16

John 6. 63

But by the way, because I would have you understand me, let me remember you and tell you, except you know the *Mystery of the Trinity*, you will never understand what I mean when I speak of Christ; for it is the Knowledge of HIM that is the ONE in Trinity, and the Trinity in ONE, being rightly founded and grounded in that, it makes *All these things* easie, viz. To him, *Whose Eyes and whose Heart God hath opened*. This is that I say, Ye must

Acts 16. 14.

first come to the Knowledg of the *Three in* and the *One in Three*, or you will never rig come to know what Christ is, that you m come (as the Apostle saith) *To the Ackowle ment*, not of the History, but *Of the Myste God, of the Father and of Christ.*

Mind this, when we speak of *God the Fa* then we speak of him that is *Unknowable, U Speakable, Unnameable*; and then you must c

Exod. 3. 14. sider him as *Abstractedly* from all manner Creatures; neither in Possibillity of *Creat* or *being Created*; He is That he is; *I am I am*; that is, He is [God] Unknown, Unsp ken, Unpronounced, or in Possibility of be pronounced, *Either by Men or Angels*, or Creature, as having *Nothing to do with Cr tures, or Creatures with him*: And so the *Fa Son and Spirit* are all one; Here is the *Trinity Unity*. But if ye come to speak of any THI any manner of Conception, or of *Things C ted*, then we divide the Godhead into Per then there is immediately *Father*, *Son* and *S rit*, Then there is *Jesus Christ the Son of the F ther, the first begotten of all Creatures. The H of ALL THINGS.*

Heb. 1. 2. And so, we behold Jesus Christ as the *Sec* Person in Trinity, although the Persons in Godhead are not before or after other; so hath to do with *Creatures*, and is in the *Cr tures*; is the *Being*, *Action and Life* of the *Cr tures*; and so, Jesus Christ is called the WO Spoken; for so he is called in that first of t *Hebrews*, and in the first of St. *John*'s Gos verse 1. As he was in the Bosom of his Fath

He was Unſpoken, Unpronounced, nor in a Poſſibility of being pronounced; ſo He was and is *God equal with his Father*: But being once ſpoken or pronounced; ſo he is *Leſs then his Father*, He is after his Father: But before, He was neither before nor after.

As for Example (for I would illuſtrate theſe Unknown things to you as well as I can) I have a Word in my Mind, while it is in my Mind it is my own, it is unknown to you; what have you or any one to do with it; but being once *Paſt the Door*, the *Bars* of my Lips, then it is yours.

Brethrtn, I beſeech you mind theſe things; *He that hath Ears to hear, let him hear*; but I tell you, It muſt be *Given to you* to underſtand theſe things; *Fleſh and Blood cannot reveal* theſe things: But I will open them unto you as familiarly as I can. As ſuppoſe the word in my Mind be [A Houſe, A Tree] or any other Thing; while they were in my Mind you knew them not, but being once ſpoken, then you know them, and apprehend them: The Figure and Repreſentation of that *Word* or *Thing* is immediately alſo in your Mind; ſo long as Jeſus Chriſt was, or is in the Boſom of the Father, he is unknown to the Creature, far above its Comprehenſion; He is *God equal with his Father*; and yet neither One before or after other: But if God pleaſe to ſpeak THIS WORD (i. e.) If he pleaſe to put forth himſelf *In thë Creating* of any Creature; here now the Word is ſpoken, I ſay, here now is Jeſus Chriſt come OUT, or *Sent out from the Father*; Here

Rev. 2. 7. Mat. 16. 17.

Here is now the MEDIATOR, *that is betwee[n] God and Man*, without whom *We cannot come t[o] the Father.*

He only complies with his Father, and h[e] only complies with the Creatures: If Go[d] should speak to us as he is in himself, we dye; Heb 12.29 *Our God is a consuming fire*; If God should speak to us as he is in himself, all the Creation would be undone, destroyed, know it for certain, consumed to nothing. But here is our Joh 1.1, Comfort, Only Jesus Christ HIS SON *I[s] Mediator*; otherwise, *Tell me his Name*, or *his Son's Name if thou canst tell*, as it is said in the Prov. 30. 4 *Proverbs*: And saith our Lord, *No man comet[h] to the Father, or knoweth the Father, but by* Mat. 11. 27. *Son, and him to whom the Son will reveal him.*

Christ is called also *The Eternal Purpose of God*, Eph. 3.11. and so *All things* in him had their *IDEAL form*. But, who knew what that *IDEA* was, or what was in his Mind? But he put forth *His Son*, that so he might reveal to Us, *What was in his Eternal Purpose*, by the Creation of this whole Universe: And know this, That *whatever was In God*, was God himself; Christ was and is *In him*, therefore is Himself; His Purposes were *In him*, and they are *HIM*: As you may see he Excellently *Solomon* sets him forth, *Prov.* 8. Prov. 8.22 *He was set up from Everlasting*, when there was no *Earth*, when there was no *Depths*, nor *Water*, &c. Then *Was I by him, as one brought up with him, and I was daily his Delight, rejoycing in the Habitable Parts of the Earth*: So Christ was Equal with his Father *Unknown, Unspoken*; and then, *What is his Name or his Son's Na-*

Name, if thou canſt tell? But as ſoon as ever ye think of any *Word*, or of any manner of *Form*; then *Faſten* preſently on God the Son, as *Col.* 2. 15,16. *Who is the Image of the inviſible God, the firſt-born of every Creature; by him were all things created that are in Heaven, and that are in Earth, Viſible, and Inviſile, whether they be Thrones or Dominions, or Principallities or Powers, all things were created by him and for him, and he is before all things, and by him all things conſiſt.* The ſame alſo is expreſt *Heb.* 1.2.3 Col 2. 15, 16. Heb. 1.2,3

And then the Third Perſon in Trinity, the Holy Ghoſt, He is the Motion, Action, or Reciprocation between the Father and the Son. The *Act of Love* (as I may ſo ſay) or that *Bond of Love* between the Father and the Son; For, *God is Love*, ſaith the Apoſtle; ſo that *God the Holy Ghoſt*, is nothing elſe, but that conſtant Love and Amity that the Father bears to his Son, and that Love that the Son bears and returns to his Father again; and ſo proceeds from the Father and the Son: And this is that Holy Spirit of Love, whereby we are *Sanctified and conformed to our Head Chriſt*; and ſo is the Third Perſon in Trinity, and after both, though in *Themſelves* One and the ſame. But know this, God cannot communicate himſelf To Us, but by *One in Three*, and by *Three in One* it is impoſſible: But in himſelf *He* is but *One*, and cannot be more, there is not Three things in him: For He *Cannot be Multidlied nor Divided.* 1 John 4 16. Ro. 8. 29 and 15. c

But obſerve, BY Jeſus Chriſt, God made *All things* that he has made, as in *John* 1. *The Worlo* Joh. 1. 1,

was

was made by him, and without him made he no-thing that was made. In the Beginning was the Word, and the Word was with God, and the Word was God: There was God In Himself: But if God make any Creature, It follows, *The World was made by him, and without him made he nothing that was made*: There is God *IN* the Creatures, Christ Jesus: And in *This Son* is all the Father's Complacency, Content and De-

Mar 3.17. light, *In Him He is Only well-pleased*; He loves Him, and Him only. *Him and Nothing else*, that is, He only loves *Himself*, *His Son*, His own Image in every Creature. For its certain, God cannot love any thing *But Himself*; It is impossible *His Love* should *Go Out* of Himself, if it should. let me tell you, *He could not be* God Almighty.

So that in conclusion, the sum of All we have said is thus much, You can conceive no otherwise but thus, if you conceive of it rightly; God is in himself *Unspeakable*, *Unknowable*, and *Incomprehensible*, having *No Relation* to Creatures nor to a Creator; neither in Possibility of creating or being created. But thus it is, God the Father hath been pleased to put forth his

Heb. 1.3. Son, and to send him into the World, *Who is the Express Image of Himself*. And this Image of Himself, *He loves Infinitely*, and indeed Nothing else he can love, viz. That Beautiful and Perfect *Image* of himself dwelling in every Creature, *This is his Son and him he loves Infinitely*, and nothing else he can love: VVhich is one and the self same thing in God, though To Us they be diverse; *Himself loves Himself, and Our*

ly Himself. Now you see here is Three things named, *The Loving, The Loved, and the Love:* Yet All is but *One and the same thing.* So much at present concerning this *Occult, Hidden* and *Secret MYSTERY* of the Blessed *Trinity*: This hath been to me an *Experimental Vision*; others may be otherwise *Satisfied*, and they may take and go their own wayes; but *I* (for my Part) could not be *Satisfied*, untill I had found *The Place* where was *Hid* this *Precious Jewel*; for this *Diamond* is so full of sparkling Lustre, wherever it comes, that it *Shines* and gives *Abundance* of Lustre and Light, into the very *Darkest Heart.*

As the vision of God lively sets forth

Beloved, these are *High, Mighty, Sublime, Unexpressible things* we have now in Hand; And if God be but pleased to give us this *KEY I* speak of, then these things will be easie to us. And truly it is for your sakes that I use *This Plainness of speech*, as the Apostle saith to the *Corinthians*, 2 *Cor.* 3. 12. *Seeing we have such Hope, we use great Plainness of speech*, and trust I do not cast *These Holy things to Dogs, nor these Pearls before Swine.*

2 Cor. 3. 12.

Now having a little digressed (for your sakes) that you may the better understand these things we come nearer to our matter in hand: Mind me I pray you: As long as any thing whatsoever *Lives In Us*, besides Christ: As long as those things we brought into the world with us, *Anything that is* [US] or [I] *Lives*, Christ is whipt, his Mouth is stopt, He is crucified, dead and buried: As long as *Reason* lives, Christ is dead: As long as our own *Wills* live, Christ is crucified:

ned: As long as our own *Knowledge* lives, H
is dead. He may *Knock*, and *Knock* long enou
at the Door of our Hearts, but we will n
Hear, we are Blind, Deaf and Dumb; we w
not *Open* to him, and he is as one dead To u
and we dead To Him. Our Ears are only op
to hear the Voice of Nature, and the Voice
Fleſh and Self. Oh, here is *A VVay* how th
ſhalt be made Rich; here is *A VVay* how th
ſhalt come to be Honourable, &c. VVe
deaf excpt it be to theſe things: Oh here is
VVay how thou ſhalt come to be eſteemed
VViſe Man, A Famous Profeſſor; here is
way how thou ſhalt be ſet up and eſteemed,
every one ſhall ſpeak well of thee; Peo
ſhall flock to thee for Counſel, and thou ſh
be the only man in the City; and thou ſh
be the only Famous Preacher in the Nation,
none ſo flocked after as thy ſelf. Th
Thoughts, as they are the *Product and Birt
the Fleſh*, ſo the *Fleſh* is much pleaſed in th

Oh beloved, let me tell you, while we ha
ken and are taken with ſuch things as theſe,
Mat. 26. 47, &c. Mark 14. 43. Luke 22. 47. Joh. 18. 12. is Jeſus Chriſt *VVhipt, Blind-folded, Crow
with Thorns, and ſmote on the Mouth, Made t
ry his Croſs, Crucified, Dead and Buried, and o
vy ſtone rolled upon him*, that he may never ri
gain. Now is Jeſus Chriſt taken, apprehen
with a ſtrong Guard, carried from one Ju
ment-ſeat to another, and every Luſt cr
Crucifie him, Crucifie him; they are all wil
and give ſentence that he ſhall be *Condem
that ſo* THEY may ſtill *Live* and *Rule*;
They know, his *Life* is their *Death*: Th

fore he is now taken for the *Grand* Transgressor; and why? Because he hath broken the Laws of *Flesh and Blood*, and He seeks the Life of *Reason*, and the Glory of the Wise *Old Man* (as we esteem him) and he undervalues and reproaches Learning, and our Learned *Rabbies*, whom we honour so much; and he speaks against Bodily Exercise and Worship, and sayes, *It profits Nothing*, and the like: He takes away that which is in greatest Esteem in the World, & if he take away that, he will leave us no Religion, and we shall be meer *Atheists*: Therefore *Crucifie him, Crucifie him, Away with him*, It is pity he should live. The Innocent is hereby *Taken and led Captive*, and he that was *Righteous in all he did*, is now taken for *A Wicked Man* and a Sinner, as one saith of *Greater* and *Lesser* Sins, If Great *Sins* opened the *River* of Blood in Christ's Side, and the *Current* of Blood in his Hands and Feet, the *Smallest* sins then are the Thorns, and make more Wounds on his head, or at least they opened a Pore in his *Sacred* Body.

My beloved, herein lies the Life of the Scriptures; Yet do not think that I go about to deny the Letter: I hope I shall stand in Justification thereof to the Death, that those things were *Externally* and *Litterally Acted*. But this I say still, Let us not be content with the Letter *Only*; Friends, bear me Record; I say, They were All Actually and Really done in the Flesh; but yet I also say, *They were to teach us*, That the same things are alwayes in doing; I am so far from having such a Thought (as some igno-

ignorantly charge me, at least they would fain have me say so, to make good their false charge (their own Ignorance) as if I would make all the Scripture a Fable, and meerly *Allegorical*; and no such things done: That I wish from my soul; Cursed be those Lips, and for ever be they sealed up, even with the Wrath of Eternal *Fire*, That shall deny in the least, the Truth of the Letter.

The Truth is, Christ was conceived in us as soon as ever we were born, as I said before, and as soon as ever we had a Being; nay it was He that created us, found the very Matter, Matterials whereof we were made, and gave us Our Being: But now this we must know and believe, *Christ was born In Us* at our first Being, that is not enough (as to us) but he must be manifested IN US, and that is to be *Born* again IN US. We condemn those cursed *Jews* that apprehended our Lord and Saviour, and put him to death; and we condemn *Judas* for betraying him; and we condemn the Souldiers that Nailed him to the Cross, and pierced his *Blessed Side* with a *Spear*: Oh! we count them *Bloody Villains*; & your hearts do so compassionate his sufferings & their cruelty that ye would have them put to a *Thousand* Deaths: But let me ask thee, What doest thou do, when thou followest thine own Will, and thine own Pleasure, against his pure Commands? *I tell thee Thou art the Man*, as *Nathan* told *David*; Thou art that very *Judas*, the very Traytor that betrayed him: And tis thou that art to cry out, *I have sinned, I have sinned in betraying*

2 Sam. 12. 7.

Mat. 27. 4.

cent Blood; for when he would *Live* in thee, d *Rule* in thee, and be KING in thy soul, and *read all his Enemies under his Feet*, and set thy eet at Liberty, *To run the Ways of his Comand-ents*; *thou hast betrayed him into his Enemies ands*; Thou hast delivered him up *To be* Cru-*fied*; and thou hast sold thy Brother *Joseph* nto *Egypt* for a *Slave*: As long as thy sins live, nd thou pretendest to be a servant to him, hou hast *Made A MOCK of the Son of God, and unted the blood of the Covenant an Unholy thing, herewith he would have sanctified thee*: There-re you must seek to have *Your Part in the first surrection*, if you hope *The second Death shall ve no Power* upon you. Heb. 10 29. Rev. 2. 11 & 20. 6.

But let me remember my self, perhaps friends, speak Riddles to you; for you may say in our Hearts, Far be it from me to crucifie my aviour: I find no Christ *Crucified* in me, nor would not do it, no, not for a Thousand orlds: What! to have my Hands *Imbrewed* the Death and Blood of the Son of God; od forbid: No *Poor Soul*, I believe thou ither seest nor feelest it so, because *The strong an keeps the House*, and He keeps all at peace: ut if once Jesus Christ come into thy soul, e-n He that *Was Dead*; and *Now begins to Live*, at he begins to rouse up himself like a Lion, e will then *Make all the Beasts of the Forrest to EMBLE*, viz. All those *Mad*, *Unruly Beasts* d Lusts within Us, that are Hunting, Roaring d seeking after their own Prey: And know is, If he once will arise and lift up himself, it not in *Our Power*, nor in the *Power* of all the Mar. 12. 29. Isa. 11. 6. and Hos. 11. 10.

Isa. 43. 24.

Lusts and *Corruptions* in the World; nor t
the *Powers of Darkness* to keep him down ; b
till this time, *He is content to serve your In
ties*. as the Prophet speaks; Neither can yo
all your *Paints*, *Labour*, *Fasting*, *Industry*, F
Laws cause him to arise, *Until He please*; th
fore the Church often in the *Canticles* ser
chargeth the World, yea and the Daughte
Jerusalem too, *That they stir not up nor awak
Beloved until he pleaseth*; for she knew very
It was but in vain, notwithstanding all that
and *Bustle* that men make to *Force* men
Religious and to *Serve* God; but all is not
till God himself *Speak to you with a strong
To instruct you*, as the Prophet *Isaiah* speak
it is He that *Convinceth* you, and not else

But when he doth arise, he will then
himself to you, and shew you and make you
sible how you have scourged and crucified
all this while: *He will make you amazed*
how all this while you have had him live
been so near you, and yet you have cru
him: Then thou wilt cry with *Astonish*
What! Have I crucified my Saviour all
while, and I not aware of it? Oh Wretch
I am! Oh now, now he cries out, Oh let
Jews dye, let them live no longer, These
these Sins of mine that have crucified and
death The *LORD of Life*. When I read o
the story of his Life and Death, how he
Used, Derided Buffetted, &c. Little
think, That *I was He*, that was in do
those things to Christ *My Self*; I looked an
ther at the *Jews*, and not at all within *My*

but then tho
Christ comma
to be done, *To
daily and to fil
hands behind
ove him rule i
follow thine o
ommanded:
ierced Jesus to
echt from his
o whoever th
f Christ, and
may be foun
f God, and wa
nd his Disci
Hypocrite, an
hen thou (w
whoever thou
etrayed thy
d him up to
ruth it is, G
things, *to cross
nd follow him
have my own
Will, I will n
is thou now t
hese Bands as
Oh Friend!
ath newly w
rought from h
Reeking Water
the Spears, thes
ings, these ar
And that man

ut then thou shalt clearly see, That when hrist commanded thee these and these things be done, *To deny thy self, to take up his Cross ily and to follow him, thou hast cast his Com-nds behind thy Back, and thou wouldst not ve him rule in thee*; but thou chosest rather *follow thine own Will*, and what Self and Flesh mmanded: Oh! here now thou hast *Newly ierced Jesus to the Heart* with a sharp spear, and etcht from his side *VVater* and *Blood*, Thou al- whoever thou art, that professest the Name f Christ, and art outwardly conformable, and may be found in Fellowship with the People f God, and walkest (as *Judas* did) with Christ nd his Disciples, and yet doest but play the lypocrite, and seemest to be that thou art not, hen thou (without any respect of Persons) hoever thou art, Thou art the *Judas* that hast etrayed thy Master with a Kiss, and deliver-d him up to be crucified. Thou confessest, ruth it is, God commands me to do these hings, *to cross my self, to forsake my own VVill, nd follow him*: Tush, but it is all one, I will ave my own VVill, and I must have my own VVill, I will not *stand bent* to these strick Laws; is thou now that saiest, as in *Psal.* 2. 3. *Let us break hese Bands asunder, and cast these Cords from us*: Oh Friend! Thou art now *The very Man*, that ath newly wounded the Son of God, *And rought from his side, and from his warm Heart, Reeking VVater and Blood*: Oh Beloved, these are he *Spears*, these are the *Mocks*, these are the *Scour-ings*, these are the *Vinegar and Gall* to Chirst: And that man that hath thus crucified him, He

Psalm 50. 17.

Psal. 2. 3. Joh 9 1, 45

has more truly crucified him, then ever the J
did. Tell me now thou that condemnest
Jews, who now cryes out for a *Barabas* that
may escape, and Christ to be condemn
Thou that condemnest *Judas*, who is it
that sels his Master, what, for Thirty Piece
Silver? Nay, for the satisfying of one
one Lust Thou that condemnest the D
who sinned at first but once, who is the D
now? Thou that condemnest thy first F
Adam, in eating the Forbidden Fruit, an
thou he? Let thy own Conscience answ
these things.

But after a man is brought to see and feel
how do you think? Can that man th
how he hath crucified Christ *In Him*, and
him to Death, can he go on and *Crucifie*
still? Can he *Wound and put Him to death*
Can he be so Cruel to take these sharp Sp
these Sins and Lusts, and wound him
very Heart again! Oh! No, no, He ca
He cannot; he will rather chuse to dye
Thousand Deaths; whatever he doth, he
not wound again, so Meek and so Merci
Saviour.

But it may be, there is this Question w
may run in your Thoughts, and it may be
hard for you to conceive, *How Christ should*
fer, and not God to suffer, seeing he is God
man; It is certain, God cannot suffer; and
fore ye must understand that Christ in *Him*
cannot suffer; But *He suffers* in his Body, in
Members: Those types and shadows of his
ferings are but to shew how he still suffers in

Mem

Members Internally, and Spiritually: He ſuffers ill *In regard of Us, To Us and For Us*, becauſe e live and our ſins and luſts live, and our ſelves ve, and therfore He ſuffers, He is Crucified nd dead: Frr whatever we ſee done by Chriſt n the Letter, is an Emblem of that he doth or Ever; For *He is the Lamb ſlain from the Be-inning; Jeſus Chriſt is yeſterday, and to day, and he ſame for ever*: Did you ſee him Yeſterday ailed to the Croſs, &c? He is the ſame to day, nd for ever, &c. Yet *He* HIMSELF *Suffers* ot, but he in his Body; for Example, My Bo-y can never ſuffer, unleſs my ſoul be in it, nei-her can my ſoul ſuffer without my body, and et my body cannot ſuffer without my ſoul; hen wonder not, if it may be thus in a Crea-ure, if that Jeſus Chriſt *In Himſelf* ſuffereth ot, but only himſelf in his Members; neither n his Members ſuffer unleſs he be in them *I y ſelf* (ſaith *Paul*) *fill up in my Body the meaſure f the ſufferings of Chriſt.*

Rev. 13.8. Heb. 13.8.

2 Cor. 4.10.

Beloved, theſe are *Divine, Sublime things*, if our Eyes be but open to ſee them. And you aving this KEY put into your hands *By God himſelf* (for God himſelf muſt interpret his wn meaning to you) then you will have ſuch a *ight*, ſuch a *Revelation*, ſuch a *Demonſtration* f Truth in you, ſo that thoſe Scriptures which ou knew not before what to make of them, nor hat they concerned, they were ſo dark and ob-ure, and in your Opinion oftentimes *Contra-dictory*; now all the whole Scriptures open of emſelves, and ſhew you all their hidden Jew-s and unſpeakable Treaſures.

And now my Brethren, God forbid, that ter an hours or more, patient hearing, that you should fall under the Reproof of *Job* to Friends, *In ventum verba protuliſſe*, to lay to *What doth your arguing all this while repr* Your *VVords* are but *VVind* to the deſper or for me to have entertained you here ſo with *Wind* or *Lyes*, as *Ephraim* is ſaid to dieted himſelf with, *Hoſ.* 12. 1. *He feed* Hoſ. 12. 1. *Wind, and followeth after the East Wind, h ly increaſeth Lyes*: God forbid that have ſaid ſhould be falſe, or be but as *W Nothing* or A *Lye* to you: But as *Jo* there, *If you were afflicted and deſperate* have been) you would find and ſay, *O ho cible are Right Words, to cauſe me to und wherein I have erred.*

But if you ſee theſe things in Expe then Beloved, you ſhall ſee wonderful Pſal. 118. 12. you ſhall ſee how all *David's* Pſalms com your Experience, how *The fat Bulls of B came about him like Bees; and how his Fe faſt in the Stocks; and how he was overw in the mire*: and ſo throughout the whole and the reſt of the Scriptures (ſtill ſeei taking them as done ſpiritually and in as in him, ſo in your ſelves: And ſo yo come to ſee, the Scriptures to be A Bott SEA, *Wherein the Elephant may ſwim,* Pſal. 104. 26. *Leviathan may ſport himſelf.* Your Soul be ſwallowed up and loſt for ever in *tomleſs, Boundleſs Ocean of Divine Truth,* tained (yet covered and hid) within the er of the Scriptures.

Neither themſelves of Chriſt he the Chief an were within ternally done Scriptures, and points o a Greater an more Divine more, then t ſit One at his Left, in his K to expect a T to Iſrael: B thoſe things, his World, fo to obtain this dom of Heaven their Part in Crowns and Chriſt's Kingd are but Litter But let us min Reign, where the leaſt Share, That We are ha riſh neither in And let us lo alle lge, as fulfil All Ages: Ve which ſhall not ta fulfilled; that fulfilled In Th

Neither would many men so much trouble themselves about a Personal, & External Reign of Christ here upon Earth; for if they saw their the *Chief* and *Real* fulfilling of the Scriptures were within Them: and that whatever is *Externally done* in the world, and expressed in the Scriptures, is but *Typical* and *Representative*, and points out a more Spiritual Kingdom, and a Greater and more Saving Salvation, and a more Divine fulfilling of them: For this is no more, then to ask as the Sons *Zebedee* did, To sit *One* at his *Right Hand* and the *Other* at his *Left*, in his Kingdom; and with the Disciples to expect a Temporal Restoring the Kingdom to *Israel*: But Christ takes them off from all those things, and saith, *My Kingdom is not of this World, for then would my servents fight*, viz. to obtain this their Kingdom; but *The Kingdom of Heaven is within you*; For men may have their Part in these External Powers, Scepters, Crowns and Kingdoms, and have no Part in Christ's Kingdom; therefore all those thoughts are but *Litteral* and *Low*, *Poor* and *Childish*: But let us mind such A Kingdom, and such A Reign, wherein if we have but the least Part, the least Share, that if we be but *Door-Keeper*, *That We are happy* for ever, and shall never perish neither in this World, nor in that to come.

John 18. 36.

Mat. 13 24.

Psalm 15. ult.

And let us look upon those Scriptures they allege, as fulfilled to the Church *Spiritually* in all Ages: *Verily there be some standing here, which shall not taste of death till All these things be fulfilled*; that is, they shall find all these things fulfilled In Themselves: And then whether that

come about they ſpeak of or no, *It matters not*, it do or ſhould be fulfilled Litterally; either the pulling down of Antichriſt the *Pope* eternally or for the *Thouſand Years of Chriſt's Peaceable Reign*, yet we are not here to reſt, in the Eternal Fulfilling of them, but *Plus ultra*, to look beyond all theſe things: Theſe things may be, and yet Chriſt not exalted *In Thee*, Antichriſt *Pulled down* In Thee: And if this be not done *In Thee* and *In me*, what is *To Us*.

But I will hold my ſelf at this time rather the Point in hand, concerning Chriſt being crucified IN Man; for ſo look upon thoſe Actions and Prophecies, only as to be fulfilled *Eternally*, is but A knowing Chriſt *After the Flesh*, and to pleaſe the outward man, of which the Apoſtle ſaith, *Henceforth I will know no man after the Fleſh; no though I had known Chriſt after the Fleſh, yet henceforth will I know him no more*. 2 Cor. 5. 16.

Of our Hope and Belief in this kind, viz. Fulfilling the Scriptures *Spiritually*, we are ſure we *Need not*, Nay we *ſhall not be aſhamed*, becauſe we are ſure we ſhall not be diſappointed. For this is the Body; the *Subſtance*, the other is but the Figure, the Shadow; and of which probably you may be *Aſhamed*, as we ſee many have been, eſpecially about pointing out the *Time* for thoſe Thouſand Years: Thoſe Actions being done *Spiritually*, they are more truly done then thoſe that are done *Temporally* and *Corporally*; for if he did ſuffer then in the time that he lived upon the Earth, in the dayes of his Fleſh (as he did) (do not lie at catch, for Rom. 5. 5.

I alwayes affirm and verily believe; He suffers now herein *More Truly and Really*; for that *Suffering* was but the *Shadow* of these *Sufferings*. These are the sufferings indeed; his other sufferings are not worthy the Name of sufferings to these.

Yet be sure, the Godhead cannot suffer, by no means: And therefore if God [In You] have brought the Knowledge of Christ to this, to see all these things to be *Within You*, and to suffer with him *Internally*, then is your Knowledge Right, and your sufferings Right; *Sufferings with Christ in the Outward man* are nothing to these sufferings, Namely thus; *For a Man to lay down his Own Will*, to cross himself, to forsake and empty himself (as Christ did) to be brought to nothing; herein lieth the Great and Unconceivable sufferings of Christ as the Apostle sets them down in *Phil.* 2. 4. He that was Lord of all became Least of all; *He emptied himself*, that is, He poured out all his Glory (as the Original renders it, poured it all out *Willingly* and *freely, and became as a Servant*; He was content to be *Abased, and Trampled on* by his own Creatures; Herein was sufferings indeed: Herein lies the Mystery of the Gospel of Christ. In Christ *Crucified*, in his *Sufferings* and *Passion*, was mightily declared the Power of God, the Wisdom of God; and he thereby mightily declared to be the Son of God, which confounded the Wisdom of the world; so that he was, *To the* Jews *a stumbling-block, and to the* Gentiles *foolishness, but the foolishness of God wiser then men, and the Weakness of God is stronger*

Phil. 2. 8.

1 Cor. 1. 23, &c

stronger then men. As the Apostle reasons it 1 Cor. 1. 23. &c. His other Sufferings, or any Eternal sufferings in the Saints, are not worthy to be named the same Day with THESE Sufferings, either in Christ, or in them.

For if once you come to these sufferings, then down falls all man's Plumes, then down with all Parts, down with all our own Excellencies and Endowments, both of nature and Grace: All *Bel* within us must be thrown down, then shall we come to be *Nothings* in our own Eyes.

Rev. 18. 10. Behold, as St. *John* saith, *Herein is the Suffering, Faith and Patience of the Saints*: And what else we suffer, if we suffer not this, *We suffer not with Christ*, we are not acquainted with Christ *Crucified*: For if we know never so much of an External Christ, or an outward Christ, and Outward sufferings, *Without This*, it will do *No Good*.

But I beseech God that you may observe these things done within you: How Christ is conceived within you, and when he offers himself to the Birth; Observe when those Conceptions and *Hurly-burlies* are within you, then look up, and know that the Birth is at hand, *The Kingdom of God is at hand*, your Redemption draweth nigh; that you may see that you are the men that have cryed, *Away with him*, and have killed and crucified him: And that he will be Raised, Exalted and Lifted up in you.

Luke 21. 28, 1.

And then let me tell you for your Comfort, you being once come to this, *That Light* which hath discovered Thus much of the Work

Ch

Christ *Within You*, will not leave you, but bring you on further and further: It will never forsake you, so that you shall go on *From strength to strength, and dig up Fountains within You*, of Wonder and Comfort, yea *Fountains of Joy and Comfort, till you come and appear before God in* Zion. But then shall ye be brought (*By his Power and Strength, and by his Mighty Workings in you*, not by all your own Powers or Endeavours) *To stand in awe of him*: And now *To look altogether* to his Counsel and Direction, ceasing any longer to *Guide* your selves: So that this man's Will is quite altered, and turned upside down, and given up into the Will of God. Psal 84 67.

As for Example, Suppose two men alike Vile coming into a Room where the King is *Behind the Hangings*: The one he is aware of the King, because he knows he is there; but the other, *Knowing nothing*, he lashes out into his own Idle, Foolish, Frothy Talk, he talks any thing, *He speaks Trenchmole* (as the Proverb is) that is, he observes no Rules, but his own Will and Fancy; he behaves himself Rudely and Unmannerly: But the other he observes himself and his Carriage, because he knows the King hears him, and observes him. Now the King, He is as near to the one as to the other; but here is the Difference, the *One* sees him, and *Trembles* before him, but the *Other* sees him not, and so thinks he may do what he list; But if so be that the King please to discover himself to this man, and to let him know, That he was an Eye and an Ear-witness to all his Behaviour; then

then he falls down with *Trembling* and *Fear*, and judges himself and his own looſe Actions & ſubmits himſelf to the *Will and Pleaſure of the King*.

So my Brethren, Chriſt Jeſus in regard of his Eſſence, He is *as Near* one Creature as another, as near the Wickedeſt man alive, as the Higheſt and Glorioueſt Saint, but the One he is ſenſible how Jeſus Chriſt is *Near* him, and that he hears and ſees all he doth, and knows how he hath been overtopt in him and over maſtered by him, and therefore he is aſhamed and will *Do ſo No more*: But the Other not knowing this, he goes on according to his own Laws. and his own Will, and he kills him *Again and Again*, and runs his *Own Wayes*, and Iſa. 58. 13 thinks his *Own Thoughts*, and pleaſeth himſelf. *Ruſheth* upon any thing that tends to ſatisfie his *Own Will*, he ruſheth upon any ſin, *As the Horſe ruſheth into the Battel* (as the Prophet ſpeaks) with out Fear: He pleaſeth himſelf, and Jer. 8. 6. *Tickles* himſelf in his *Own Delights*, and cryes *Ha, Ha*, and he feels nothing, ſees no *Danger*. Whatever Men talk, and Miniſters preach, and tell us Tales of *Hell* and *Death*, *Bitterneſs*, *Deſtruction* and *Damnation*, yet he believes not of theſe things, and therefore he goes to the ſame Courſe again and and again. But having once eſpyed the King; *Him who ſtands behind the Hangings*; *Him* whom he hath ſo often kickt at and crucified, within him and he knows it not; then he is amazed and aſhamed of his *Horrid* Oaths and Blaſphemies, of his *Pride* and *Arrogancy againſt him*, of his *Envies and Reproaches*, of his *Cruelties and Extortions* againſt his

Brethren; being once come to a True Sight of This, he is amazed and confounded in himself. This is the Day that the Prophet *Isaiah* speaks of, chap. 17. 6. *At that day shall a man look to his Maker, and his Eyes shall have Respect to the Holy One of* Israel: *And shalt abhor thy self in the sight of all thy Evil Wayes. and be confounded in all thou hast done*, Ezek. 19. 54. *And shalt loath thy self in thine own sight for all these Abominations.* Isa. 17 6 Ezek 16. 54.

Says he, Have I been the man that hath put the Son of God to death? Have I *trampled his Blood under my Feet*? I will not any more add to his Torments, no. no; no though it were to gain the whole world, I will not, I cannot. Heb. 10.

When once this man he is thus [*Come to himself*] as 'tis said of the *Prodigal*, then he can say, Hath he dwelt so near me, been my Guest and lodged within me? Nay, been my Life, my Bread and my Stay? And have I been he that hath starved and famished him? *Have I* so often mockt, whipt, derided, crucified him, and knew it not? Oh Wretch! Oh Wretch that I am! Rather then I will do it again, I will dye ten Thousand Deaths. All the world shall never make me commit those horrid Facts again; I will *Now be ruled by him*, I will *now do his Will*, not mine own: I will now by his Assistance) Live as he will have me Live; *Now I am content to deny my Self*, my own Wisdom Gifts, Parts, Strength; for now I see, I am *Nothing*, I can do *Nothing*. And so by this means, Christ shall be fed, nourished and brought up; and shall In Us *Grow in Wisdom* and Stature, *and favour with God and man*. Luk. 2. 52.

By this

Luk. 2. 46. this means Ye ſhall bring Chriſt to the Temp
who ſhall put *All the Doctors within You to ſile*
and ſo *Non-plus* them All, that not one
ſhall be able to gain-ſay or anſwer him
VVord. By this means you ſhall find him
all his Miracles (more truly) over again (
Subſtance of his Miracles) as I ſhewed you b
fore: You, even you your ſelves ſhall ſee h
Work all his Miracles in your ſights, within Y
and this ſhall make ye more run after Chriſt,
ſee theſe Divine Miracles, which he works [
You] (Far, *far more affectionately*, and w
more wondering, and with more true Lo
then ever they did in the dayes of his fleſh to
his external mighty works and miracles

Friends, to wind up all into the Text, T
was that S. *Paul* determined and deſired *Onl*
know; for he knew this *Knowledge* would
ver leave him, till it had diſcovered *Such thin*
1 Cor. 2. 9. (ſuch Miracles) *As neither Eye had ſeen, nor*
heard, no nor ever entered into the Heart or Thou
of any man; Things Unutterable, Unſpeak
Let others ſeek after what they will, to
and to get Glory and Splendor in the Wo
to get thoſe things that the world acco
Great Matters, or to get any External, Litt
Knowledge of Chriſt, though never ſo *Glor*
though never ſo *Received* in the world,
ſayes he, I lay all in the Duſt for the *Excell*
Gal 6. 14. *the Knowledge of Jeſus Chriſt my Lord. by*
the World is crucified unto me, and I unt
World; for all thoſe things ſhall vaniſh with
And periſh in the uſing, and come to no-thin

But theſe Comforts will ſtand a man *In*

and will do him *Real Good*; this is ſuch Knowledge, that it will ſet one Foot in Heaven while the other is upon Earth: whenas other men who reſt in *Carnal things* and in the Fleſh, or in the Letter of the Scriptures, *Who know none* of theſe things, God knows (when they come to dye) how many Weary, VVinter, Cold and Comfortleſs Steps they have to fetch, Inſomuch that they ſhall be forced to *Fly upon the Sabbath Day*, and in *The Harveſt*, and have their Oyl to buy, when all things are At Reſt with others, when they enjoy a Fulneſs and a Harveſt, and their *Sabbaths*; and have *Oyl in their Lamps at the Bridegroom's Coming*: For they have given up their VVills and their Lives to Chriſt, ſo that indeed they have nothing to do but to dye (as we ſay) and now Chriſt and They have ſuch Sweet Embraces, as if they were in Heaven together already: Inſomuch that they are gotten above the world, and *All things below*; So they *Even* or *Odd* with other men, they alwayes go *Even* with them They have nothing to *Grieve* at, nothing to find *Fault* with They have gotten above Themſelves, and their Own VVills, now Chriſt's VVill is their VVill, And Chriſt's Peace is their Peace; And Chriſt's Reſt is their Reſt: And they have begun their Eternal SABBATH with him, and they are at Reſt in the Boſom of Jeſus Chriſt their ever Bleſſed Saviour, their *Strong* and *Gracious* Redeemer: for ſo they have found him In them and to them. and that he it was that did all for them; for they could do nothing at all for themſelves.

Mat. 24. 20 and 25. 3.

OF

OF SUFFERING AND REIGNING WITH CHRIST.

ROM. 8. 17.

If so be that we suffer with him, that we may also be glorified together.

Preached in Nine Sermons at *Kensington* Public Meeting-place; the two first Sermons being here joyned into One.

THIS very true, the Coherence of the Text imports *An Exception* after so Vast and Immense *Privileedges* alledged, *If so be we suffer with him &c. that we may be Glorified together.* And those Privileges

Such

Such, whereof a Chriſtian may Boaſt and triumph in; as firſt of his *Sonſhip*; ver. 14. *As many as are led by the ſpirit of God, they are the Sons of God, and have received the ſpirit of Adoption.* Verſe 15: *For ye have not received the ſpirit of Bondage again to fear; but ye have received the ſpirit of Adoption, whereby we cry Abba, Father.* 2. Such is a Chriſtian's *Priviledge and Sonſhip*, that he is delivered and ſet free from the Spirit of Bondage, he need *Never fear* more. And 3. He hath alſo received the *ſpirit of Adoption*, whereby he can own God, and cry to him, and call him *Abba*; for he is his Father. 4. The Teſtimony of the Spirit of our Father with our Spirit; verſe 16. *The Spirit it ſelf beareth witneſs with our Spirit, that we are the Children of God.* And laſtly, Of our being made the Heirs of God and Co-heirs with Chriſt, as in the former part of the Text, *And if Children, then Heirs, Heirs of God, and Joint-heirs with Chriſt.*

Verſe 14.

Verſe 15.

Verſe 16.

Our Text indeed, being much like the Exceptions in the King's general *Pardon*, wont to be given in the End of a Parliament, where at the firſt Beginning you would think he had forgiven *All* and *Every One*; but by that you have read it to the End, you will find ſo many Exceptions and Limitations, he hath ſcarce forgiven any: So this our Text is ſuch a *Reſtriction* or *Limitation*, narrowing and bounding all thoſe large Priviledges, Immunities and Indulgences, and tells us in plain Terms, *Except we ſuffer with him, we ſhall not reign with him*; for every one is ready to catch at the Privi-

ren Land; and the Waters were healed, accor-ding to the saying of Elisha *which he spake:* Even so shall these sufferings with Christ be, All Bitterness and Unsavourineſs shall be taken away from them; And these *Bitter* waters shall be healed and made savoury.

3. You shall see what is meant by *Job's Unsavoury Meat*, and the salt to season it, *Job* 6. *Can that which is Unsavoury be eaten without salt? or is there any Taste in the White of an Egg?* These Sufferings with Christ, which are to you so *Unsavoury* being once seasoned by Christ they will be made very savoury to your Taste. Self-denial will be no hard Task, but Meat and Drink to you.

Job 6.6.

4. You shall come to see what is meant by *Having salt in your selves*, Mark 9. 50 *Salt is good* (saith our Saviour) *But if the salt have lost his saltneſs, wherewith will you season it? Have salt in your selves, and have Peace one with another.* Having once the Experience and Practice of these things, you will be at wonderful Peace, at Peace within with God, and Peace without, Peace with your selves, and at Peace with one another, and with all the World.

Mar. 9. 50

5. You shall see what is meant by *Sowing in Tears, and reaping in Joy*, Psalm 126. 5. *They that sow in Tears shall reap in Joy: He that goeth forth weeping, bearing Precious Seed, shall doubtleſs come again with rejoycing, bringing his sheaves with him.* And then (as this Text speaks) *the Lord shall turn again your Captivity as the streams in the South*: All these things shall come to see and feel experimentally so

Psal. 126

ed In You, and upon you: You ſhall not on-
y ſee you are in Captivity, but you ſhall ſee
ow abundantly your Captivity will return wi h,
ll Streams, even as *The ſtreams in the South*
o your amazing, Joy and Comfort.

6. You ſhall come to ſee what is meant by *I-* Iſa 66 10.
ah's Mourners and Rejoycers, Iſa. 66. 10. *Rejoyce*
e with Jeruſalem, *all ye that love her, rejoyce for joy*
ith her, even all ye that mourn for her that ye may
uck and be ſatisfied with the breaſts of her Conſolati-
n, that ye may milk out and be delighted with the
bundance of her Glory: Nay, you ſhall come to
now both what Hell is, and what Heaven is,
hich is ſo much talked of, and ſo little known.

7. You ſhall ſee what our Saviour repreſen- Joh. 16 21.
d and intended, when he ſaid, *John* 16. 21.
Woman when ſhe is in Travail hath great Sor-
w; becauſe her Hour is come; but as ſoon as ſhe is
livered of the Child, ſhe remembereth no more
e Anguiſh for Joy that a man-child is born into
e World. You ſhall know what the *New Birth*
eans, and what it is [To You] to have that
ild born [In You] which ſhall be called
onderful, Counſellour, The Mighty God, The E-
rlaſting Father, & The Prince of Peace: And
ou ſhalt come to ſee that the whole Govern-
nt of thy Affairs and of the whole Earth
ll be alone upon his Shoulders.

And laſtly, we ſhall alſo ſee, what it is S.
l means, 2 *Cor* 1. 15. *For as the Suffering* Cor. 1 5
Chriſt abound in us ſo alſo our Conſolation abun-
h by Chriſt: So that now you may ſee, both
Law and the Prophets, and Chriſt and his
oſtles do plentifully bear witneſs to the

are *Mad*, *Destracted*, *Drunk*; *filled with New Wine Out of their Wits*: And if you had known no more of the *Martyrs* of the Primitive Church then their Persecutors, would you not have sided with them, *Wisd.* 5. 4. *We Fools thought their Life Madness, and their End without Honour.*

Wisd. 5. 4.

It is said, *Nemo carnem suam odio habuit, &c.* Ephes. 5. 29. *No man ever yet hated his own flesh but nourisheth and cherisheth it*: What did They then? And what Case were They in, *Isa.* 50. *That gave their Backs to the Smiters, and their Cheeks to to the Nippers, and hid not their Face from shame and spitting*: And were content *to be Killed all the Day long; and to be as sheep for the slaughter*? That preferred *Mountains*, Dens and *Caves of the Earth*, before *Palaces of Princes*, *Wildernesses* before *Society*? Heb. 11. Mat. 11. Sheep-skins and Goat-skins before the *soft raiment* of them that are in *Kings Courts*? Mockings and Scourgings, before sleeping in a whole skin? Rackings, before Ease and Down Beds? *Stoning*, *Hewing asunder* and *Slaying with the Sword*, before *Deliverance*, *Safety*, *Health* and *Long Life*? Heb. 11.

Eph 5. 21. Isa. 50. 6. Psal. 44. 32. Heb. 11. Mar 11. 1.

And generally All, who are not suffering *With Them*, have that Opinion of them now in them which *Festus* had of *Paul*, Acts 26. That they conclude, They can be no less than *Mad men*: And the very Truth is, *These sufferers* are counted every where, In All Ages no other then,

Acts 26. 24.

God Almighty's FOOLS.

But tis no matter, the Day is coming and at hand, that such *Despisers* shall say and cry

Wisd. 5. 4. *We Fools thought their Life Madness, and their End without Honour*; but now we find they were no Fools, but we are the *Fools*, and our Life *Madness*, and our *Honour* A meer *Shadow* and *Delusion*, and our End Deceit and Misery. Wisd. 5. 4

But that we may come to find out the *Sufferings*, there is no finding out *Sampson's Riddle*, without ploughing with *Sampson's Heifer*; could we but do so, then we may say, as *Philip* said to *Nathaniel*, *We have found him of whom* Moses *in the Law and the Prophets did write*, Joh. 1. 45. so here, in opening these words now read, we hope (by the gracious assistance of the Holy Spirit) we shall unfold, as this Text, so those Riddles mentioned in the SCRIPTURES: As, Judges 14 18. Joh. 1. 45.

1. What is meant by *Moses his bitter waters of Marah* Exod. 15 25. whereof the People could not drink, but murmured; and *Moses cried unto the Lord*, and he shewed him a *Tree*, which being *Cast into the waters*, they were made sweet; even so shall these sufferings with CHRIST, be made very sweet to us, though in themselves bitter; And we shall come to know how they come so to be, in our own Experience. Exod. 15. 25.

2. We shall see what is meant by *Elisha's* naughty waters of *Jericho*. 2. Kings 2. 19 &c. *The men of the City said to Elisha, the situation of the City is pleasant, but the water is naught, and the ground barren: Then he took salt and cast therein, and said, I have healed these Waters, there shall not be from hence any more death or barren* 2 Kings 2. 19. &c.

ledges and aſſume them to themſelves) ſtay (as if he ſhould ſay, Be not too haſty, not run away with theſe *Priviledges*, with they are yours; although theſe be very Priviledges, yet let me tell you to whom belong; Tis only to Sufferers, and not to ſufferers neither, but *If ſo be we ſuffer with Him, that we may be glorified together.* The words I ſay are a Limitation, and Concentr hoſe precious Priveledges; and terminat hem upon *One out of a City & Two out of a Tri* no more; Yea, *Though the Number of the Child of* Iſrael *be as the ſand of the ſea, A Remnant of them ſhall be ſaved*, Iſa. 10. 22. Being hoſe Words of our Saviour, *Wide is the Ga and broad is the Way that leades to Deſtruction, many go in thereat; but ſtrait is the Gate and narrow is the Way that leadeth to Life, and few the be that find it.*

Iſa. 10. 22.

Mat. 7. 13

Yet for this preſent we will conſider the Te as a *Melchizeck ἀπάτωρ & ἀγενεαλόγητος Without Fath without Mother*, viz. without any *Dependance Succeſſion* from the Words going before, o ny *Reference* to them that follow; as a *Subſt tive*, ſtanding by himſelf, and ſo we ſhall fi this Text, an *Erra Pater*, an *Everlaſting Alm nack*, prognoſticating and ſetting before you Eyes the Date of a Chriſtian, from the very fi Day [of his Regeneration] to his laſt Day, ev [of his Glorification] nay, beyond *All Time*, cording to the Angel's Oath, *Rev.* 10. 6. *time ſhall be no more.*

Rev. 10. 6.

This Text is that Word, without which y will never cut aſunder *That Gordian Knot* a

ell us why *St. Paul* sayes, *Col.* 1. 24. That he did *Gaudere in passionibus*, *Rejoyce in his sufferings*: And saith he, 2 *Cor.* 11. 30. *If I must needs glory*, I have nothing more to boast on, hen of the things that *Concern my Infirmities*: That which to you, and to all the World seemeth my *Infirmity*, my *Loss* and my *Cross*, This is my *Gain* and my *Crown*; *In labours more abundant, in stripes above measure, in Prisons, in Deaths, in Perils, in Painfulness, in Watchings, in Hunger and Thirst, in Fastings, in Cold and Nakedness, &c.* and herein (sayes he) *I glory*: And asserts it with the Greatest Asseveration hat can be, *The God & Father of our Lord Jesus Christ, who is blessed for evermore, Knoweth that I lye not.* What a strange Paradox is here? What a *Gordian Knot* is here to be untyed? or ho can with the Sword of man's Reason cut it *in sunder*? Therefore have I chosen this Text, hat *By It*, and by Divine Light, and the Assistance of the Spirit of God, we may clear this Paradox, and untie this Knot.

Col. 1. 24. 2 Cor. 11. 30.

2 Cor. 11. 30.

Verse 31.

Neither was this *Paul's* Case alone, but the ther Apostles also, when they were beaten, Acts 5. 41. *They departed from the Councel Rejoycing, that they were counted worthy to suffer ame for his Name.* I pray Beloved, if ye had nown no more of the Apostles then the *Jews* id would not you have said as they did, that ey were γεγλυκασμένοι Acts 2. 13. *These en are full of New Wine*; for it is ordinary ith you when you are not able to comprehend he Mystical Depths of the Spirit's working in e Hearts of those Regenerated, to say, They

Acts 5. 41.

Acts 2. 13.

Text, and to both parts of it; both for
suffering with Christ, and reigning with
for as the Apostle saith, 1 Cor. 15. 19.
this present Life only we had Hope in Christ,
1 Cor. 15. 19. *were of all men most miserable.* But our Li
hid with Christ in God.

As then, *There is a Season to every thing,*
an appointed Time for every Purpose, Eccles. 3.
&c. *A Time to be born, and A Time to dye;*
Time to weep, and A Time to laugh; A Tim
mourn, and A Time to dance; A Time to lose,
Eccles. 3. 1, &c. *A Time to get, &c.* So will I Enstyle, or
title this Text A CHRISTIAN'S TIME,
whole time, from the very Beginning to
End; so that besides or beyond which, he
not, nor cannot look to have *A minute*
moment, nay he is *Not at all*, when he is not
ther *Suffering or being Crucified with his Sa*
or else in being *Glorified* or *Reigning* with
In both which States he is very safe, altho
he cannot alwayes see it so.

Or you may call it (if you will) his *N*
Gal. 4. 1. and *Full age*, Gal. 4. 1. When he is under
Heb. 1. 2. and *Differeth nothing from a Servant*, though
be *Co-heir with Christ*, who is *Heir of all thi*
or else call it his *Full-Age*, or partaking
Christ in his *Inheritance and Glory*: Or else
this be too long, ye may call it A CHRIS
AN'S YEAR, that is, *His Winter and his S*
Gen 8. 22. *mer*; His Winter *Of Affliction and Suffering*
his *Summer of Joy, Refreshing and Consolati*

Or if that be too long then call it HIS D
as *Gen.* 1 *The Evening and the Morning wer*
first Day; and so the first day, and every

after consisted of an *Evening* and a *Morning*: first the Evening then the Morning, as *Luke* 19. 42. *If thou hadst known in this* Thy Day *the things that belong to thy Peace*: Only you must observe this order, or else a day is improperly applyed to him, because he hath first his *Night and Evening of Darkness and Sorrow*, and then *His Morning of Joy and Refreshing*, after that NIGHT of *Sorrow*, as Psal 30. 5. *Heaviness may endure for a Night, but Joy cometh in the Morning*: Call it these, all these, or any of these, so you pervert not the right order, that we must be first Servants, to suffer with Christ, before we come to be Heirs and in Possession with Christ; we must first have our Winter, first *Sow our Seed, &c.* before we have our *Summer*, and *Time of Reaping*; first our *Time to weep*, before our *Time to rejoyce*, as *David* saith, *He that goeth forth weeping bearing Precious Seed, shall doubtless come again with rejoycing, bringing his sheaves with him.* But thus far I have been but *Thetical*, I have (as you see) but hastily and rudely galloped the Field, and only took a View of the Ground, whereon I mean to plant my *Battalion*; for there is a sore and great Battel in Heaven to be fought, that is within us, between *Michael* and his Angels, and the *Dragon*, or the Devil and his Angels, which I hope you will believe, and take the Alarm from me, before we have made an end of the Text; for there is nothing more true, except you will be Resolved Cowards and willing slaves to be taken Prisoners by the Devil and the Dragon forever; and hitherto I am confident, I have not much disturbed any of you;

Luke 19. 4.

Psal. 30. 5.

Psal. 126. 5, 6.

pleasing Request, to ask, *To sit on his right hand and on his left*; but Hard to be *Baptized with his Baptism*; To see and read of his Miracles done upon others, but to be content To have his Miracles done in *our Souls*, How few are there nay; you are so far from that, That you cannot so much as yield or acknowledge, that you are *Lame* or Diseased, or Blind, or deaf, or dumb spiritually; it were much if you would confess this, then there were some Hope, You would be content, yea, and be glad to be healed by him. O my Brethren, I would say to you, as once *Paul* to his *Corinthians*; *O ye Corinthians, our Mouth is open to You, Our Heart is enlarged, Ye are not straitned in Us, but I fear Ye are straitned in your own Bowels. Now for a Recompence in the same, I speak unto you as unto my Children; Be Ye also enlarged.* For I would not keep back any part of God's Counsel Revealed to me:

Mat. 20. 21.

2 Cor. 6. 11.

But to many, how harsh is this Doctrine? Are you not ready many of you, to *Repent* you ever followed Christ, to turn back and leave your Profession? I know well that these thoughts will creep in, even while I set these things before you. When Christ shall tell us, That for *his sake* Ye must be *Content* to be *Despised*, *Mocked*, *Excommunicated*, cast out of the Synagogues, and out of the Company of the greatest Professors, and be *Despised*, and that by the greatest *Rabbins*, and learned Teachers, and those that outwardly profess to serve Christ most strictly: And by them ye shall be persecuted, scourged, killed; and by them, if

Na

Name In You shall be blasphemed: Oh how are you ready to cry out, what strange, what new Doctrine is this! What hard Sayings are these! And many times Christ's own People are amazed at this Doctrine, and are not willing to submit to it, *Mat.* 19. 25. *When his Disciples heard it, they were exceedingly amazed saying, who then can be saved? Insomuch that many turned back, and walked no more with him*, as in John 6. 66. How many are willing to flatter themselves with *Peter*, saying, *Master, Favour thy self, one of these things shall happen to thee.* Mat. 19. 25

But Beloved, though you know it, yet I must tell you, Tops must be kept up with whipping, else they will be down; and Nets must be kept open with Cork and Lead, else there is no fish caught: But Sweet Hearts, be not afraid of the Cross of Christ, it is the *Path-way* to his Crown, *to his Throne*, and to your *Rest*.

If the Son himself *Learned Obedience by the things he suffered*, Heb. 5. 8 much more may you: and it is said verse 9. He being so *Consecrated*, he was the *Author of Salvation to all that obey him*: And not only an *Author* but a *Patern*: we must Imitate, Obey and Follow him as our Pattern. And *Luk.* 24. 26. *Ought not Christ to have suffered these things, and so to enter into his Glory?* Else, if it were not so, *The Disciple would be above his Lord, and the Scholar above his Master.* And as *David* said, *Shall I dwell in an House of Cedar, and the Ark of God dwell between the Curtains?* 2 Sam. 7. 2. So, shall our Lord wade through a *Sea of Blood* to his Crown, and would he thou be carried in a *Bed of Roses and Spices?* Heb. 5. 8. Luk. 24. 26. 2 Sam. 7.

A 4

your Dayes of Mourning, Weeping and Gnash-
ing of Teeth is at hand and to con-inue for e-
ver; but now is the time for God's People to
Sigh and *Mourn*; but their Dayes of *Rejoyc-*
is at hand, and to last for ever: You prefer
your present Life, and your *Jovial time* here
before the Life and the Time of the People o
God: You think they are an *Afflicted, Male-*
content, A Still, Melancholy, Feat, Conceited, R-
served People: But judge your selves, whi-
Luk.9.23 Condition is best, Theirs or Yours: *He th-*
will be my Disciple, let him here take up his Cr-
and then his Crown follows: Whatever he looke-
parts with, denies himself in, tis that he m-
have an *Hundred-fold* with Christ in his K-
dom, it may here, as well as hereafter: H-
now sows, that he may then reap: But i-
quite contrary in thy Condition; nothing w-
content thee, but to reap now, to rejoyce no-
to be frolick and jovial here; and then follo-
Jer.13.16 *Everlasting* Sadness and Darkness; instead
Leaping and *Dancing*, your Feet will for e-
Stumble on the Dark Mountains. Nay, let m-
tell you, that which I know you will ne-
believe, that the People of God, I mean t-
of them, they live here more Merry Dayes, th-
the merriest of you all, although you are n-
able to see it: Thy Mirth is outward, t-
comes from *Without*, but theirs is *Within*, t-
springs up *Within Them*, to Everlasting Li-
and Life, Mirth and Glory.

Beloved, these things are worth your takin-
into Consideration, which if you seriously c-
it may be it may do you so much good, tha-
m-

may be a means that *Your spirit may be saved in that Day of the Lord*, therefore take my Counsel, do not over-prize your Contents here, but rather use them *Soberly*: Use them, but use them so, *As if Ye used them not*: Be assured there will come a time, will abundantly *Recompence* all your Sufferings, in Bearing and Forbearing. 2 Cor. 6. 10.

But I fear, To some This is Harsh doctrine as Christ his doctrine was to the young man, when he bid him *Sell all, and he should have treasure in Heaven*: He went away *sorrowful*, for he was *very rich*; worldly riches glistered more in his eye then heavenly riches, and that drove him quite away: And our Saviour preaching such unsavoury doctrine as this, *Joh. 6. 66.* Tis there said, *Many of his Disciples went back and walked no more with him*. and so also, it may be some of your cases here present, to take distaste, and to turn away and turn back from the Holy Commandment, when it is set before you. Mark 10. Joh. 6. 66.

But without fraud or flattery I must tell you, this Tryal your most wise Father he hath *appointed* it ye must all, even all that look for this *Crown*, this *Throne* of *Rest*; pass through the *Fiery Tryal* in one kind or other: For enough would willingly Eat of Christ's *Bread*, *and* drink of his wine, see his miracles, and be healed by him *Extrnally*; But To Eat the flesh of Christ, and to Drink his Blood, how few be they? To be content to bear his *Cross*, and to be baptized with his *Baptism*; & to suffer with him, how few are they? How many are content to hear his doctrine, and to be ruled by it very much as *Herod* was by *John*: Its an ease and 1 Pet 4 12. John 6. 26.

pleasin

you: And if I should let this Text go this and not dive more into the Bowels of it, I te you plainly, I am come no nearer the meani of the Text, then I am now to *Rome* (whithe this Epistle was directed) which is near 20 Miles, nor no nearer to these Times or yo Hearts, then we are to the Dayes that *St. Pa* lived (who wrote it) which is near 2000. years But give me leave and I will proceed, and lea the *Thesis*, and come to the *Antithesis*, and dra all I have spoken into a shorter compass, an give you the Marrow and *Quintessence* in as fe words as I can, so that you may understand m and first as I was saying.

From hence you may take notice of the pe petual and *Constant* Method God takes with his Children; first he gives them their *Even* their *Non-Age*, their *Winter*, &c. first t them have their time of *Suffering*, their Wi ter of *Affliction*, their Evening of *Sorrow*: th serving-time first, and then afterward come their *Morning*, their *Summer*, their *Full-Ag* their time of Laughter, their *Morning* of Joy a Consolation, and their time of *Reigning*: F Servants, then Heirs: First Souldiers in t Field, before they are advanced in the Co (you know what I mean) the Church is fi militant, before it can be triumphant: As yo may observe in those Types of Jesus Chr Gen 37. which Types set out, not only his Person, as t Head, but his Body: *Joseph* was first sold a Slave, and was cast into Prison, before he w advanced to a Kingdom. And *Mordecai*, had his *Sorrowing* and *Fasting-time*, before

was advanced; *A tristibus semper sed necessariis inchoat Deus*, as *Origen* saith. Tears are alwayes necessary before we enjoy God, he is then the more *Welcome*, the more *Loved* and *Prized*. Origen.

And as our Saviour saith *Mat.* 11. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you Rest.* But it is quite contrary in the Devil's Method towards his Servants, he gives first their *Summer*, first their *Morning*, first their *Good Wine*; but Christ he keeps the good wine *Last*, at his Feast: God first *Plucks up*, and then *Plants*; first *Pulls down*, and then *Builds*; first *Kills*, and then *Makes Alive*. 1 *Sam.* 2. 6. And as it is *Rom.* 5. 15, 16. *For if through the Offence of one, many be dead, much more the Grace of God, and the Gift by Grace by Jesus Christ hath abounded unto many: For if by one man's Offence Death Reigned, much more the Abundance of Grace and the Gift of Righteousness shall reign in Life by One, Jesus Christ.* Mat 11. 28 Luk. 2. 10. Jer. 1. 10 1 Sam. 2. 6. Rom. 5. 15, 16.

But wicked men, They may rejoyce here, but alas, they have their Portion, their suffering succeeds, and is coming apace, as *Abraham* said to *Dives*; *Son remember, that thou in thy Life time receivedst thy Good Things; Now he is comforted, but thou art tormented.*

Friends you may *Rejoyce*, *Sing*; *Dance* and *be Merry*, but you have small Cause, if you consider all: You may sup well, but you are like to have an hard Breakfast; For Christ himself tells you so much, *Luke* 6. 25. *Wo be be unto you that are full; for Ye shall hunger: Wo be to you which now Laugh; for Ye shall Mourn and Weep.* Now is your time of Sorrow, but Luke 19. 25.

your

And as *Uriah* ſaid to *David*, refuſing [to] Command to go to his Houſe, *The Ark*, [Iſra]el *and* Judah *abide in Tents, and my Lord* [Joab] *is encamped in the open Fields, and ſhall I then* 1 Sam. 11. 11. *into my Houſe to eat and to drink, and to lie* [with] *my Wife?* 2 Sam. 11. 11. So, how unſuitable is it for our Lord and Maſter Jeſus Chriſt to ſuffer ſo much, to be ſo humbled and ſo ex- Mar. 10. 45. tied, and we to be ſo full and ſo lifted up, *came not to be miniſtred unto, but to miniſter,* Mat. 10. 45. And ſhall we expect to be ſerved, and not to ſerve? But the Wiſdom of our God in this Caſe, hath appointed it otherwiſe

But as there are ſome are amazed and diſcouraged at theſe things, and turn back, ſo ſome ſo, though they go forward, and ſeem to [ſuf]fer and ſuffer with Chriſt, yet walk not nor [ſuf]fer with him. If this be All (ſay they) then [we] have to plead for our ſelves, *We have ſuffered for him and with him*: There are many thoſe that are ready to bleſs themſelves in their Conditions, and will not be found without Anſwer, like thoſe in *Mat.* 7. 22. *Many will* Mat. 7. 22. *to me in that day, Lord, Lord, have we not prophe-ſied in thy Name? And in thy Name caſt out Devils? And in thy Name done many great works?* When Chriſt had there a little before, been telling them what they muſt do, and what they muſt ſuffer; he there takes them off as well as the former Sufferers, *Depart hence, I know you not, Ye are Workers of Iniquity.* So many will come and ſay, Have not we ſuffered in thy Name? Have not we been mocked & perſecuted for thee? Have we not ſuffered with thee,

or thee? Have not we been poor as thou wert? ave not we been despised as thou wert? Con- mned as thou wert? Have not we been whipt thou wert? *Luke* 1, 27. But Christ shall swer them, as he did the other there, *Mat.* 7 3. *Then will I profess unto them, I never knew u, Depart from me, Ye are Workers of Iniquity.* ave not we had Compassion on thee, when have either heard or read of thy bitter Suf- rings? Alas, we never thought upon thy oody *Sufferings*, but it grieved us for thee: e never read in the Gospel of thy *Sufferings* d bitter Agonies, or of the *Jews* exercising eir *Malice* towards thee, but it pierced us to very Heart: We never heard of thy sweet me [*Jesus*] but we *Bowed our Knees, Put off Hats*; and yet for all this, wilt thou say, *nquam novi vos*, thou wilt not know us? No *will not know You*: In all this you pleased but urselves, not me.

Luke 13, 27
Mat. 7. 21.

For although they have done and suffered all ese things, yet they have not *Suffered* for rist, nor with him: Therefore Christ will ofess unto them, *I never knew You*; as if he ould say, I know you not, you *Poor Ones*, *Contemned Ones*; I know you not, you *eved Ones*, I know you not, you *Compassio- e Ones*; *Depart from me*, for all this, *Ye are Workers of Iniquity*. Though you were *Suf- rs*, yet you mistake your selves, *You suffer- not with me*, nor *For Me*, but for your selves, for your own Ends.

Oh Beloved! How Christ in all his Sermons with and *Amazed* his Hearers, he teached

their very Hearts, he cut off all their Pretences: he could not be beguiled with a Profession to him only: Those who are so Hot and Zealous for Forms, and for Bare Outward Profession, they cannot befool and deceive him, though they may the World: He sees through all their great Shews and glorious Pretences: He *Ransackt* the heart in all his Preachings, that made the Devil in man *To tremble*, which was the Reason that so many went back and walked *No more with him*: All those who could not endure to be *Laid open*, hated his Doctrine, as so I expect will mine be, by such; but those who are willing to know and be acquainted with *Their own Hearts*, will draw near to hear and sit quietly, while we are opening the Truths, as *Mary* sate at Christ's Feet, and heard him gladly.

Joh. 6.66

Luke 10. 39.

But to clear the Point to you,

There be then Three kinds of *Sufferers*. *Moses* professed to *Pharaoh*, that he would go *Three dayes journey into the Wilderness*, Exod. 5.3.

Exodus 5.3.

And *Solomon's* Temple had

Atrium { *Populi.* / *Sacerdotum.* / *Sanctum Sanctorum.*

2 Kings 6. Heb. 9.

It had three *Courts* or three *Rooms* the *Court* Where all the People came; the *Court*, Whereinto went the Priests only: the *Sanctum Sanctorum* whereinto Went the High-priest *once a year*: Much like

ese, are these Three kinds of sufferers for hrist, and of Two of them Christ saith, *Non vi vos*, I know you not.

1. Such (as I said before) As out of *tender-s* of nature, suffer with him; they are of a atural tenderness, and can Weep to see any reature suffer, much more *Him*, whom they onceive to be Their Saviour: To look upon im to be *Whipt*, *Wounded Mockt Crowned with orns*, *Nailed to the cross*, *for Him To suffer and y out so lamentably*, and then to yield up the host; Oh this pierceth their hearts! and all this be done by the Cruelty of his *Own* Creatures. nd yet He was *As a Lamb dumb before the earer. He did not strive nor cry, nor make any* Isaiah 52. *ise, nor cause so much as his Voice to be heard in e Streets.*

1. They can compassionate his Bodily Suffer-gs. 2. Then also they can compassionate the erings in his soul, and as I said.

There be some kind of Sufferers, and they me but into the Peoples Temple: These can but the first dayes journey with *Moses*, who nt out to seek a place of Rest, and there sit wn, as in *Numb.* 10. 33. 34.

The second sort go farther, they hold out d go two dayes journey with him: These deed do enter into the Priests Court, but go farther. Where are *Laws* and *Ordinances* *A worldly Sanctuary*, and Directions for *ward Worships*, where indeed the generality Preachers and Professors now stick and there down, not desiring to go any farther, and y think they are gone far enough.

Heb 4.1. 2. 11

And theſe Sufferers, though to man they ſeem to go a great way, and have made a great Progreſs, yet (as the Lord ſaith *Heb.* 4.) *They have not entered into my Reſt*: Neither have they found out that *Reſting-place*, *Moſes* there long for.

But there is a third ſort, who go the Three Dayes journey, and theſe, theſe are the Sufferers I aim to ſet before you: Theſe are they whom God carries on, theſe have found the *True Reſt* (the Power of Man and Self may bring men into the two former Conditions of *Journeying* with *Moſes*, and *Suffering* with Chriſt) but theſe God himſelf never leaves, till he hath brought them into the *Holy of Holies*: That is, till *Suffe ings* hath brought them *To*, and entred *In* Reſt: *Having overcome, and theſe do ſit down with Chriſt in his Throne, even as he hath overcome, and is ſit down with his Father in his Throne,* Rev 3. 21.

Rev 3 21

The firſt of theſe Sufferers, who ſuffer with him by way of Compaſſion (as we call it) Mat 15. 32. *Jeſus had Compaſſion on the Multitude becauſe they had been with him three dayes.* And *Mark* 8. 2. the ſame word σπλαγχνίζομαι both Places is traſlated *Teneritudines*, Compaſſion, *or Tenderneſs.* Theſe Sufferers, though (as may be) they may think, they go a great way, and they here ſit down and can go no further: ſome of theſe, they only look upon his bodily Sufferings, and therein they can enlarge themſelves, and can dilate very largely of them: the *Shame and Diſgrace* that he ſuffered, *ſpitting in his Face*, of his being *Crowned*

Mat 15 3

horns of *ſtripping him naked* out of his Clothes, of his Cruel *Whippings* and *Scourgings*, of his *Nailing to the Croſs*, of giving him *Gall and Vinegar*, of his *Wounding with the ſpear*, and the reſt In all theſe things they can Amplifie, Infold and Enlarge themſelves, thereby to affect their Hearts in Compaſſion toward Chriſt in all theſe his *Bitter ſufferings* and *Agonies*; and can *Weep bitterly*, having great Pitty and Compaſſion upon him: Inſomuch that ſome of the Papiſts can find in their hearts; for very *Grief* and *Compunction* of heart, To whip and tear their own fleſh, that ſo they may have the *Deeper* Compaſſion; and be more Fellow-feelers with him; inſomuch (They would make you believe, they ſo much *Prize* his ſufferings) That they make *much* of any part of the wooden Croſs whereon he ſuffered; and out of love to him, keep it for a precious Relique and Remembrance of him. Likewiſe, they can tell, how many ſtrips his bleſſed body had: And they keep the Number of the *Nails* that pierced his *members*, and happy is he that can handle them, and kiſs them; and they can afflict themſelves, and Go many ſore and far *pilgrimages* for their ſins committed againſt him.

Nay, So particular ſome of them have been In theſe things, as the Rabbin in the letter of the *Pentateuch* relates, of one, That hath ſummed up and collected all his ſtripes, How many he had, and ſaith, He had 5400. Another ſayes they were 5370. Another that they were but 5000. And one hath been ſo punctual, and ſaith that the *Crown of Thorns* bored his head with

John 19 5 Isa 52. 14. seventy two wounds, so that *Pilate* said, *Behold the Man*; for *Never* man was used like him, *His visage was marred more then any man's, and his form more then all the Sons of men.*

Nay, not only so, do they suffer with him in compassionating his Bodily Sufferings, but they carry it farther, to the Pangs and Torments of his soul, and suffer with him in that. How do they weep for, and lament his Sufferings, in that he should bear the heavy Wrath of his Father's wrath, and of the sins of the whole World; deeply compassionating the Sorrows, Fears, Frights, Amazements, which he had before his suffering; when he prayed in the Garden, his Sweat being like great Drops of Blood, insomuch that it made him to cry out, *Mat.* 14. 35. *Father if it be possible let this cup passe from me.* And how do they take to heart those his *sufferings upon the cross*, when he cryed out, *Eli, Eli, Lamasabachthani?* so that they think, they may well say of him, and call others to lament and weep with them, as Lam 1 12. 1 12. *Is it nothing to you, all ye that pass by? behold and see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.* Luke 23 7 And All this they take to be *Pious, Devout, Religious*, and I do not deny, but they have a good Meaning in it; All this they do, and yet Christ may profess unto them, *I know you not.* They may do all this, and suffer with Christ.

Yet all this is but *Atrium Populi*, The ples Court, whereunto every one may

This is but as the *Phariſees* tything *Mint and Cummin*, &c. *Mat.* 23. 23. *And neglecting the weightier matters of the Law.* To whom our Saviour pronounceth many Woes. All this is but as the Graſs that withereth, and the Flower that fadeth, and *all fleſh ſhall ſee it together, when the glory of the Lord ſhall be revealed In us*, Iſa. 40.5,6.7. *And the voice ſaid, Cry; what ſhall I cry? Cry, that all fleſh is graſs. and all the goodneſs thereof but as the flower of the field; the graſs withereth, and the flower fadeth becauſe the Spirit of the Lord bloweth upon it. but the Word of the Lord Abideth for ever*: Therefore I ſay unto you, *Ariſe, depart hence, This is not your Reſt.* Mich. 2. 10. Man's Natural Power can do all this

Iſa 40.5, 6.7.

Mic. 2 10

Of all theſe, and To all ſuch, we may ſay as our Saviour, *Luk.* 23.27. when they wept for him, weep not (ſaith he) for me, *O daughters* of Jeruſalem, (when he was going to ſuffer) *but weep for your ſelves and for your children*: as if he ſhould ſay, Away with all this Tenderneſs of heart, away with all this ſeeming ſuffering with me For me, away with all your Thouſands of tears, were they never ſo many, I *regard them* not; all this is nothing worth: To me as *you do* not when Nature is but a little diſturbed it can weep: and ſeem to weep for Chriſt.

Luk 23 27

Beloved, Theſe are not thoſe ſufferings the Apoſtle *Peter* ſpeaks of 1 *Pet.* 4. 13. where he bids us *Rejoyce, in as much as Ye are made Partakers of the Sufferings of Chriſt.* To ſuffer with and for Chriſt, are other kind of Sufferings then theſe, which I ſhall hereafter come to unfold to

1 Pet 4 13

you. But saith our Saviour, *Weep for your selves and for your Children*: That is, for those greater Soul-calamities that are coming upon you, the Cause whereof is bred within you, and you see them not; weep for them, lament for them. Could you but foresee those Evils that are coming upon you for them, you could not chuse but weep and lament bitterly, and in good Earnest.

But secondly, some (as I said) go further then this; they suffer as Christ did [*Acting*] with and for him, and as he commands (as I think) *In shame, In Reproach, In Imprisonment, In Loss of Goods, Houses, Lands, Wife, Children*, yea, *In Loss of Liberty* and *Life* it self.

But, though they think it is for him, and they pretend & seem to suffer for and with him, yet it is not for him, but for themselves; nay, not only so, but many are come so far, that they do not only suffer these things; suffer Poverty, and suffer forsaking of Houses, Lands, Wives, Children, Good Name, Liberty, Life, &c. But they may and also do, take pleasure in suffering with him and for him: This indeed they may do, but how do they do it? They suffer indeed willingly and cheerfully, and not unwillingly: Willingly, as it may accomplish Ends to themselves, and Ends of their own, but they suffer not for his *Will sake*, for him, but *His Name sake and the Gospel's.*

Mark 10 29

They may thus suffer, because this is a way (as they think) to bring about their own Blessedness: So that, though they suffer willingly, and may rejoyce in it, yet, It is but as of necessity; that seeing there is no other way

Heaven, but by ſufferings, and by undergoing the Croſs; *For he ſcourgeth every ſon whom he receiveth*, Heb. 12.6. But yet withal they grudge, and think hardly of God, they accuſe him of Severity and Cruelty, and think he is a *Hard Maſter*: And they accuſe the Law alſo of *Rigour* and *Difficulty*: but they could wiſh from their hearts, the way had been eaſier and ſmoother, without ſuch Croſſes, and without ſuch hard tough Self-denial; they wiſh that God would have more pleaſed them; and they are ready to direct him *A better Way* (as they think) there is indeed in them, a Willingneſs to ſuffer and act, and conform, things being as they are; but they do not ſuffer freely, they do not chuſe ſo have them ſo as they are, their Wills and God's jarr; they like not (in themſelves) the Croſs of Chriſt, they wiſh God had done otherwiſe, then to make their Way to Heaven ſo Rough, and ſo Tedious; They do his Commands, but they do them as a hard and ſore Task: They would ſeem and pretend to wear his Livery, but they ſerve not him but themſelves: Theſe do indeed (as one ſayes) *Carry the Croſs, but they do not follow Chriſt*: And of both theſe Sufferers Chriſt ſaith, *Non novi vos*, I know you not. And though all theſe be *Good Herbs* in regard of the Matter of them, yet a little *Colaquintida* among them ſpoils all, Self-ends poyſons all, and we ſay of them, *Mors in olla*. 2 Kings 4 39. *There is Death in the Pot.*

Therefore I had need to ſay to you, as Chriſt did, *Mat.* 16. 6. *Take heed of the Leaven of the Phariſees, and of the* Saduces; This is that Leaven

Auguſtine

2 Kings 4.39.

Mat. 16.6

Leaven that in all Ages, the *Scribes* and *Pharisees*, and the *Saducees* (that is, the most *Learned* and most *Famous* Professors and Teachers, are commonly leavened withal) and so most of their *Admirers and Auditors*, therefore take heed of this Poyson, this Leaven of Self-ends in what you do; for you may Run far, and Act much, and Soar high, but if Self be your End, You lose *All the things You have wrought*: (as the Apostle saith) though it be but *A small thing* (as you think) yet It corrupts your best Duties; As you know, *A dead Fly* is but a small thing, yet it corrupts the most precious Ointment of the *Apothecary*, and makes it stink: So doth this all your Duties, all your Actions; therefore I say unto you, as the Apostle to the *Galatians*, Gal, 3. 3, 4. *Are ye so foolish, having begun in the Spirit, ye will be made perfect by the Flesh? Have ye suffered so many things in vain, if it be yet in vain?* And indeed it is so in vain, that there is no Hope for you, except you see and amend this Evil; therefor this is to be mainly looked to, that this Self-seeking and Self-end in your Actions and duties; do not poyson and bring all you do to Nought; For all of this kind, is but from Flesh and Self, But *When the Glory of the Lord shall be revealed and the Spirit of the Lord blow upon it*, we shall see all this is as Grass, and all the *Goodness* thereof but as the *Flower of the Field, It flourishes* to day but to morrow *is Cut down* and withereth. Therefore I say once more, *Arise depart hence* also, *This is not your Rest.*

2 John 8.

Ecc. 10.1.

Gal. 3. 3, 4.

Isa. 40. 7.

Jer. 2. 10.

But there is a Third Sort, and these are the

which ſuffer with Chriſt Indeed: And they are thoſe. *Who have caſt Anchor within the Sanctum Sanctorum*, and we may truly ſay of them with St. *Peter*, 1 Pet. 4. 13. *Theſe are made Partakers of the Sufferings of Chriſt*: Theſe are they which have *Entered* with Jeſus *Within the Vail*, Into the *Holieſt of All*: Theſe go the *Third Dayes Journey*, and have found out that Reſt *Moſes* ſought and journied for: Theſe not only ſee, but enter and poſſeſs the Land of *Canaan*: Theſe are *The little Flock*, that ſhall *Inherit the Kingdom*; Theſe are *The Poor Remnant*, the Scripture ſpeaks of, *That though the Number of the Children of* Iſrael *were as the Sands of the Sea A Remnant only ſhall be ſaved*, Rom. 9. 27. And though all the World were Chriſtians in Profeſſion, and were Sufferers in the two former Reſpects, It is *This Remnant, This poor Remnant only ſhall be ſaved*, as the 9th of the *Romans* teſtifieth; They are *A Poor Remnant* indeed; For they have ſold all, and are become meer *Nothings* In Themſelves, but as full of God as their Veſſels can hold; and they are but a *Remnant*, but a very ſmall Remnant, whom God brings thus, Unto *This Holy Hill of* Zion; but theſe are they, *Whom he hath delivered from the Power of Darkneſs, and tranſlated them into the Kingdom of his Dear Son*. And as in the 29th of this 8th of the *Romans*, where it is ſaid, Theſe are they, whom he makes *Conformable to the Image of his Son*; Theſe are they, *That enter in at the ſtrait Gate*; for our Saviour ſaith, *Wide is the Gate, and Broad is the Way that leadeth to Deſtruction, and*

1 Pet. 4. 13.

Heb. 6, 19.

Exod. 3. 18

Luke 12. 32.

Iſa. 10. Rom. 9. 27

Rom. 8. 29

Mat. 7. 13.

many

many find and go that Way; but strait is the Gate and narrow is the Way that leadeth unto Life, and few there be that find it, Mat. 7. 13. Those to be sure, that have *Their Names written in the Lamb's Book of Life.*

There is in the way to Heaven so many Snares set by the Devil, and so many By-paths and False-wayes, which others have beaten and troden out before us, that a man may easily be led out of the Way: Many False-wayes but only One True way, very few find, or ever come to know the True sufferings of Christ and do we not see, How many *Glistering Stars* the Dragon's Tail doth dayly sweep down Yea such *Stars*, and so full of Lustre, as we thought verily they had been *Fixed-stars*, and yet are proved but *Glittering Comets*, *Deceitful Stars*: And what Numbers of these *Glittering Comets*, how many even in these dayes are quite gone out, and forsaken their Profession, and are come *To Nothing*? As you know the Dragon's Tail drew down the Third Part of the Stars of Heaven, even those which shined, sparkled and glistered like Stars, In a Forward Profession of Christ.

Rev. 12 4.

Jer. 50. 5.

There are some miss this way, because they never intended it, and for them it is no marvel, because they never once *Set their Faces towards Zion:* But there are some that aim at *Heaven* (for my Intent is, to speak of those that intend the Voyage for Heaven) who miscarry at their first setting out; they miss the way the very first Entrance into Christianity

and ſome after they are entred in and gone a little way, they will not venture too far; if they can catch fiſh near the Shore, well and good, but they are reſolved, they will not adventure much; they will not *Sell* All, Part with All, they will not loſe their Hold, ye cannot perſwade them to weigh Anchor, & *Hoiſe up Sails to launch out into the Deep*, but only content themſelves, with what they can catch on the Shore, and what lies near Hand; for they will not adventure themſelves; And theſe men are ſo much taken up about the *Shell of Religion*, and about Outſides, that they cannot thrive, nor come forward; for they are ſo taken up about the *Letter of the Word*, that they can catch nothing, *Though they fiſh all Night*, take great Pains about it, and toyl themſelves exceedingly, yet All in Vain: No wonder then, that St. Paul ſpeaks of *working out our own ſalvation with Fear and Trembling*; and no wonder our Saviour bids us, *Strive to enter in at the ſtrait Gate*, Luke 13. 24. For ſaith he, *Many ſhall ſeek to enter in, and ſhall not be able.* For certain, In all thoſe that intend *Really* for Heaven, there is this Working, this Striving, this Violence to *Take it by Force*; but yet alſo, *The VVill and the Deed are of him*, and *VVithout me* (ſaith our Saviour) *ye can do nothing*, this is a ſtrange Contradiction (as one would think) but take this Solution in ſhort, and take it as a ſure Maxime, *That Man never works in the Wiſdom and Power of Chriſt, till he is ſlain and undone in his own VViſdom and Power.*

Luke 5. 4

Ibid. ver. 5

Phil. 2. 12

Luke 13. 24.

Well, Some again miſs their way, after they are

are *Lanched out into the Deep*; they have lost their *Sea-mark*, and sail without their *Compass*, and they wander they know not whither; They mind not *Perfection* and *Religion* for it self, but *Religion* for some Self-ends; and so by seeking
Luk. 9. 24. themselves, have quite lost themselves, and make Religion an Occasion to the Flesh, and God the Author of sin, and of all their Wickedness, and the like: Yet Beloved. I would not be he that should discourage or discomfort any man in
2 John 8. the way to Heaven, by no means; and yet also I would have you set *Sure Footing*; so that ye may not *Labour in vain, and lose the things ye have wrought*; The Truth is, I aim not (as you may think, and as some have affirmed of me) to bring you *Hell* into your *Consciences* (no other-
2 Cor. 6. 11 wise) then to save you from Hell; and as the
Ibid 7. 8. Apostle saith, 1 *Cor.* 6. 11. *O ye Corinthians, our Mouth is open unto you, our Heart is enlarged, and though I made you sorrowful with a Letter, I do not repent*, 1 Cor. 7. 8. So if the Lord by me did so kindle *Hell-fire* within you here for a time, to keep you from the everlasting Hell,
2 Sam. 18. 27. this were a great Mercy to you, and a Fruit of
Isa. 52. 7. *True Love*

But, I am sure, you are all of *David's* Mind concerning *Ahimaaz*, 2 *Sam.* 18. 27. *He is a good man, and he brings good Tidings*: And you are good at saying, as in *Isa.* 52. 7. *How Beautiful upon the Mountains are the Feet of him that bringeth good Tidings, that publisheth Peace, that bringeth good Tidings of Good, that publisheth Salvation.* Oh those are the Good Men, that will preach of nothing but Peace, and that can

tell how, *To ſew Pillows under All Arm-holes* (as the Prophet ſpeaks) and *Daub with Untempered Morter*, and propheſie *All Good* to you, theſe are the *Only Men* with you, though indeed, they are no other but Falſe Prophets, *Who propheſie Lyes in the Name of the Lord*: And dare *Pollute the Lord among his People*, and *Betray your Souls for a Handful of Barley, and a Piece of Bread.* So that they can have but their tythes, they will *Save the Soul alive that ſhould dye*, and when it is deyed, They will *Slay the Souls that ſhould not dye*, as the Prophet ſpeaks; but I (for dealing plainly with you, and for ſearching your Wounds to the Bottom, to make a ſound Cure) ſhall even gain that Opinion from you, that *Micaiah* the Prophet had from *Ahab*, 2 Kings 22. 8. That when *Ahab* and King *Jehoſhaphat* were met together, to joyn Battel againſt *Ramoth Gilead*, they enquired of 400. falſe Prophets, and they all cryed *Peace, Peace*: *Is there not one more* ſaid *Jehoſhaphat, of whom we may enquire?* Yea ſaith *Ahab, There is one Micaiah, but I cannot abide him, I hate him; for he never propheſieth Good to me. but Evil.* And thoſe that were ſent for him, tell him by the Way, That *All the Prophets propheſied Good unto the King with one Mouth*, Therefore they counſel him, *So let thy Words be alſo*; And as the Prophet anſwers there, verſe 14. So do I, *As the Lord liveth, Whatſoever the Lord ſaith unto me that will I ſpeak*: I ſhall not, I cannot, nor I dare not (though you entreat me never ſo) Ever ſpeak well of that, the Lord ſpeaks Evil of, nor would not ſpeak Evil of that, he ſpeaks well of

2 Kings 22 8.

2 Chron. 18. 5.

of, for a world: Though men may cry you
and admire Parts and Duties, and Forms,
they were the Subſtance, yet I muſt tell you,
they come but from the Power of Self, and
to advance Self, Though others may make
men, as preſs theſe things Chiefly, to be
Kings and Princes, Leaders and Pilots in Re-
on; yet theſe without the Subſtance, and
Self-denial, I muſt tell you plainly, My G
my Maſter abhors, *Iſrael is an empty Vine,*
bringeth forth Fruit to himſelf: Therefore I for
part cannot propheſie Peace to you, In y
higheſt and glorioſeſt Duties on that Grou
Truly Brethren, I dare not in this Pl
ſpeak the *Viſions of mine own Heart*, but (
Lord ſhall enable me) the faithful Embaſſ
of my Lord and Maſter ſo far as he hath entr
ed me.

That Scripture named before, *Seek* (ſa
our Saviour) *ſtrive to enter in at the ſtrait G*
for many ſhall ſeek, and ſhall not be able. And
I, If many ſhall Seek to enter, and ſhall not
able, What ſhall become of them that n
Seek?

And know, It is ſuch a ſtriving, which
the Apoſtle compare it to *A Race, So run* (
he) *that ye may obtain*: Likewiſe he com
it to a *fight A War, Put on the whole armour*
God, and ſtand faſt Eph. 6. 13. He compar
likewiſe to *A Wreſtling*: How intent are
in *theſe caſes of* ſtriving? They mind that
Onely: we *wreſtle not againſt fleſh and blood,*
againſt principalities and powers, and ſpir
Wickedneſſes in high Places, Verſe 12.

ou know, *Wrestlers* are very intent, watchful, nd mind the thing only they are about, they are not be remiss and look about them; but they e very watchful lest they should be Foiled: herefore examine your Hearts; Do you thus ive? do you *Thus* wrestle for heaven, *with your might*? or is it not The least thing that oubles you? Do you not rather mind *All her things* of less Consequence? or else do you t mind It and other things Too, with it? do ou not Seem, *To offer violence to the Kingdom of aven, and yet your Eyes and desires* Are another ay, After other *Things*? *money*, and *Health*, d *Superiority*, *Favour at Court*, and with great nes, *Preservation of Youth*, *Handsomeness*, *Decking* he body, Opinion of Goodness from others, d the like? These you account Real things, d worth Your labour and pains; But As for e Heaven, I speak of, the way whereto consting So much in *Self-denyal*; tis true, you ve some Faint wishes towards A Heaven in e notion, which all the world talks and prates of, but know not what they say; but the ther way runs the Stream of your Affections, d your strong desires: And if you thus restle, no marvel you get the foil; For, let ou have but Riches and Honours, Health d prosperity; let you have but Beauty and andsomeness, long life and Deliverances, and ittle Profession of Religion, in coming to, hurch, and Reading, Praying and Repeating d the like, and the Esteem and Praise of men' d you are well enough; and then you are as fat as Lambs, but swell, strut and bluste

Mat. 11: 12 & Luke 16. 16.

like Turky-cocks, and are as proud as Peacocks, Scorning to look upon any friendly or heartily but only thoſe, forſooth, of their own Judgment and Fraternity, upon all others they look (our Proverb is) *As Big as Bull-beef.*

2 Sam. 19. 30. You know what *Mephiboſheth* ſaid to David when he bid him and *Ziba*, *Divide the land twixt them*: *Mephiboſheth* anſwers, *Nay, let him now my Lord the King is come home in peace, who will divide the Land*: So, let that world is Lord and King In *thy Eſteem*, come home to thee, let who Will take Heaven: For, Honour and Riches, and Honour, and praiſe and Credit in the world, theſe things you account Real and Preſent; for you know and feel the Uſe and Benefit of them; but as for the things to come, they are a great way off, we ſee them not, nor we know not what they are, and therefore (ſay you) Give us theſe things and as for our ſouls, we will truſt God with them for God is Merciful, we know it, & therefore would make us ſo afraid, knows it alſo, for he frames and and preſents us with ſuch fears.

Pet. 4. 18. Saith the Apoſtle *Peter*, 1 Pet 4. 18. *Righteous man can ſcarcly be ſaved, where ſhall Wicked and Ungodly appear*? I know how the general vote of Interpreters expound this place, reſtraining it to Temporal Deliverances only: but you muſt pardon me, I take it not ſo, for my Eyes are too dim, to read your *Juniper* upon this Text; nay, I will be bold to ſay the *Geneva* Annotation on the Place is falſe) but take it as it is ſpoken, *If the Righteous ſhall*

ly be saved, &c. That is, If the Righteousest, with all his Righteousnes; If the Justest, with all his Justnes; If *Peter* with all his *Tears*, If *Job* with all his *Patience*, If *Abraham* with all his *Faith*, If *Joseph* with all his *Chastnes*, If *Moses* with all his *Meekness*, &c. If all these, shall scarcely be saved, where wilt thou appear? what will become of thee, that hast nothing of all these?

And to this purpose I told you the last Sabbath, as there were six steps, that went up to *Solomon's Throne*, so there be six steps or degrees which we must ascend, before we can sit down with Christ upon his Throne of Rest and Peace, I then only named them.

1. The first is, *Condemnation of our selves*, Confessing and acknowledging our own *Sinfulness* and *Wickedness*, condemning and abhorring our selves *Really* in the Sight of God, and upon a true sight of our own Vileness.

2. Secondly, *Annihilation* of our selves, accounting our selves *Nothing*: worse then nothing? and (as it were) bearing our selves to dust, in our own esteem.

3. Thirdly, *Abdication* or *Forsaking* all things in the world, of what Nature or Condition soever. *Using the World as if we used it not; to weep as though we wept not, and rejoyce as though we rejoyced not, and buy as if we possessed not*, &c.

4. Fourthly, *Indifferency* to all things, to all conditions; whether to *Riches* or *Poverty*, to *Honour* or *Dishonour*, to *Health* or *Sickness*, to *Ill Report* and *Good Report*, to *Liberty* & *Imprisonment*, to *Praise* or *Dispraise*, to *Peace* or to *War*,

to *Fair Weather* or *Foul*. When all Condi
are alike to us, whether God makes us merry
sad, please or displease us, yet we are pl
in all he doth to us, or in the world; let it
what it will or how it will.

5. Fifthly, *Conformity* to Christ our Head, fo
lowing him *As our Pattern*, that in what Con
tion soever we are, we seek to Imitate and Co
form to him, that whatever, In such a Condi
on, Christ himself would do, were he on Ea
in our Case, and in our Condition, the same
we.

6. Sixthly, *Deiformity*, when indeed we are
longer men but *Gods* (mistake me not) th
when we *Act no longer Our Selves*, but God
In Us? that if we do any thing, yet we see
feel, and confess it is God that doth it; th
we speak, it is Christ that speaks; if we th
Gal 2. 20 it is Christ that thinks; if we go, it is Ch
that goeth: That it is no longer you that
ny thing, *It is Christ that dwelleth in you*:
you and the Members of your Body *Are*
up to him a living Sacrifice; and as *Instrum*
Rom. 6. 13. *Righteousness*, Rom. 6. 13. Oh! these are th
the *Old man* cannot endure to hear of; they
terrible to flesh and blood; the flesh ca
endure to hear of Whippings and Wrack
Fire and Fagget: But let me tell you,
these things are far short of these spiritual
ferings; these are a thousand fold more
undergo; as those can witness who have
perience in them: Nay, yet let me tell you,
were better endure any, nay, all those
ings; nay, *It were better for him, that*

one were hanged about his Neck, and he dragged to the Bottom of the Sea, Then not to have his part in these Sufferings; for indeed they are Happy Sufferings. Mat. 18. 6.

But Beloved, lest these things, and the Difficulty of this Work should make you amazed, and make you cry out, *Quis potest salvari?* who then can be saved? If all must ascend those six steps you have named, how few then have gotten, or will get to Heaven? Therefore before I proceed any further, let me for your Comfort and Encouragement, represent unto you Two things: Two *Qualifications* of these Truths, Luke 18. 26.

Qualification 1.

The first is this, That *God is in you, although you know it not*; As you know, there are in us all, those Parts, those Organs and Instruments of Life, by which we breath and live, as *Veins, Nerves, Arteries, Viters, Sinews, Bones, &c.* whereof; though most of us do not know their particular Names and Uses, and how they are knit together, and serve one another; and whereof we have daily and minutely Use; And if any of you be Artists in the Body of man, you can discourse thereof, and delineate plainly, the Use and Exercise of them; and how they depend one upon another, and serve, and (as it were) hand to one another.

And as *John* said concerning Christ, *There is one in the midst of you whom you know not*, John 1. 26. I say so of you, *There is one among you*, and yet alas, *You see him not, You know him not*: John 1. 26.

Exod. 6. 3. And as God said to *Moses*, Exod. 6. 3. *By my Name* Almighty, *was I known unto your Fathers, but by my Name* Jehovah *was I not known unto them.* I was the same then, but by that Name they knew me not: So God is the same in himself, but he is not manifested to thee, nor in thee; that is, he lives not in thee (as to thee) (i. e.) as to thy sight and knowledge.

So likewise, the Patriarchs and Prophets before Christ, they knew him, but not as we do now; They knew him by the Name *MESSIAH to come*, and by *The Promised Seed*, and to be *He. In whom all the Nations of the Earth should be Blessed*; By these names they knew him then, but not by the *Messiah Come*, *The Messiah Born*, *The Messiah Crucified*, *the Messiah risen again*, *The Messiah ascended*. *Abraham* (saith Christ) *Desired to see my day, and he saw it and was glad.* John 8. He saw it fifteen hundred years before, but not so clearly as we may now see it.

John 8. 56

But these things are somewhat Too High, and you cannot conceive (it may be) what I mean by these Expressions. But I shall come lower to your capacities, and shall make you acquainted with these Hidden things, and make them Familiar to you.

John 3. 3. Saith our Saviour to *Nicodemus*, take notice (he was one *that wanted teaching*, For all himself was a Teacher in *Israel*) Christ began to reason with him of *High*, *Hidden* and *Mysterious* things) *Except a man be Born again, He cannot see the Kingdom of God*; Christ was now too High for him: See (for all he was such a great and *learned* man among the *Jews*) what an ig-

norant

norant and a fleshly answer he makes Christ. *Can a man enter into his mothers womb and be born again?* Christ falls lower to his understanding, (saith he) *That which is born of flesh is flesh, and that which born of the Spirit is spirit*: He falls lower still, To familiar Comparisons, To make him understand? *Marvel not that I said unto thee, Ye must be born again. The Wind* (as if he should say, now I am in thy element, Wherein thou understandest, Even among the creatures) *It bloweth whither it listeth, and thou hearest the sound, but knowest not whence it cometh or whither it goeth; so is every one that is born of the Spirit.* And if he were so ignorant in such a small thing as that ordinary, common thing, the Wind, wherewith he was so conversant; then much more in a thing so high, so spiritual and so divine, as *Regeneration* and *The New-birth*.

So, would you know of me, How far these high truths may be dispensed with; And, what is the lowest degree in grace you must come to, if ye would be saved? Thus; though God call you not to that degree of Suffering he doth some others, yet there ought to be a Propension and an Affection to it, to aim at it, though you reach it not. As a Child is a reasonable Creature, as well as the Lustiest man, and the Fullest grown Man; and we do not exclude it from the *Name* of a man, or from the *Nature* of a man; for he will be a man in time, he hath all the Parts and *Lineaments* of a man, and he is growing and intends towards a man. So neither do we exclude those Christians that are *Weaklings* and *Babes* in Christ, neither

Verse 4.

Verse 8.

Heb. 5. 13, 14.

ther from the *Name*, or *Nature*, nor from the *Hope* of Christians, though they be but Babes and have not that strength as perfect and strong men in Christ have. You know, men can reason and discourse of things to our Understandings, and can tell you the Reason of the Strength and Growth; we do not expect it in Children. Know, *God is In You of a Truth*, though you know it not, and *He will work your Works for you*: But when? Never will, so long as you are strong in your selves.

Our Saviour calls the Woman of *Canaan*, better then a Dog, a Whelp, *Truth* (said she) though I am so, *Yet Lord, the Whelps eat of the Crumbs under their Masters Table*: Know (by the Way) the Best Christians are but *Whelps*, meer very sucking Puppies & Weakl... in comparison of their Master, and of that ... should be, & their fare is but to eat but the ... the *Scraps* that fall from their Master's Table ... that regard they are far from faring and feed... on that strong Meat he is fed withal, nor ... they feed so high, nor digest it: Alas what ... Ungrown, Unshapen Creatures are they ... comparison of their Head, their Lord & M... the Lord Jesus Christ? and what Fragments ... we live upon, to those Dainties he would fe... & feed us with, if we were but capable or fit ... them? So, though we find not in our selves ... strength and growth that should be, yet be ... discouraged, so you find but a Propensi... Disposition toward these things, and a D... to grow, and do strive to grow as much ... can, then be sure, Christ will *Perfect* ... *fition* in his due time.

Mat. 15. 27

Secondly, G... for (as the Apo... *accepted accordi... ding to that he* ... True Will, a V... is no question, ... but be sure it be ... Apostle saith, ... not flatter yo... cannot deceive ... so, then I will ... *certainly, accept...* As *David*, 2 ... *fred*, and thei... way *Captives* ... and enquires o... persue after the ... and he followed ... overcame them ... ed, some of his ... go to their Jour... behind, and *Loo*... when the *Spoil*... held out and per... them that tarri... *them*; yea (sai... mind shall have a ... *Fought*; for the ... *ly intended it*, a... this was made *A*... *fier*.

Qualification 2.

Secondly, *God accepts the Will for the Deed*: for (as the Apostle saith) 2 *Cor.* 8. 12. *A man is accepted according to that he hath, and not according to that he hath not*: So it be a Real and a True Will, a Will in good earnest, then there is no question, He accepts the *Will for the Deed*; but be sure it be so; for you must know (as the Apostle saith, *Gal.* 6. 7.) *Be not deceived*, Do not flatter your selves, *God is not mocked*, you cannot deceive him with Pretences; but if it be so, then I will aver it to you, *He doth most certainly, accept the Will for the Deed.*

2 Cor. 8. 12.

Gal. 6. 7.

As *David*, 2 *Sam.* 30. 21. when *Ziglag* was fired, and their Wives and Children carried away *Captives* while he was absent, *David* goes and enquires of the *Ephod* whether he should persue after the Enemy, or no; he was bid *Go*. and he followed them, and overtook them, and overcame them; But as he followed and pursued, some of his men were weary, and could not go to their journeys end, therefore they tarried behind, and *Looked to the Stuff*; But in the end, when the *Spoil* came to be divided, those that held out and performed the work, would not let them that tarried behind *Have any Part with them*; yea (saith *David*) these that tarried behind shall have as *Good a Share*, as those that *Fought*; for their Will was good, they *as Really intended it*, as those that performed it: And this was made *A Statute and a Law in* Israel *ever after.*

2 Sam. 30. 21.

2 Sam. 30. 25.

Be-

Beloved, juſt ſo is it with our infinite, wiſe God, He ſets by all his Souldiers alike, though he ſet ſome in the *Front*, and ſome in the *Rear*, and ſome in other Offices; ſome in more dangerous places, and ſome in leſs; yet he eſteems them all his *True Souldiers*: As well he that is weak (ſo he be faithful) as he that performs the Greateſt Service.

Mat. 20. So in the 20th of *Matthew*, and the 11th ver. the Maſter there hired ſervants, ſome ſooner and ſome later, ſome at the ſixth, ninth, tenth, eleventh hour, but none at the twelfth (obſerve that) none at the twelfth hour; and when he came to pay, gave all alike: thoſe that came firſt, and had done more Service, *Murmured*. Verſe 14. ſayes the good Maſter of the Houſe, *Take that thine; Is thine Eye evil becauſe mine is good?* Even ſo is it with us: So we have but a Right and Real *Diſpoſition to* to ſuffering; a Readineſs thereunto, and as great a willingneſs to do much work, and to work all the Day, if God call us to it, As to do a little, when God calls us not to it; then my Brethren know, God in ſuch a Caſe *Accepts the Will for the Deed*: Perhaps we are not Actually called to Poverty, nor Actually to Diſgrace, to Whipping, to pulling a piece with wild Horſes, to Racks, to breaking of bones, to Crucifying, and divers other Tortures (as you know many have been) Though we are not called to do what others are, ſo we do what we can, and are faithful in our Talent, and ready to imploy a greater Talent to more Advantage, if it be God's will to call you to it, but know, *All muſt ſuffer* leſs or more; for [illegible]

uch is included in the Parable; The laſt that was called, was at the eleventh hour; there was none called at the twelfth, he that was called laſt wrought one hour in Chriſt's Vineyard; Chriſt will have *One Hours work done before night*; take notice of this: And to return to our former ſimile.

A Captain that hath Souldiers, All ſtand not in the Front; He dyes a Souldier, that dyes in the Battel (let it be where it will) as well as he that dyes in the *Fore-front*: The Lord is often called in Scripture *The Lord of Hoſts*: We all on earth are part of his Souldiers: He hath heavenly Souldiers as well as Earthly; It is ſaid of the Angels in Heaven, that *They are ready to do his will*, Pſal. 103. 20. They are all ready, yet we read but of a few of their names that he ſent of errands; yet thoſe that he never ſent, are as truly *Part of his Heavenly Hoſts*, as thoſe that he hath or hath ſent; they are as ready and willing as thoſe that were ſent. So thoſe Chriſtians that ſuffer not ſo much, which he takes away in youth and in the Infancy of their Chriſtianity, and have the Title of Souldiers, as well as thoſe that lived to their Full-age, and to be Fathers in Chriſt, and have ſuffered never ſo much; all is one, ſo we be in a *Willingneſs* and *Readineſs*. Only deceive not your ſelves. I know if I ſhould ask any of you, of your Willingneſs and Readineſs to ſuffer and ſerve God, you will ſay, you are willing; and he is not a *True Chriſtian* that deſires not to be ready to do God's will, and to be willing, to *Grow in Grace*: Yes, yes, you are taught that (ſay you) in the *Lord's Pray-*

Jer. 10. 16. & chap 31 35, &c, Pſal. 103 20.

2 Pet. 3. ult.

er

Mat. 6. 10. er, to pray, *Thy Kingdom come*, and *Thy Will be done*,

Yea, yea, we know well enough, you have *Words Enough*, very good VVords; you have Religion at your Fingers, and at your Tongues end: It is true, we all of us do or ſhould daily, *Thy Will be done, Thy Kingdom come*, and may be we have ſaid theſe words a Thouſand times over: And yet we may be of the number of them that ſay, *We will* or *that thou ſhalt reign over us: Let us break their Bonds, and caſt away theſe Cords from us*, Pſal. 2 3. Yea, and it may be we faſt and pray, and tye our ſelves to a Conſtant Rule, which we will by no means omit, no, by no means omit their Duties; and yet like thoſe in the firſt of *Iſaiah*, Give God good words, and he ſhall have a Multitude of outward Duties and Sacrifices, *And the Fat of fed Beaſts*, &c.; But ſayes God, *Who required theſe things at YOUR hand, to tread in my Courts*, and we can *With Eaſe* repair to his *Houſe*, Iſa. 29. 13 *draw near with our Mouths, and honour him with our* Pſal. 12. 4. *Lips, but yet, our Hearts are far from him*; *our Hearts are far from him*: And we will have *Our own Will*, God not his wayes neither, though croſs us of that: And if ſo be, God will but let us have our *Wills*, we will then give him Service enough in this kind, Bodily ſervice, yea, and *Exerciſe*, more then he would have; we can *Weary Him* with Sacrifices, yea and our Prayers too,

Brethren, what ſhall we think of thoſe men who daily pray for the Life and Health of the King, and the Extenſion of his Power and Ver-

ernment, and yet do nothing but plot Trea-
on? Are theſe Loyal Subjects, think ye?

So it may be, you will ſay with *Paul*, *To will
preſent with me, but to do I know not how to per-
orm*, Rom. 7. 18. Here is a very *Fair and Plau-
ible Pretence*; well, I require you therefore, *As
ou will anſwer before God Almighty, and his Elect
Angels*, that your Willingneſs be True and Real, Rom. 7. 18.
nd not pretented; that there be as true and as
reat Willingneſs, as there is in a man that is
Hungry, *To Eat*; and to be as willing as a Thir-
y man *Would Drink*; and then, if it be ſo, I
ay as you ſay, and as the Apoſtle ſaith, *He will
ept the Will for the Deed*, and moreover, I ſay
urther, *He will work the Deed* In you, For you: It
s with God as it is with a man looking in a Glaſs,
f you go to it, it will go to you; if you go from
, it will go from you; as you look toward it,
t will look toward you; if you look proudly, it
ill do ſo too; it will look as proudly as you
an for the heart of you; if you ſmile on it, it
ill ſmile on you; if you kiſs it, it will kiſs you:
uſt ſo it is with our God; *with the Merciful thou
wilt ſhew thy ſelf Merciful, and with the Juſt man
thou wilt ſhew thy ſelf Juſt; and with the Froward
thou wilt ſhew thy ſelf Froward, with the Pure thou
wilt ſhew thy ſelf Pure*, Pſal. 18. 25, 26. If we
o but ſo much as incline to God, or but look
oward him, God will look toward us, and he
ill inclin to us: As ſoon as the *Prodigal* incli-
ed, and had but a Thought to turn again to his
ather, his Father was ready to turn towards
im; for ſaith the Text, *Luke* 15. 18, 19. 20. *While he was yet afar off, he ſaw his Son, and ran to
eet him.* Having

Rom. 7. 18.

Pſal. 18. 25, 26.

Luke 15. 18, 19, 20.

Having premised these two qualifications, *A Nail in the Sanctuary*, to Rivet you to your hope, and to *Lighten your Eyes*, and comfort your Hearts, in *This Day of your Bondage and Darkness*, as the good Scribe *Ezra* there saith, *give you a little Reviving*, a little *Refreshing*, like a Dram of *Brandy-wine* before you fight; and before you encounter with your Enemies; for you have sore Battel to fight; and we are coming now to set our Feet upon the first step that leads us to *This Throne* of Perfection, and Rest: But there stands [A Lion] in the way, A Fierce Lion (as the Sluggard said so, in the *Proverbs*, to excuse his Idleness) when there was none: But here is indeed A Lion, a Lion indeed, a *Roaring Lion*, that doth hinder, and will hinder, till he be taken out of the way: I must be faithful to give you this Item, this *Beware*; for do not think, I would affright you with *Big-bears* and *Shadows*, but discharge my Conscience in giving you warning in time, though you will not believe me, but go on *Fearless*, to your selves: For there is *A Roaring Lion*, that stands *Continually* at the foot of these steps, *seeking whom he may devour*, and will suffer none to come near: And he stands *Compleatly Armed*, and bids men *Adventure* if they dare, they do it upon their Perils.

All the imitable actions of our Saviour are to follow, Though not His miracles, as to cure the *Blind*, and Heal the *lame*, and Raise the *Dead*, and the like: But, He hath set us a *Pattern, wherein* we should Ah, imitate him. He being *Lord of all*, yet, He became least of all. Although he was GOd *Equal with his*

Ezra 9.8.

Prov. 22. 13.

2 Thes. 1.7. 1 Pet. 5.8.

Phil. 2.6.

yet, He *Emptied himſelf*, and *poured out All his Glory*, and became, As a *Servant*, ſubmitting himſelf to death, yea, to the *death* of the croſs: Then which deſcription I cannot give you a more plain ſhorter, or more Infallible *compendium of* his ſufferings, which will Aſſuredly draw after it, Being gloryfied *With Him*: Herein ye muſt, Imitate him; Herein, ye muſt, ſuffer with him; and then, herein, ye ſhall be *Glorified Together*: under ſtand I pray you, I do not ſay, ye muſt be poor as Chriſt was poor; I do not ſay ye muſt be whipt as Chriſt was whipt; that ye muſt be crowned with Throns as Chriſt was: this is more then I know: I know not what God may do with you (in that regard) whether he will call you to this or not; nay, if I ſhould tell you ſo, this were *To begin at the wrong end*; for if you ſhould do All this, and undergo *Never ſo much, the* Utmoſt miſery that ever man endured upon earth: name what deaths and tortures you will? It doth not neceſſarily follow, *That ye ſhall be glorified with Him*: As A man in a Feaver; If you apply never ſo many medicines outwardly to the Skin, it will do him no good; you muſt alter ſomewhat within, before ye can cure him: ſo If a man *ſuffer* never ſo much outwardly in his Body, if you alter not the heart within, if that do not *Suffer*, there is no ſuffering (for *All Evil is in the Heart*) till that *be made Clean*, till there be a ſuffering there, there is no good done. Never talk of it, till then, we ſuffer not with Chriſt, viz. to be *Emptied* of our ſelves, to be made nothing, to forſake

Mat. 15 11.

sake our own will, &c. These are suffe
Indeed; all other outward and bodily suffe
ings, are but shadows; these are the Subst
and the True Sufferings: And This is, *To s*
fer with Christ, That so we may Reign with h

I say, herein we must imitate Christ;
these two things spoken of, *Phil.* 2. 6, 7, 8. *L*
this mind be in you, which was in Christ Jesu
being in the Form of God, thought it no Rob
Phil. 2 6, 7, 8. *to be equal with God, but made himself of no R*
putation, and took upon him the Form of a serv
and was made in the Likeness of men; and be
found in the Fashion as a man, he humbled him
and became Obedient unto Death, even the D
of the Cross. We must be Empty and Humb
that is, to empty thy self of all thy Gifts, y
of all thy Graces; down with, not only y
Infirmities and Weaknesses, but *Throw down*
Crowns before the Lamb that sitteth on the Th
Rev. 4. 12. and proclaim, *All Glory, All Ho*
Rev. 4. 11. *and All Power be unto him for ever, and ever.*
say, down with all your Graces, all your
cellencies; that, wherein you Really doc
throw all down before him, All your Real
cellencies, all must be thrown at the Feet o
Lamb; *He hath filled the Hungry with good th*
Luk. 1. 53. *and the Rich he hath sent empty away*, Luke
But here steps in, and here stands in our
I told you, *A Terrible Enemy, A Devouring L*
or what you will call him, *A grim Porter,*
christ, or the *Red Dragon*, the *Old Adam*,
Old Serpent, *Lucifer*, *Flesh*, *Selfness* or
vil, &c. This *Evil One*, and he is but one,
he hath *Diverse Names for our better Kno*

him; And when he heareth of these Suffe- Mat. 16.
ngs, he *shrinks and shrugs*, and cryes, *Oh Ma-* 2.
er, favour thy self, Mat. 16. 23. *None of these things shall happen to thee*: What needest thou o this way? Here is a killing way indeed; ive still, away with these *Malancholy* Thoughts, ill thy self with Riches, and Fill thy self with leasures, and Fill thy self with Wisdom, &c. ou will find the Benefit of it: But you know hrist's answer, *Get thee behind me Satan, thou rt an Offence unto me; for thou savourest not the hings that be of God, but those that be of Men.*

Object. But it may be you will say to me, what *Object.*
o you tell us of the *Old Adam* & the *red Dragon* nd *Lucifer*, and of the Devil, & of Serpents &c. e have nothing to do with any of these things, ell those of them that it concerns; I hope there none of us possest: Some are ready with *Peter* o curse bitterly, and with great Protestation earing, I *know not the man*, I never saw any of Mark 14.
ese things; *What strange things will this Bab-* 71.
r make us believe? What will he bring us to at Acts 17.
st? 18.

Beloved have patience with me and I will an- *Answ.*
er you, Did any of you ever see his own Eyes, s own Face, except in a Glass? Though you ink, you never saw the Devil, yet had you oked into God's Book, that Glass, there ou might have seen him *In You*: There you e bidden *To Fight* with your own selves, with our own Desires, with your own Affections, ith your own Reason, with your own Will; d therefore, if you will find your Enemies, ever look *Without*; if you will find out the

Devil, and what he is, and what his Nature look *Within you*, you will never find him out; There you may see him in his Colours his Nature, in his Power, in his Effects Workings: But my Fear is, *That hea you hear and understand not, and seeing you s* Mat. 13. 14.

Again, you never saw your own Souls, you? but only in the Effects; it may be never saw this *Fiery Red Dragon*; but in his fects you may see him daily, *From whence Wars* (saith the Apostle *James*) *and Wa nesse, and Pride, Envy, Lying, Hatred, Do Come they not from hence, even from your L* Iam. 4 1. James 4. 1.

In the time of the Law there was much about the Leprosie, the Priest must come *look on it* again and again, very much there was, and all was *To this End*, that might know it, that so they might avoid it Infection: So we shall never avoid this *Serpent*, this *Bloody Dragon*, if we do not to know him, to know him in his Effects And as I said before, we cannot come to s foot so much as on this very first step, le up to *Solomon's Throne*, but we shall find viz. This Giant, This *Goliah* armed, bei of Ire, Terror, and Dreadfulness, standi our way, and there is no coming near, out he be overcome, subdued, conquer 2 Thes. 2. 7. *Taken out of the way*, 2 Thes. 2. 7. I beseech *Suffer patiently the Words of Exhortation*, I endeavour *Through the Power and Li God* (for else we can never do any thing

Bu

Business) to reveal and point out unto you, This your *Ancient* Acquaintance, and Old Enemy, whom you have entertained so long, and been so familiar withal as to make him your Bosom Friend, and Play-fellow, though you have not known it: I mean this *Mighty Giant*, This *Goliah of Gath, his Height being six Cubits and a Span*, who now prepares and arms himself for Battel, and is dreſt in Armour, from Head to Foot; A Helmet of Brass upon his Head, armed with a Coat of Male, the Weight of his Coat, five Thousand *Shekels* of Brass; and Greaves of Brass upon his Legs; and a Target of Brass between his Shoulders, the Staff of his Spear like a Weavers Beam, and his Spear Head weighing six Hundred Shekels of Iron, Words full of Ire and Blood, like the *Blood-red Dragon* in the *Revelations*: And you will find him coming forth day by day, *Challenging and Defying the Armies of* Israel: And if once you come but to know him, believe it, he will make the stoutest of you all to tremble & quake, at the very sight of him; and especially when you shall come to see what strong Possession he hath gotten *within You*, and how strongly and how subtilly he hath *In-trencht* himself, *Inter-woven* and *twisted* his very Nature into Yours: So that no Power in Heaven or Earth can make him stir, or once fear to be removed, but only the mighty Power and Wisdom of God: And except you come out against him (as *David* did) *In the Name of the Lard of Hosts, The God of* Israel, *whose Armies he hath defied*, there is no way else to take off his Head, and to dance with it up-

on the Points of your Swords, as did *David* among the Damsels: And when once the *Philistims* [Within you] shall perceive that their Champion is slain, all the rest of their Army will flee before you, and you shall pursue and smite them *Hip and Thigh*, till you have utterly destroyed them; and then that propheſie and Promise shall be fulfilled in you; *Zach.* 14. 21. that *In that day there shall be no more the Canaanite in the House of the Lord of Hosts.* And that in Isa. 11. 9. *There is none shall hurt or destroy in all my Holy Mountain, saith the Lord; for the Earth shall be filled with the Knowledge of the Lord, as the Waters cover the Sea.*

And now I have this *Dreadful Dragon* to discover and to fight withal (I hope) Through the Power of God to give him such a Blow that he may be Mortally wounded In you and me. For *I have long desired it, and how am I straitned till it be accomplished*, as our Saviour saith concerning his great Baptism; And I desire that the Word of the Lord it may be mighty with me, as it was with the Sword of *Saul*, and the *Bow of Jonathan, which never returned empty in vain from the Blood of the slain, and from the Fat of the Mighty, even of this Mighty, Conqueror NIMROD.*

2 Sam. 1. 22.

And when I have gone over his several parts and opened them, I hope you will not say, *You know not the man*; and believe it my Friends, These are no *Chimæras No Scar-Crows*, nor *Bugbears*, as some of you are ready to think; but I hope to discover him so to you that you shall say experimentally, as *Abigail* said of *Nabal*

bal is his Name, and ſo is He, 1 Sam. 25. 25. *Nabal* is his Name, and ſo is his Nature: If he be called *Satan*, that you ſhall ſay, I have found him Satan to me, which ſignifies Seducing, and truly ſo is his Nature: If he be called the Old-man, the Old-man we have found him in our Practiſe: If called the Red Dragon, or the Strong-man, or what elſe he is called, you may confeſs and ſay really, ſo we have found him, in his Effects, God knows to our VVo, & VVoundings to our poor Souls: And (as I ſaid) I have deſired to diſcover him, and now I have fallen upon it, God grant I may do it Effectually, even to the Aſſaulting and Razing his ſtrongeſt Caſtles, and moſt *Spiritual Wickedneſſes*, and *Strong-Holds* in you and me, that I may now have a deadly Blow at the *Head* of his SERPENT, that hath ſo long and ſo often bitten my Heel, and wounded You and Me, when we felt it not: For this Battel is ſecret and ſpiritual; for *We wreſtle not againſt Fleſh and Blood, but againſt the Principalities, againſt Powers, againſt the Rulers of the Darkneſs of this World, againſt ſpiritual Wickedneſſes* (or wicked Spirits as the Word is) *in high Places*; Wherefore, ſaith the Apoſtle, *Take unto you the Whole Armour of God, that ye may be able to ſtand in the Evil day; And having done all, to ſtand; ſtand therefore having your Loyns girt, &c.* He is a Subtil one to diſcover, and hard to reſiſt.

1 Sam. 25. 25.

But my Endeavours and my Wiſdom, nor my Strength nor yours will do no good, He is To MIGHTY for Us to encounter with; neither *Go I againſt Him with Sword or Spear, but in the*

1 Sam. 17. 45.

Name of
THE LORD OF HOSTS.
FOR THE BATTEL IS THE LORD'S.

And know, that the True Feeling of the things *In Your Selves*, will be far beyond my describing them.

Neither will I bring (as *Jude* speaks) a *Railing Accusation* against him (but only give him such Names as the Scripture hath given him; will not give him any Black or Terrible Name, nor dare I charge him with *Cursed Speaking* (the Apostle there saith) only say, as the Arch-Ang l *Michael* said, when he and his Angels fought with the Devil and his Angels. *Jude*

Jude 9.

THE LORD REBUKE THEE.

For I dare not fight with him in my own name or in my own Strength; but in the Name of the Lord of Hosts I dare go against him, and will go against him; and I pray God, that Promise of Christ may be fulfilled unto Us, when he sent out the Seventy to preach the Gospel. *Luke* 10. 19. *Behold I give you Power to tread upon Serpents and Scorpions, and over all the Power of the Enemy; and if you drink any deadly Poyson It shall not harm you; Nay, nothing shall by any means hurt you.* And the Issue was, Christ saw presently upon their Preaching, with this Power saith he, *I saw Satan himself fall down from Heaven like Lightning.* Oh that we could see it so *In Our Selves*; that he might In Us, fall from his Heaven, thence like Lightning, that our Meeting would be a Blessed, a Joyful Meeting: And when ye come together again I pray God you come without Prejudice to the

Luke 10. 19.

theſe things, and let Faith ſee for you, and work upon you, then that will poſſeſs you with the Reallity and Weightineſs of theſe things, and do all in you, and work all your Works for you: And *The Lord that redeemeth* Jeruſalem, *bleſs you out of* Zion, and ſilence *In you* your own Wiſdom, Power, Wit, Will and Unbelief, that there may be *Silence in Heaven for half an Hour*, I mean Silence in your Souls, while theſe Powers of Darkneſs are diſcovering. *Farewell.*

SERMON II.

SERMON II.
Upon This Text.

ROM. 8. 17.

If so be that we suffer with him, that we may also be glorified together.

I Brought and Reduced the last Sabbath, the Imitable Sufferings of Christ (for of them are not Imitable in Manner, nor in the Matter, None of them the Measure) in the Expression of two words:

1. ἐκένωσεν } ἑαυτὸν
2. ἐταπείνωσεν } Phil. 2. 7, 8.

Phil. 2. 7, 8.

First, *He Humbled Himself.*
Secondly, *He Emptied Himself.*

And in these two things consists our suffering with Christ: To be whipt with Christ, to be Poor with Christ, to be Reproached with Christ, to suffer death with Christ, &c. It may be we are not called *To These*, neither matters whether we be or no, *Sufferers* in that kind, Except God calls us to those *Conditions*: But in the Two, *We must of Necessity suffer with Christ,*

we would be glorified with him: He was found (ſaith the Text) *In the Form of a Servant*, that is, He was as Humble, as Meek and Lowly, as the meaneſt Servant: He that was Lord of all Glory, Emptied himſelf of all that Glory which he had with the Father before all time, Being God Equal with him, in full Power and Glory; yet he *Emptied Himſelf & Poured out all his Glory and poured it out*, for ſo is the word in the Original, *and made himſelf of no Reputation*, *and indeed he became a* Servant *of* Servants, as you know who (*Falſly*) *calls himſelf ſo*: But Chriſt he not only took upon him *Our Nature*, but the *Loweſt Degree* of our nature, *A Servant*, *and Rejoyced in that he was made Low.* Verſe 2.

And (as you may remember) the laſt day when we intended to diſcover thoſe ſix Steps that led up to *Solomon's Throne*, to this Throne of Humility, We found there, A HUGE Porter, viz. *The Strong Man Armed*, ſtanding at the foot of theſe ſteps: whom we intend to deſcribe to you, by opening thoſe *Names* that the Scripture gives him: I have reckoned and recollected them and I find twenty in number.

1. *The Old man.* 2. *Adam.* 3. *The Serpent.* 4. *Lucifer.* 5. *The Red Dragon.* 6. *The Roaring Lion.* 7. *The Devil.* 8. *Antichriſt.* 9. *Sin.* 10. *Rebellion.* 11. *Falſe Light.* 12. *Darkneſs.* 13. *The Fleſh*, 14. *Selfneſs.* 15. *Propriety.* 16. *Self-love.* 17. *Our own Will.* 18. *Error.* 19. *Satan.* 20. *The Evil One.* 2 Theſ. 2. 7.

And except He be *Taken out of the Way* & removed, till then he *Will Let* (as the Apoſtle ſaith) and there is no aſcending any one of theſe ſteps

The

The first of which was, *Condemning our selves.*
The second, *Annihilation of our selves.*
The third was, *Abdication*, or *Forsaking all things.*

The fourth, *Indifferency To all Conditions, To Health and to Sickness, To Plenty and to want, To Good Report and to Evil Report, To Fair Weather and to Foul, To Peace or War, To Ease or Trouble, Crosses as Pleasures*; I mean, that ye stand indifferently affected to these Estates, or to any other: so that you know not which to chuse, willing to have one as the other, if God please.

The fifth, was *Conformity in all things to Christ*, imitating him, in all imitable Actions, stepping in his steps, and taking him in all things, for your *Pattern* and *Example*, That we may (as the Apostle saith) *Walk worthy of the Lord unto all VVell-pleasing, being fruitful in every good work and Increasing in the Knowledge of God.*

The sixth was, *Deiformity*, as I may so call it, when we are so given up to God, that we no longer Act, but when we Act, it is God that acts, when we see, think, speak, go, &c. It is not *We*, but God: And (as I said) when I had thought to come to those six steps, we found that *He that will withhold will withhold until he be taken away*, viz. That *Great Goliah*, and know he is also Armed: If we do but offer to set Foot *On Any* of these steps, we must look for *Striving*: Nay expect to fight *A Great Battle*, we must look for much *Resistance*, therefore before we come to dráw near, we must labour that this Armed Man be removed *And taken away*, or else we shall never confess our own *Sinfulness*

a Thes. 2. 7.

neſs, nor our own *Nothingneſs* and *Vileneſs*, nor be content to forſake all, nor to be Indifferent to all things, nor any of the Reſt. And as that Wiſe man ſaid, *My Son, if thou come to ſerve the Lord, prepare thy Soul for Temptation.* But when once thy Soul hath overcome, then prepare thy Soul for Reſt, but not before: Then all theſe difficult Labours of *Condemnation*, *Annihilation*, *Mortification*, and the reſt, they will be all ſweet to thee. Eccl. 2. 1.

But, thus he obiects to thee, viz. this great *RedDragon*, this *GOLIAH*, *SATAN*, *LUCIFER*, &c what needs all this ſtir in *Condemning* thy ſelf, Croſſing thy ſelf, and *Annihilating* thy ſelf, and *Forſaking* all, that thy heart could delight in; &c. what needs all this adoo; Had all (doeſt thou think) that went before thee, Such a difficult way to heaven; no, no. *Favour thy ſelf*: Maſter, Maſter, *Be good unto thy ſelf; none of theſe things ſhall happen to thee*, as *Peter* ſaid to *Chriſt*. Mat. 16. 23.

But I know you will ſay, This is *new doctrine indeed*: *Had you* ever ſuch counſel given you *before this*, before this *Odd Fellow* came? yet I beſeech you Examine your ſelves (I beſeech you bear with me) Have ye not theſe thoughts within you; Then, If you will but confeſs, this. This is *the man*, the *Old man*, the *Luciſer*, the *Devil*, the *Anticbriſt* that we go about to deſcribe; Are you not ready to ſay. when you hear theſe things, *What new doctrine is this?* what do you tell me of the *Red Dragon*, and the *Serpent*, Antichriſt! and the *Roaring Lyon*, &c. We know *none of theſe things*, we are *Chriſtians*; Act. 17. 19.

ans; we Loath these things as much as
No Such things appear now adayes: Indee
our Fore *fathers* dayes, we have heard
there appeared SPIRITS; and HOBGO
LINGS, and such kind of things; but,
was in the dayes of Popery and blindnes:
now, the Light hath *vanished* all these thi
and you are ready with *Peter*, *Mark* 14.71,
Curse and swear *we know not the man*, *Jesu*
of: We have heard and read of Dragons
Serpents spoken of by some of the Prophe
That have been in the wilderness; of old
and we have read of *Adam* our first Fath
But He is dead long ago: and we have he
Mar. 14. of the *Owls in the Deserts*, & of the *Scritch*
*k*1. and the *Ims* and *Oyns* of the Desert, spoke
in *Isaiah*: but alas, to day, these things are
and concern not us, in these; dayes; and
strange things might then fall out; as Ju
ments on that people then; but they are
and we have forgotten those things long a
Isa. 13. You have: Say you so? and *Concern not* y
Alas, Alas, but for all this you will find
case will be our own: and I say unto you,
is one in the midst of you (And no *Small* One
ther) *Whom you know not*; But See (I
Joh. 1. you) If this Dragon, these Serpents,
Owls, these Ims and Oyms, the prophets
of, do not concern you, see if they be no
you and *Among you*, and you *know* them
And truly, I believe, you will tell me,
never heard of such a doctrine as this be
you have been professors this 20, 30
years, and you never heard that these

were *In you* before: you have indeed heard and read of ſuch things, but *you thank God, you* can waſh your hands in innocency from all theſe things, God for bid that ever ſuch Ugly things as you ſpeak of ſhould be *In Us.* for you were never Taught ſo nor ever Believed ſo: And I believe you will ſay as in 1 Kings' 22.12. All the Prophets propheſie So and *So*, and propheſie good, and ſay you, ſhall we now believe *this Odd fellow?* He hath already made us believe that we are Devils, and now he is at it again; and he would perſwade us that we are Serpents, nay, Antichriſt, Dragons, Roaring Lions and, we know not what. 1 King. 22.12.

Well, notwithſtanding all this (as the Apoſtle ſaith) *Heb.* 13. 22. I beſeech you, *Suffer the words of Exhortation*: Truly Friends, we muſt ſuffer this *Proud Fleſh of ours* to be cut out to the very quick, and theſe Weeds to be pulled up by the Roots, they will elſe overtop the good Corn, and deſtroy the whole Body: Let me then pray you as a Friend, *To judge your ſelves, that you may not be judged* 1 Cor. 11 31. Nay, judge your ſelves and you ſhall eſcape the Judgment of God: God will certainly judge you to be ſo as we have ſhewed; now, if you would eſcape his Judgment, then be content to judge ſo of your ſelves to prevent his Judgment. Heb. 13. 22. 1 Cor. 11. 31.

And as the Apoſtle *Peter* ſaith in another caſe, ſo would I ſay to you, *Men and Bretheen, let me freely ſpeak unto you of the Patriarch* David *&c.* So more Boldly and freely, let me confeſs before you; As all theſe things are *In You*, ſo verily Acts 2.29

verily, I find them daily *In my Self*, from my own experience, and I desire to *communicate* the knowledge thereof unto you; And I would not Brethren, that you should be ignorant of this, or that you should think This Dear Enemy *A friend*, and to let this *Domestick* be so much *A stranger*.

And in preaching to you Beloved, I assure you, I desire to preach to my self; I judge you no more then I judge my self; I am *primus peccatorum primus*, *of whom* (as saith the Apostle) *I am Chiefe*; As Bad as any of you all: Therefore I accuse you not more, then my self. I look for Devils, the Old-man, Sin, Antichrist and for Dragons or Ostriches, or the Ims or Oyms of the Desert, or Lucifer, or the Hissing Serpent, or the Locusts from the Bottomless Pit, spoken of in the *Revelations*, or any Ugly thing; Alas, Alas, I find I need not look for them they are nigh me, they are all in me: And indeed there were far more hope of you to find and confess it, then to deny and despise what is represented unto you.

1. Tim. 1. 15.

Well then, that I may come to open HIM to you, that by his names you may know him; for *I* would fain bring you acquainted *With this so great A Stranger* to you, though he be your daily Guest: As St. *John Baptist* said of our Saviour, *John* 1. 26. so say *I*, *There is in the midst of you, whom you Know not*: Name him Antichrist, this Devil, this Lucifer, this Evil One, this Darkness, Blindness and False-Light with All other his Names whatever he may be called: And this *I* would have you know

John 1. 26.

well, so as your selves may see and feel that he is in you, *In the midst of you*; so that you may both hear him and see him, and perfectly know him and discover him. *I* beseech you Arraign and examine your selves: For *I* would fain make you all *Justices and Judges*, but tis of your selves, and to set up a Court of *Oyer and Terminer* in every Heart here, To *Arraign, Judge and Condemn*, and all within your selves; and I shall shortly shew you your Commission; and I pray, when you hear your selves Arraigned by any of those several Names, Answer to your Names and cry, Here, Here; and say to your selves, as *Nathan* to *David*, clapping your hand on every ones Breast, and say, *I, I, Here, Here, Thou art the Man*: When you find your selves charged home, confess and answer *Guilty*; but I am afraid many of you, yea most of you, will cry *Not Guilty*, and then I have lost my Labour; *I* would have you to answer as *David* to *Nathan*, *I have sinned*: And this is the way for me to pronounce to you that Absolution, the Prophet there doth, *The Lord hath put away thy sin.*

2 Sam. 7. 13.

The first Name then *I* say which opposeth it self against this our True and BLESSED Conformity with Christ, in those his sufferings formerly mentioned.

He is called the OLD MAN, *Rom. 6. 6. Knowing this, that Our Old Man is crucified with him*, &c. And he is so called not so much because he is Old and *Ancient of Dayes*, but because he is the Old-man *In our Practice*: We are begotten with him, as *David* confesseth, *Psal.* 51. *In sin*

Rom. 6. 6.

1. *Name The Old-Man.*

Psal. 51. 5.

ſin I was begotten and brought forth; were better for us, *we had never been born*, to be *but So born*: we are by *nature* (ſay the Apoſtle) *Children of wrath*, Eph. 2. 3. God and his Word accounts of us: what ſoever we have, and what *HEIRS* ſoever we what *Honours* and *Titles* ſoever we have, *Father is an* Amorite, *and our Mother an* Hit

Eph 2.3.

Ezek. 16. 3. Ezek. 16. 3. We are all of one Race, of Stock, of one and the ſame Deſcent, as to G we are without God *Strangers to the Com wealth of* Iſrael &c. Thus we are in God's ſi let our Clothes be never ſo *Rich*, our H never ſo *Great*, or our *Accommodations* and *tendance* never ſo many, or whatever Glory Splendor we have to the World, let L and great ones mind this, as our Saviour *Nicodemus*, *A man cannot enter into the K dom of God, but he muſt be born again*, Joh Theſe were his Words that ſpake * *So never man ſpake*: He whoſe Words could a of no Untruth. *Paul* indeed ſaith, *Now I ſ* and *Now the Lord*, and *This the Lord* and *N* But here is one that alwayes ſpoke the W of God; he never ſpake of himſelf, nor ſo himſelf, but *The Glory of him that ſent him* ſaith he, *Verily, Verily a man muſt be born a or he cannot enter into the Kingdom of God*; ever it be that tends not to *Regeneration*, be cut off, it muſt be brought down and r ed out.

John 3.3.

Divers Earls and Lords being there preſent. E. *Holland* E. *Mulgraue*, &c and many other great ones his intimate acquaintance, for he would ſpare none.

Thus, I ſay, this STRONG MAN ſ in our way, under the name and term of OLD *Man*; But He is not onely a Strong

But He ſtands alſo *Armed*, Therefore the more ſtrong, the more Terrible, The more Hard to reſiſt; And, He wiſhes us To keep back, and not to adventure upon our own Ruine.

His Armour, *Cuſtom in Sin.* Eph 4. 22. 23.

And his Armour is *Cuſtome in ſin* and *Preſcription*: How hardly is a cuſtome broke; a man can ſooner dye as leave an old cuſtome, *Eph.* 4. 22, 23. That is, *That ye caſt off concerning your converſation in times paſt, that OLD MAN, which is corrupt through the deceivable luſts, and be renewed in the ſpirit of your mind*: and ſaith Jeremy, *Can the Leopard change his ſpots, or the Blackamore his skin? Jer.* 13. 23. *Can* [illegible] *cuſtome ſin be broken? if it can, Then may you learn to do well, which are accuſtomed to Evil*; If it be broken, I am ſure, it was never by your Will or Power; you may thank God for it; He it is that hath overcome this Man Armed; you your ſelves could never have overcome him: for you alwayes defend him, ſpeak for him, and make all the Reſiſtance you can againſt the very Power of God *In You*: It may be, here is in this Congregation a good number of Chriſtians, *Real* Chriſtians, and you have overcome your *Old Man*; but how, you may heartily thank God for it; for you had never been ſo, nor had ever overcome, had not he been? and had not fought for you, you had never overcome him. Cuſtom in ſin is a *Great Matter*, as *Auguſtine* ſpeaking of his Converſion, ſaith, that when he was reſolved to forſake his ſins, then among other Temptations, *Cuſtom in Sin* came and ſet upon him, and ſaith he, *All my ſins, and my Old Delights came before me, crying unto*

Jer. 13. 23.

Auguſtine.

me, *What, will ye leave us now?* What, we h
have been such Old Companions, love
dearly, will you now forsake us? Have we
often given you *Much Delight and Content*,
sported together often, and we were thy
ly Delight, and must we now part, and
for ever, and so part as never to see one
ther again? Is this all our reward for the
ny Delights we have given you? So that
tom in Sin may well be called, *The Armo*
This Old Man; for it is *A Strong Armour*.

2. *Name*, *Adam*. 1 Cor. 11. 11.

A second name is *Adam*, and yet not ex
cluding *Eve*: Good women, do not think so;
I may say as *St. Paul* sayes, *Neither is the M*
without the Woman in the Lord, Nor the W
MAN without the Man: So may *I* Too truly
Neither is the *Man* without the *Woman*
Devil, nor the *Woman* without the *Man*
Devil; and so *Both came into the Transgr*
Nay the woman was first in the Transgres
1 T.m. .14. 1 *Tim.* 2. 14. the whole man is defiled, Soul
Body, & all; the Faculties and Members the
The *Understanding*, *Will*, *Affections*, with
the Members of the Body. And we c
[*Adam*] Because, first it hides it self from
as did *Adam*.; and secondly, because By
Rom 5. 12. by *Adam*, *Sin entered into the World*:
our Form of Baptism we pray, *That the*
Adam may be so buried in us, and that the
man may live and grow in us. But what did
dam? He hid himself: This is one Proper
Old Adam: Yea the First and Chief, that
Adam had sinned, *He Hid himself* (
thought) from God: And God asks h

...n, Where art thou? But what a *Vain Thought* was ...is in him, to think to hide himself from God, ...om his All-seeing Creator and Maker? But ...is *Adam* had some *LEAVES* to hide himself, ...ong: That is some *Excuses*; for he is not ...armed; for in what shape soever he is re...esented, he hath Armour *Fitted* to him Le...es.

His Armour, Amolition of the Crime Gen. 3. 7.

And his Armour or excuse, in this is, *Amolition of the Crime*, putting it off Himself. And just ...us, Do not we do as *Adam* did? Hath not he ...ught us the Trick of it, to excuse our Sins ...d think thereby to *Hide* our selves from God? ...ough we do not do as *Adam* did, To run ...ong the trees, yet we do something Equiva...t, something like it, we think to shelter our ...es Under and among the Trees of Excuses, as ...e Prophet *Isaiah* tells the People, *Isa.* 28. 15. *...have made Lyes your Refuge, and under Falsd have ye hidd your selves*: So that we are ...e only *Adam* [Naked] but we (even as *A...m* did) sow fig-leaves together for Aprons: ...ther then *Adam* would accuse himself, he ...uld accuse the Woman, and then the Wo... the Serpent; Nay rather then he will be ...ly, or confess his Sin, he will accuse *God ...self, The Woman Thou gavest to be with me gave me and I did Eat* saith he; So do We do the same? Rather then we will ...use our selves, we will accuse God; If we charged, Why hast thou done this? Oh, I ...d not help it? it is this flesh that thou ...st me: Is not this then our case? why hast ...u done this thing? we have our answer ready,

Verse 12.

Mat. 26. 41. *The spirit is willing, but the flesh is weak,* Mat. 41, the fault is not in us. but in this *Weak Frail flesh*, that Thou hast given us: but God swers this Old *Adam peremptorily*, Thou lyest me, I gave thee not *Thy flesh* to de thee, *Thy destruction is of thy self, O Israel,* I fice; I gave thee flesh, To a good end, Thou hast abused it: Therefore *Accuse thy* for all evil is from thy self; Blame not saying, *The flesh that I gave thee*; and have not done well in giving thee such a *& Weak Flesh*, which thou art not able to and *Govern*: Saith God All I created, *It was very Good*; But lay the Blame on selves, All that is given you, is *Given Good*, if you abuse it not, and turn it to you selves: This was a good Argument *David* used it, but not as we use it. and Old *Adam* useth it; for *David* often com of the weakness of his Flesh, and that he do nothing, and he had no strength, and his *Bones were broken*, and he was *All to David* did it by way of Argument, and to port his soul, and comforts himself that Lord *Knows our Frame, and remembers we are but Dust*, Psal. 103 14. And that would have Pity upon him and strengthen but we do it, that we may be excused for do, without desire of Amendment: There away with these shifts, *And give Glory to* Confess, confess, that it is thy *Sin* and *Transgression*, and confess *Thou art the man thou art this Adam.*

Gen. 1, ult. Psal. 6 2. & 51 8, &c. Psal. 103. 14. Iosh 7 19. 2 Sam. 12 7.

A Third Name, he is called the SER

2. Name, Serpent.

d in *Isa.* 1.27. he is called *Leviathan, The* Isa. 1.26.
oked Serpent.

Now he is called *The Serpent*, from that curse, Gen. 3.
en. 3.14. Because he *Goes upon his belly*, and 14.
tes *The dust of the earth.*

Object. But what, Are we serpents then? and *Object.*
o we eat of the dust of the earth, Acording
the Serpent's Curse?

Answ. Yes: *This Serpent* is the Flesh, which *Answ.*
st came to the woman, and tempted her;
r *Eve* I take to be meant of the *Sensitive, flesh-*
and inferiour part; and *Adam* to be the
ational the *Superiour* and the *Higher part* of
n, *viz.* The Reasonable Soul; Now this
rpent, *The flesh*, or this carnal part, doth
t first and immediately set upon *Adam*; For,
dam or the *Rational man* might have reasoned
out with him: As being the stronger but he
st sets upon weak *Eve*; *the woman* being the
eaker and soonest overcome *He Arrests* first
he Sensitive part, because that is next unto the
e Flesh, and very little differing from the
esh: And then at last, by degrees, He comes
Adam, and that By *Eve*; *the womanish* or
eaker part of man And so, by that means the
nsitive *Prevailed* over the Rational, *Eve* over
dam, and the *woman* over the *Man.*

Object. Yea, but Sir, By your favour, We *Object.*
not lick and live upon the dust, as do
e pets? that is the Serpents curse, & belongs
t to us.

Answ. But we do, and that according to *Answ.*
e Letter; and that Serpent is in us, and
at curse is fulfilled in us; for All that ever

we see, smell, toch, taste here, All is but Dust of the Earth; for this Serpent licks Dust and lives by Dust, and all our senses are fed with Dust; for if we see *Beauty*, we see but *Beautiful Dust*, if we touch *Gold*, it is but *Thick Clay* (as the Prophet calls it) Thick Dust: If we smell any thing, they are but Vapours from the earth; if we taste any thing, it comes from the Earth, and to the Earth it returns: If we hear any thing that pleaseth the Ears, it is but Air contracted into a Sound, and causeth the Earth; All that we account of, and esteem, All that we relish and delight in, All is but Dust of the Earth; Beloved, methinks if it be so, as most certainly it is, then what a piece Creature man is! And methinks these things should make a man abhor himself; we see how naturally men abhor Serpents, because they are made of so contrary a nature and disposition to men: And if *this ONE Serpent*, be so loathsome and terrible, an *Unarmed*, what is he when he is *Armed*?

His Armour, his Wisdom, Mat. 10. 16.

And his Armour is his Subtilty, that is his *Wisdom*: and that you will think strange; Our Saviour saith, *Be wise as Serpents*: But where in consists his Wisdom? It consists in this, That when soever this Serpent sees himself assaulted, and like to be overcome, that he will do all he can to defend his Head; to keep that safe: For *Life is in the Head*, tis certain, yet wound him in the Tail, and he will recover well enough: for ye cannot kill the Serpent but in his Head; As for Example, if a man come into a Garden *Overrun with Weeds*;

destroy these, he shall go and cut off all the tops of them; we know that this hath not *Killed the Weeds*; for the *Roots* are there still, and will *spring again*: So for a man to cut off this particular sin, and that particular sin, and not to pull up sin by the Roots, it is never the near; after a while they grow the ranker, and the stronger: If we would destroy Sin, we must strick at the Root of sin, *At the Life*, at the Head; for *That is it, that was promised* in the 3d of Genesis, *Thou shalt bruise his Heel, but he shall break thine Head*: If at any time we Ministers go about to reprove you for your sins, you can endure us well enough, so long as we cut off *But the Lops of your Garments*: And you can be well contented to hear us, yea and to reform and obey our Doctrine, as *Herod* did *John Baptist in many things*: But if once we come to meddle with the Root, *With the Life of Sin*, then you will strive, then you will wrestle and fight to, to save that, and you will never fight in earnest till then, & then to be sure *You will fight*: then by all means you must save the *HEAD*: save the *LIFE* of your *Sins*, and the *BLOOD* of your *Lusts*.

Gen 3. 15

1 Sam. 24. 11. Mark 6. 20.

A fourth name is *Lucifer*; you know the place, *Isa.* 14. 12. *How art thou fallen from heaven, O Lucifer, Son of the morning? how art thou cut down to the ground which didst weaken the nations; for thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will be like the most High: yet thou shalt be brought down to hell, to the sides of the pit, &c.*

4. *Name*, *Lucifer*. Isa. 14. 12.

Now it may be you will say unto me, Nay Sir, you have made us *bad Enough* already, do not make *us Lucifers*, the Prince of Devils. *Who are they*, or *Where are they*, that will offer at *Such High Presumption*, to aim at God's Seat, or to exalt themselves above the Stars of God, or to be like unto God?

Heb. 7. 5.

I answer, This *Lucifer* is spiritual Pride, when the Heart *Prides itself* in its own *Excellency*, viz. such thoughts as these: See, see, what an Excellent Creature man is made, *But little lower then the Angels*? O what a regard God hath unto man? *He hath crowned him* with Glory and Honour: he hath given him *Dominion* over all the works of his Hands; *And hath put all things under his Feet*: Hath not he made the Earth to bear me, and the Sun to shine upon me? the Moon and Stars to do homage and service to me, and all Creatures to feed & cloth me. O what Excellent graces have I? How have I Excelled other men? I have made a fair and good Progress in Religion, I am able to discourse in any Point therein, &c. Oh Brethren, Brethren, what shall I say? I never wonder that *Cain* was seduced by *Hatred and Envy*, and *Lamech* overcome by *Lust* and *Absalom* to fall by *Ambition*, and *Abiram* by *Murmuring*, *Judas* by *Covetousness*, *The Rich-man* by *Gluttony*, and that *Simon Magus*, *Ananias and Saphira* were overcome by *Covetousness*, and the like: But here is the Misery of all Miseries, and the height of all Aggravations, For a man to go to Hell by his Religion and Profession of the Truth; for a man to go to Hell *By hearing of Sermons, by receiving the*

Psal. 8. 5.

Gen. 37. 9

Com-

Communion, by Praying, by Preaching, by Abstinence, to go to Hell *by Overcoming of Vice, by Repenting of sin, by giving of Alms*, &c. To bless themselves and say, *I thank God I am not thus and thus*, as the *Pharisee* said, *I am not as other men, nor as this Publican*; I do not as other men do, I do not swear as as such a man, I do not *Blaspheme* and *Lye*, and be *Drunk*, as such and such; I go to Church twice a *Sabbath*, I attend diligently, I read and repeat the Word in my Family, I pray twice a day; nay, not only so, but I keep *A strict watch over my Heart and Tongue*; I have overcome Swearing and filthy speaking, and Lying, and Covetousness: All these have I killed, my Life is unspotted, no man can say, *Black is my Eye*. But may it not be said of thee, as it was once concerning *Alexander*? That when he came to besiege and take a City; the Enemy standing upon *A high steep Mountain or Bulwark*, on which stood *Elephants*, so that they were in such a strait, they knew not what to do; for if they killed, they should kill *More of their own Army*, then of their Enemies; for if they killed the Elephants that stood in the Front, their *Heavy Bodies* would tumble down upon them and kill them, as *Sampson*, he could not kill his Enemies, but he must kill himself: So say I, I fear that in killing of *Sin*, *Sin hath killed thee*: Are not only all thy Sins and Violent Dealing fallen upon thy own Pate, but also *All thy Good Deeds are fallen upon thy own Head*? And hath not all the Labour and Pains that thou hast taken in Religion wounded and killed thine own Soul.

Luke 18. 11.

Psa. 7. 16.

His Armour, Innocency.

And, for all *this Potent ſtrength* that (you ſee) this Lucifer hath, yet, he hath gotten Armour on, beſides; And his armour is *Innocency*: And the more of this he hath *the more ſtrong, and the better Armed* is He, mark it well; I ſay the more Innocency and unſpottedneſs *This Lucifer hath*, ſo much the more *ſtrong is he, againſt God*; and therefore he is the more *Potent*, the more *Terrible* againſt our poor weak ſouls: and if he dare oppoſe the Almighty. Sure he laughs to ſcorn all the ſtrength thou canſt make; but as *David* ſaith, *Pſal.* 119.71. *It was good for me that I was afflicted*; *for before I was afflicted I went aſtray, but now I have reſpect to all thy Commandments*; So may I boldly ſay, It were good for thee to fall, nay it were better for thee, that God would let thee fall, then ſtand, that thou mayſt come to ſee thy own *Pride* and *Glory* lie in the Duſt, and that thou be made to ſee, not what a ſtrong and Excellent Creature *Thou art*, but what a Vile and Sinful, and what a weak and vain Creature thou art; that ſo thou mayeſt ſay it was good for me (and I find it by experience) Oh it is good for me that I ſinned, and that I fell; for before I ſinned I went aſtray; O ſay, and ſay it too, feelingly, I had like to have gone to Hell by all my Good Actions, by my Pride in them, and high Thoughts of my ſelf; I was even at the very Pits Brink, and had it never been diſcloſed to me, I had tumbled in headlong, without any Redemption into the very nethermoſt Hell.

Pſa. 119. 71.

Oh Beloved! *Humility* is the *Top of all Grace*, all the reſt are nothing, if we have not that we

them. Beloved, examine your ſelves, try and ſee whether theſe things be in you or not; and if they be, if you find them ſo, *I* tell you, you will never look ſo much to find any of them *without your ſelves* (as hither to ye have done) as *within* you. One name more, and then we conclude for this time.

5. *Name, The Red Dragon.* Rev. 12. 3.

The fifth Name that is given him, is *The Red Dragon.* Rev. 12. 3. ſo called becauſe of his Colour, *And there appeared another Wonder in Heaven. and behold a great Red Dragon, having ſeven Heads and ten Horns, and ſeven Crowns upon his Heads*: Freinds, I would fain bring you acquainted with this Enemy alſo, that you may once come to know him, that you may beware of him; for I open all theſe ſeveral names, that ſo I might *Fully deſcribe* and ſet him out to you, that you may know him, and that, if you find him not *In You* by one name, yet you may by another; and if not by one or two, yet by all his names compared together: That as *Moſes* put his Hand into his Boſom, and pulled it out *Leprous*; ſo *I* would fain have you find that theſe things are in your *Own Boſoms*: You are all Leprous but know it not: yea, Lepers from the Crown of the Head to the Sole of the Feet: And if any of you do but thus put his hand into his Boſom, and he ſhall be ſure to pull it forth all over *Leprous.* And though I take ſome time in opening theſe *Names*, yet I hope) it will not be Unprofitable to you; for as yet *I* am not half gone through them: This *Red Dragon* (I aſſure you) makes his *Fiery Aſſaults* upon the ſoul daily and hourly, and

Exod. 4. 6.

there

there doth he make *Wreck and Spoil*: He there Cruelly rends and tears your poor Souls and breaks down the Curious Carved Work wrought by God in your souls, with Axes and Hammers, and you for all that see it not, nor are sensible thereof, and that is your Misery there he seizes upon his Prey, which, but with a very strong hand will he forsake; and by this his *Fiery Darts* (which the Apostle speaks of) *He wounds the soul to death* and *Destruction*; and there is no delivering the soul from the *Jaws of this Fiery Dragon*, but by the Almighty Power and Hand of God; *For he goes about like a Roaring Lion, seeking his Prey, and whom he may swallow up and devour*, 1 Pet. 5. 8.

1 Pet. 5. 8

His Armour is Blood.

And his Armour is, *Blood* It is no less then your blood, *Your life* that, feeds him; And, he *Thirsts for blood*, which is *Your* life; and that is *His* His meat and drink: And there is no overcoming *This Dragon*, but by *destroying That* which is the very *Life* of your lives, *viz. Of your carnal and fleshly lives*. the life of *Pride*, and the life of *Covetousness*, the life of *Arrogancy* and *self-lusting* the life of *Hipocrisie*, and *Self-Admiration* &c.

In Brief, All *Humane and Worldly Wisdom* must be brought down: The whole natural man, as born of the *Old Adam*, must be *Crucified* and *Slain*, and be utterly *stript of all his Wisdom* and *Power*, *of all his Religion*, I must tell you though you may think me a strange Preacher, I tell you again, ye must take up Arms, and go to War within your selves, and fight with your own *Wills*, with your

own *Affections*; and Bleſſed is he that is the Beginner, Fomenter and Upholder of this bloody, inteſtine and civil War within your own Borders; and Happy ſhall he be *That rewardeth* Babylon *as ſhe hath ſerved us, and dasheth the little ones againſt the ſtones*; for ſhe is to be deſtroyed: And you muſt reſiſt and caſt away that which is ſweet and dear to Fleſh and Blood; you muſt *Cut off your Right Hands*, and *Pull out your Right Eyes*, elſe this *Devouring Dragon* will never be overcome. Do not we know, every man loves his Blood *Dearly*; the natural man's ſin is as dear to him as his Blood, it is ſo *Inter-woven*, and ſo runneth into the very *Nature* of man, even as the Blood *Through every Part and Member of the Body*, into every *Vein*, into every *Action*, *Word* and *Thought*; ſo that take away the Blood, & you take away the Life; And nothing will ſatisfie this *Bloody Red Dragon*, but Blood this he lives upon; & therefore whenever ye look, & behold in your ſelves, or any other, *A Dearneſs* in ſin, a Love to ſin, you ſhall find how loath they are to part with it: yea, as loath as to part with their blood or their lives: *Can a Blackamore change his ſkin, or a Leopard his ſpots? Neither can ye which are accuſtomed to do evil, learn to do well* (ſaith *Jeremiah*, *Jer.* 13. 23.) Therefore this *Red Dragon*, he is a ſore Enemy. And when we meet again, we ſhall endeavour to open to you ſome more of his Names, and I hope they will be of ſuch uſe to you, that you will never forget the day of your Deliverance out of the Hands of theſe terrible Enemies: And you have far more Cauſe

Mat. 18. 7, 8. Luke 9. 43 &c.

Jer. 13. 23

then

then ever the nation of the *Jews* had in Hes-
ther's Time, to make it forever a Day of Glad-
ness, of *Feasting*, and *Rejoicing*, and *A Good Day*,
and sending Gifts one to another: For it is
your *Inauguration Day* to the greatest *Honour*
in *Heaven* and *Earth*; yea the greatest *Favour*
that ever the *King of kings* bestowed upon the
Sons of men. *Kings* may occasion the keeping of
such a day, in bestowing of their greatest *Fa-*
vours and their highest *Honours*; but what are
those in Comparison of this day and these hon-
ours? Truly nothing at all, compared together.
So for the present *Farewel*, and the Grace of our
Lord Jesus Christ be with you all Evermore.
Amen.

SERMON II

SERMON III.
Upon This Text.

ROM. 8. 17.

If so be that we suffer with him, that we may also be glorified together.

THis Text, as I have told you, Represents a Christians *whole Time*, that is, His *Non-age*, and his *full-age*; if that be too long, as I then told you, you may call it, His *winter* and his *Summer*; if that also be too long, then call His *Day*, His *Evening*, and His *Morning*, as Gen. 1. The *Evening and the Morning* were a day; But observe, the Evening alwayes before the Morning. Now every one I know will be ready to say as *Balaam* said, *Oh that I might dye the death of the Righteous, and that my last end might be like his*, Numb. 23. 10. Oh let my *Full Age* be like his; let my *Summer* and my *Morning* be like his; to be short, the Truth is, Every one would *Reign* with Christ, but none would *Suffer* with him.

Gen. 1. 5, &c.

Numb. 23. 10.

When the time shall come that we must surrender up these precious souls of ours, and that we feel and see, we have but our Three last groaning

groaning Sighs to fetch, and that we must be dissolved, depart out of this Tabernacle, and return to our first Principles from whence we were taken, and that our Spirits must *Return to God that gave them.* I say, when we shall come to see this (if so be, we believe so far as this; for I much question it, there is but few that do believe so much, whatever they may prattle) Oh then we would willingly *Dye the death of the Righteous*, and that our dayes might end like his. But by no means would we take part with him in his *Non-Age*, in his *Winter*, in his *Evening*, in his *Suffering* with Christ; Oh no, therein we cryes, *Master Favour thy self from these things, none of these things happen to thee*: But this Text I have now read unto you, withstands all these *Wishers* and *Woulders*, and all these *Wishes* and *Desires*; in plain words, *If ye suffer with Christ, Then shall ye be glorified with him*; if ye suffer not with him, there is no hope of Glory, no hope of Reigning with him, no hope of the Crown. Therefore it behoves us to look after *Sufferings*: We must make account of being Sufferers, and of being such kind of Sufferers as may claim a Part in Christ's Sufferings; for there be many Sufferers in the World, that have no Part with Christ in his Sufferings.

Moreover, it may be we never were with Christ, never poor with Christ, never crucified with Christ, never imprisoned with Christ, we were never called (as the Apostle saith) *To resist unto Blood*, how then can we claim a part of suffering with Christ? Therefore we must labour to find out *Such a Call*

H b. 8.

Numb. 23 10.

Luke 4 7

Heb. 12. 4

tion, wherein we may claim a part in Chriſt's ſufferings, and then we may alſo claim a part in his Throne and Glory.

We muſt therefore Suffer, as the Apoſtle defines Chriſt's ſufferings, *Phil.* 2. we muſt firſt Empty our ſelves as Chriſt did; who Poured out all his *Excellencies* and all his *glory*, and,

Secondly, we muſt Humble our ſelves as he did; for He being *God Equal with his Father*, yet He not only, *Emptied himſelf of all* his glory, that is, *Poured it* all out, *But made himſelf of no reputation*, being ſo *Humble*, that he was found *In the Form of a Servant*, yea, *Below* a Servant. Phil. 2. 6, 7, 8.

Now when a Chriſtian begins but to ſet his Face toward *Jeruſalem*, if he do but begin to look toward this *Emptying* and *Suffering Life*, he ſhall be ſure to find Enemies enough, This *Old man*, *Adam*, *Lucifer Antichriſt*, *the Red Dragon*, *Sin*, *&c.* All like ſo many *Goliahs*, or *ſtrong men* armed, ſtanding at the very gate; at the very foot of theſe Steps, that if ye do but look towards the Door, or offer to ſet up one foot, they prepare to encounter; yea, they ſtand at the very foot of the ſix ſteps (which I named unto you) to reſiſt you, which were,

1 *Condemnation* } *of our ſelves.*
2 *Annihilation* }
3 *Abdication, or Forſaking of all things.*
4 *Indifferency to all things.*
5 *Conformity in all things.*
6 *Deiformity, or Transformity.*

Wherein conſiſts our *Suffering with Chriſt.*

And which Enemies before named do la-

bour *Might and Main* to hinder us from ſuf-
ing with Chriſt; ſo that before we can ſet
foot on this firſt ſtep, there ſtands I ſay, G
ah, that mighty Giant, he ſtanding for
whole Army of the *Philiſtims*, and a moſt
1 Sam. 17. *ble* Enemy, being *Six Cubits and a Span*
with an Helmet of Braſs upon his head,
with a Coat of Male, and Greaves of Braſs
on his legs, and a target of Braſs, be
his ſhoulders, and the ſtaff of his ſpear
like a weavers beam, and his Spear Head we
ing 600 ſhekels of iron: This *Goliah* thus
ed ſtands, and, if any man attempt or
thought to look toward Any of *theſe ſix*
He cries and proclaims, *Chooſe you a man,*
1 Sam. 17. 19. *if he be able to come and fight with me;*
prevail over me, then will we be your
and ſerve you: but if I *prevail over him,*
ſhall ye be our ſervants, for ever. And be
before ever there can be *To you a Child*
and a Son given, as *Iſa.* 9. there will be
tel of the Warriours, with *Garments*
Blood, and all within thee.

But it may be ſome will ſay to me, *I*
not the man you ſpeak of; I know not the
vil, I never ſaw him; I thank God, He
appeared to me: I never ſaw this *Armed*
ah, this *Lucifer* and this *Red Dragon*, I
ſaw any ſuch things as you ſpeak of, I have
of theſe things *In me*, you touch not me,
free, I have nothing to do with this
man armed. this *Goliah*, nor *Luciſer*, nor
Serpent, nor the *Red Dragon*, nor *Anti*
&c.

There

Therefore I intended and began last day to open unto you those Names, that thereby you might see whether you knew any of these or no; for the Scripture hath given this Enemy divers Names, and set him out divers wayes to us, because these things are in themselves far above our Capacity; therefore he hath divers Names, that if you know him not by one name, yet you may by another; for he causes divers and various Effects and Workings in man, according to his several names, *Ephes.* 5. 11. And he works in Darkness, and his works are works of Darkness, so that few ever come to discover him or them. Eph es. 5 11.

Therefore I hope, after we have gone through them all, Ye will not say, *Ye know not the man* we speak of, or that you have not heard of any of these things, and that you have no such things within you, nor that you have none of these secret *Whisperings*, none of these *Resistances* and *Fightings* within you; nor you have none of these *Wars* and *Rumours of Wars* within you, you can repent and confess your sins when you list; and you for ought you can see, have none of this *Battle of the Warriours* as *Isaiah* speaks of, which is with *Confused Noise, and Garments tumbled in Blood*; you have none of this *Burning up with Fewel of Fire*. But assurelly know, that all these things will be within you, before there can be *To Us a Child born, and to Us a Son given*, as the Prophet there expresses it. Mark 14 7. Isa 9. 5. Mark 13. 7 Isa 9, 6.

And if these be (through God's Blessing) such a happy Discovery (by that time we have open-

opened these names) so that you shall be able to say, yea Sir, as you say he is, so have we found him: Truly *Nabal* is his name, and *Nabal* is his nature; *Adam* is his name and so his nature; the *Serpent* is his name and so his nature; the *Red Dragon* is his name and so is his nature. Then this will be *A Happy, Blessed Day* to you.

1 Sam. 25. 25.

As I said, if so be you find him in you by these names, or by his Effects; for his names are suitable to his Effects and Workings: Therefore assure your selves, *He must be fought withal*, there is no overcoming of him *Without Fighting*. Do not think that he is scared with *Words*, nor with *Big Looks*, nor with your stately and proud Carriage, nor your self-Arrogance, nor your great Boasting and Blustering, &c.

Five of his names we have opened, 1. He is called the *Old Man*. 2. *Adam*; which names we opened. 3. the *Serpent*, something we began to speak of this, last day; as *Isa.* 27. 1. *In that day the Lord with his sore and strong Sword shall punish* Leviathan *the piercing Serpent, even Leviathan that crooked Serpent; he shall slay the Dragon that is in the Sea.* And I tell you, how much soever (we think) we abhor Serpents, yet these cruel Serpents, these Devils, these Dragons we live with them, we eat, we drink, we play with them; *We hug them in our Bosoms.*

Isa. 27. 1.

And the way to destroy and kill this Serpent is by cutting off his Head: Kill him in the Head; for therein is his Life; for that is [illegible] that is promised in *Gen.* 3. Let the Serpent but save his head, and he will do well enough

Gen. 3. 15

I told you the laſt day; Cut but off the Tops of *Weeds* and they will grow again Ranker then before, they have their Life ſtill; for their Life is in their Root: Cut off Swearing, Lying, Pride, Coveteouſneſs, Anger, Revenge, any particular Sin, yet you have left the Root ſtill, you have ſayed the Serpent's Head: And therefore, though I have preached to you this three Years, yet ye never knew me, to hazard a Sermon at the cutting of any One of theſe particular ſins: I never ſet my ſelf to preach againſt any one individual Vice, as *Swearing*, or *Drunkenneſs*, or *Whoredom*, or the like, as many do, Inveighing againſt ſome one particular External Groſs ſin, by many Sermons, many Moneths together. Perhaps I might have forced and perſwaded you to leave them; and ſo may they; but what real good have they done? But I knew, if I left the Root behind, they would grow again, if not the ſame way, yet another way as bad or worſe: but take away the Root and the Cauſe, and then the Effects would ſoon ceaſe, not in one Branch only, but in all. Truly Beloved, to be plain with you, the thing I aim at is, *To Plant* the Love of God *In your Hearts*, and if that be once *Seated* there, the Work is done; *Love* is all, *Love* will without bidding keep his Commandments *Love is the Fulfilling of the whole Law*; If thou loveſt thy Neighbour, thou wilt be ſo far from hurting him, that thou wilt do him all the Good thou canſt.

The Fourth name was *Lucifer*: that is, That through our own Virtues and Excellencies he

hath given us the *Fall*; and that is a dangerous Fall, That which we take by our own *Endowments*: I do not mean only *Natural* Endowments, as Ability to pray admirably in words, To repeat Sermons, to Converse and Reason excellently, to have a voluble Tongue, a strong Memory or the like; but I mean our looking on our own Excellencies, even those that are Excellencies indeed, our Graces, and that which to others makes us not only seem excellent, but they are so in themselves: When we look upon what we are, how far we have gone on in Christianity, how many sins we have overcome, and we glory like Peacocks in our own Plumes and Feathers; this is the most dangerous Fall, if not an Irrecoverable one.

And he is not Unarmed, as I then shewed you at large, and his Armour is *Innocency*. In these men they walk Unblameably, but the more of this Innocency, there is the more danger; and it were better in this Case for men to have fallen, then to have been Innocent; for their Innocency hath been their Destruction. For this is the very sin of *Lucifer*, which threw him down from Heaven, his Pride in exalting himself.

Isa. 14. 12

Fifthly, He is called the *Red Dragon*, in the *Revelation* 12. 3. We read in this Place of a woman that *Was with Child*, clothed with the Sun, ready to be delivered of a Male Child, and the *Red Dragon* stood before her, ready to devour the Child as soon as it was born; Why? because it was a *Man-Child*, therefore he watched so narrowly; if it had been of the *Female*

Rev. 12.

Who

Weaker Sex, he had not cared, but being a *Man-Child*, a Warriour, one that would be the Destruction of him and his Kingdom, it was time for him to look about him: As *Herod* when he heard there was a King born, that should possess the Government, he bestirs himself, and that he might destroy him, he would not spare to destroy all the Male-Children, from two Years old and under.

And when you read that chapter of the woman in Heaven clothed *With the Sun*, I hope you are not so weak as to imagine that there is any such thing in Heaven; that there is a Woman with Child in Heaven, or a Woman travelling, or a Woman in Pain in Heaven; I hope you are not so *Babish*, but it is meant of the *Soul of Man*, which is to be esteemed for above the *Sun* and the Fabrick of this *Massie* World; and when this Soul is be brought to bee of *A Male-Child*, that is of the *New-Birth*, this Dragon watches to destroy it: This *Pharaoh* commands, *Strangle them in the Birth*: But be they Females of the weaker Sex, let them alone, let them live: These help to advance Satan's Kingdom; by all means let them live, *Nourish, Cherish, Foster them*; but for the other, by all means he commands, *Destroy, Stifle* them in the Birth; they destroy his Kingdom, not one of them must be suffered to live, if he can help it.

Rev. 12. 1, &c.

Exodus 1. 16

And the Armour of this *Red Dragon*, is Blood, therefore he is called the *Red Dragon*, *Red* like Blood; he feeds upon Blood, lives upon Blood, thirsts after Blood. God com-

Revel. 3

Leviticus 17. 14.

man is the *Jews not to eat the Blood of any* [beast] *for that is the Life thereof*; but tis Blood the Dragon seeks; tis your Life, *Tis Blood that nourishes him*. And this is a sore Armour, and cannot destroy him, but we must destroy ourselves: Ye must destroy your *Life*, ye must destroy the Blood, *The Life of your Lusts*, *The Life of your Sins*, *The Life of your Desires*, *The Life of your Affections*, *The Life of your Hopes*, *The Life of your Fears*: Is not this also a great Enemy? Thus far we went last day.

6. Name is, Roaring Lion.

The sixth Name, He is called the *Roaring Lion*; so called, because of his implacable fury, nothing will satisfie him, but to devour you, nothing will stop this *Roaring*, *Raging* Devil in man in his course of sin, there is no *reluctancy*, no thought of returning, he will go on without Controul; no Benefits, no Terrors, no Threats, no Intreaties, neither Mercies nor Judgments, neither Rewards nor Terrors move him; he mocks at all, he rusheth through all (as *Jeremiah* saith) *As the Horse rusheth into the Battel*, without Fear: And as *Job* [saith] chap. 39. v. 22. *He mocketh at Fear, and is not affrighted, neither turneth he back from the sword.*

Jer. 8. 6. Job 39. 22.

His Armour, Resolution.

And he is not Unarmed, and his Armour is *Resolution*; he will through all, nothing shall daunt him, nothing shall stop him, he is desperate, he is without all Bounds, Restraints or Limits: When God commands any thing, he is without Command, he will be King and Lord himself, as *Jer.* 2. 25. *Withhold from following after thy Lovers, withhold thy foot, withhold thy throat from Thirst; but thou saidst, there*

Jer. 2. 25.

Hope, I will go after my Lovers; Strangers I have loved, and Strangers *I will love*: That is, ye cannot dam up his Way, he is like an over flowing Sea: No Banks, no Bottom, no Commands, no Laws will hold him; no Perſwaſions, no Promiſes will allure him, nor no Judgment affright him; but ſayes he, ſeeing tis ſo, that God commands, and I command, One is ſtrong, and the other is ſtrong, I care not, Right or Wrong, Stand or Fall, let him that is Strongeſt take all; well, *Happy by Luckie* I will have my Will. He is as the Prophet ſaith *Iſrael* was, *Mad upon their Idols*, ſo are theſe men *Mad after their Luſts*, and will run over every thing that ſtands in their Way, nothing can ſtop them.

Beloved, I know theſe things you will not own, you loath theſe Words: Oh far be any of theſe thoughts from you: But let me tell you, though you ſay not ſo with your Mouths, yet I am ſure this is the Practice of your Lives.

7. Name The Devil.

The ſeventh Name is [the Devil] In Scripture we find very little ſaid of what God is in himſelf, in his Eſſence, becauſe that is too high for us, thoſe words we are not able to hear, nor to comprehend; but very much is ſaid of him, what he is towards us, what God is To Us and In Us, and what he is in his Effects and Workings In Us: For he is in his Eſſence *Incomprehenſible* to us; ſo is the Eſſence of the Devil, and we find very little in that regard, yea much leſs ſaid of him then of God: But let us ſee what he is *To Us* and *In Us*; for it is the Devil within us, that doth us all the Harm; for

if

if he, that is, *His Nature* were not In Us, ... the Devils without us, could do us no hurt ... till he be gotten within us, and ſo entertained ... by us: Were he not In us, he were no Devil ... us: And therefore I ſay little or nothing ... the Eſſence of the Devil; but as he is in ... workings and Effects: And therein we daily ... find him *Too Much* and too Rife amongſt us: ... and his Work and his Nature is to be a Lyar ... from the Beginning, a Seducer or a Lyar.

And his Nature is to be an *Accuſer*, and that ... is his Armour,

To Accuſe
1. Man unto God.
2. God unto Man.
3. Man unto Man.

Gen. 3. 1. 1. God unto Man, as *Gen.* 3. 1. *Hath God ſaid Ye ſhall not eat of the tree, &c. but in the day thou eateſt thou ſhalt dye?* Tuſh *Ye ſhall not dye. for God doth know that in the day ye eat thereof, your eyes ſhall be opened, and ye ſhall be as God knowing good and evil.* what a moſt horrible Lye was that! He may well be called *the father of lyes*, Joh. 8. 44. that he ſhould be ſo impudent, to attempt, to accuſe *the infinite Good*, and Almighty God, of *ſtrait-handedneſs* or Envy towards them: and that he was not ſo good towards them as he might be? and that he had created them Blind, and in a ſimple condition, and had tyed them from eating of that tree, leſt they ſhould better their *condition*; leſt the poor miſerable *Crawling worms*, ſhould come to be like *the Eternal, Omnipotent, Wiſe God*; and

nd that God did forbid them that tree, but
our of Envy, for fear they should be as *wise*
s He, because He only would be the wisest. Oh
orrible impudence. Oh, Horrible lye.

Again, Secondly, He accuses Man unto God, as *Job* 1. God asked him if he had taken otice of his servant *Job*? Satan answered, *Doth Job serve God for nought*? thou blessest im, and *therefore* he serveth thee *But put forth hy hand and touch him* in his estate, *and he will laspeme thee to thy face*; That is, do but take way his *estate*, and he will curse thee as *Fast* s he now Blesseth thee and serveth thee, Job 1. 8, 9

Again, Thirdly, He accuses Man unto man. *rom whence comes all strifes, Debates, and con-entions*; is not He the cause? as the Apostle ith, *From whence come wars and dissentions? ome they not hence, even from your lusts which ar in your members?* Rather then the Devil in an will accuse himself, he will accuse *Man*: ea the Scripture, Nay, God himself: if any hing go against him, then all is lyes, *the Man es, the Book lyes, the Scripture lyes, God lyes*, nd all lyes: All this he will not stick to say, nd they all, shall be lyars, before he will accuse imself. James 4. 1

The eighth name is *Antichrist*, 1 *Joh.* 4. 3. 8 *Name Anti-christ.*

nd every spirit that confesses not that Jesus Christ come in the flesh, is not of God; but this is the pirit of Antichrist, of whom ye have heard; how that e should come, and now already He is in the world. 1 John 4. 3

You will say, Nay now, we are sure we are ll free from *This*, Antichrist to be sure he is far nough off us, he is at *Rome*: If there should be

be an Antichrist among us, he should soon
discovered, & had up into the High Commi
on Court, and there be censured: But we
no Antichrists, for the Apostle saith, *Who*
1 John 4 3. *he be that confesseth not that Jesus Christ is co*
Matthew *in the Flesh, the same is Antichrist.* Now we
1.18,23. confess this, *He came into the World* 1600 ye
ago, and he was begotten by the Holy Ghost (t
Luke 23. is part of our Creed) *Born of the Virgin Ma*
33. *Suffered under* Pontius Pilate, &c. But thi
est thou that this Confession with the Mou
is enough? But I would ask thee, Is Je
Christ come in the Flesh *With thee?* Is
come into Thy Flesh? So that Christ is
In thee, Risen In thee, that he is *Glorified*
1 Cor. 6. thy Members? Then thou art no Antich
20. But if Christ be not in thee, thou need
go far to find Antichrist; for he is *Within*

I know well the general Vote is, that
Pope is Antichrist: Well, let it be so, that
is externally so, *The Antichrist*, and is chiefly
Rome; and the *Pope* shall be destroyed, and
Antichrist is fallen; I will not (for my
contend, let most Voices carry it: But
heed you do not look so long for Antichrist
broad and without you, or at *Rome*, so that
neglect one at home: And it may be,
Rev. 20 4 Antichrist is destroyed, we look for *A Thou*
7. *Years of Peace*, and then the *Church* shall
Ephes. 5. 7. without *Spot or Wrinkle*, or any such thing
all her Enemies shall be destroyed, and Ch
shall rule in his Kingdom in Peace, and
shall no Enemy oppose; but all this (you thi
will be when you are dead and gone;

wiſh you could live to ſee thoſe Dayes: And ſo likewiſe, when you pray daily, *His Kingdom come and his Will be done*, you think that will be in thoſe Dayes of *Peace*, in thoſe 1000. Years, and not before, or elſe when you are dying and can have your Wills no longer: when you have given ſo long, and God will have his VVill then, You it may be will ſay, *Thy Will be done*, and *Thy Kingdom come*: But then is God's Kingdom come, and God's will done, when Chriſt is come into thy Fleſh, that he lives in thee, ſwayes his Scepter in thee and rules in thee; That all thy Actions are in Imitation of thy Saviour, doing the ſame things as our Saviour would do in thy Caſe, were he upon Earth: And let me tell you more, till then, if you are thus brought into Subjection to Chriſt all your Prayers, & all your External duties are in vain, nay, they all *Turn into ſin.* Mat. 10. 6

But if you ſhall ask, what Armour wears this Antichriſt? I anſwer, The Armour of Antichriſt is, *Multitude*; there are many Antichriſts, 1 *John* 2. 18. *Little Children, it is the laſt time, and as ye have heard that Antichriſt ſhall come, even now are there many Antichriſts: whereby we know that it is the laſt time.* Nothing ſo common as Antichriſt; if a man do but put his hand into his own Boſom, as *Moſes* did, he muſt be ſure to pull it out *Leprous*, he ſhall find enough of Antichriſt there: And there are many Antichriſts in the world, that a man can very hardly find a True Chriſtian; every one hath an Antichriſt within him: Inſomuch that if we would find a true Chriſtian, we had need Pſal. 109. 7

His Armour is, Multitude. 1 John 2. 18.

need do as the prophet *Zachary* saies, *Run Jerusalem with Lights*; for Antichrist is in every place, the Houses are full of Antichrist, the Churches are full of Antichrist, the Pulpits are full of Antichrist, the Communion-table is full of Antichrists, all places are full of Antichrist. Oh Beloved, there are many throngs about Jesus Christ; yet but very few touch *Him*, as the woman did with the Bloody Issue *To get Virtue from him.*

Mark 5. 30

If there were but one Antichrist: as I think the Pope is, *The Antichrist*. He were easily found: But (as I said) the Armour of this Antichrist is, *Multitude*; nothing almost through the whole world but Antichrists: we are all Born and live Antichrists: there is no destroy Antichrist and you must destroy all the world: if we are saved, from being Antichrists it is by Gods infinite power and mercy; we are (as the Apostle saith, *Jude* 23. *Now then firebrands snatched out of the fire, we are pulled and Drawn out* of the Multitude; by Mighty Hand we are all *Born* Antichrists, I pray God we do not *all dye* so: for I say we are all Born Antichrists: So that He that will oppose Antichrist, must oppose all the world: He must oppose A multitude: So we, shall I not do as the most do, shall I go that way that Kings and Princes go? I go that way they go, what need I to fear I shall fare as well as they.

Mat. 6. 46.

Jude 23.

The ninth name is, *Rebellion*, that is, men rebel, even against the Light. as *Job* *These are they that abhor the Light*:

6. Name. Rebellion Iob 24. 13

not the Wayes thereof. nor abide in the Paths of it: This name is taken from the Giants of old time, who preſumed on their great ſtrength, ſo that they rebelled againſt the Gods: VVe do alſo the ſame thing; for we *War againſt God*; we rebel in our minds, and in our ſpirits. Iames 4 1
Thoſe that are grieved at any thing God doth, & will not be ruled by his VVill, this is. *To War againſt him*; to think any thing (let it be what it will) not well done that he doth, though he walk contrary to us: As when God takes away Mar. 7. 37
ſuch a man that was *A good Member of the Church* and lets another live to *Waſte and Devour* the Church; they think this is not wiſely done, they could have directed God to have done better; This, this is *High Rebellion*, *High Treaſon*; for in plain Terms, They would be [Gods] They would govern God, and Counſel the *Almighty*: And thoſe that do not do as they do, diſlike, and be ſorry, and ſigh with them; for theſe Doings of God they are not liked by them, neither are they for their Company: They cannot be content to be thrown into Hell themſelves, but after they are fallen, they would [Devil like] have others in the ſame Tranſgreſſion. They would have all ſide with them this Rebellion, like *Corah*, *&c.* Isa. 14. 2.
Numb. 16. 3.
But what may be the Armour of this ſin of Rebellion? And what are his VVeapons? *Anſ.* is no other. but [his Wiſdom] that is, Wiſdom to get for themſelves, to get Riches and Honour; they think, this is their Wiſdom, to ſave themſelves: in the world; whatever it be that croſſes them in this is Fooliſhneſs; if the

Stream

Stream run not this way, it is no Wisdom
them, though God himself do it, as *Isa.*
Isa. 47. 10. *Thy Wisdom hath perverted thee, and made*
Ezek. 28. 2. 3. *Rebel.* And again, *Ezek.* 28. 2, 3. *Because*
Heart is lifted up, and thou hast said, thou
God, and thou wilt sit in the Seat of God, in
midst of the Seas, though thou set thy Heart
Heart of God; Behold, art thou wiser then Da
That is, *With thy Wisdom* thou hast gotten
Riches, and thou wilt undertake to be
the Seas, that is, Thou wilt undertake to
those *Turbulent* and *Troublesome* Waves, and
exorbitant, various and cross Passages of
world; and thou wouldst rule them so th
very thing may bring *Peace* and *Riches*, Flo
ing and *Greatness*, and whatever else is in
in the world: *Art thou wiser then* Daniel?
Daniel (sayes God there) he was *Wise*, thou
Ezek. 28. Verse 3. he got no Riches and Wealth: Thou say
there is no *Wisdom* where there is no *Riches*
must pardon me) though your Tongues lay
thus, yet the whole Tenure of your Li
speaks this; If things run not *Smoothly* in
world, or according to your wisdom, the
this is Foolishness. Oh Beloved think of th
things, lay them to your Lives, and see if th
things be not in you; *I* know you would
shift off your own Guiltiness, but it were m
safe to acknowledge it. But as I told y
This Strong Man Armed (which I have en
voured *In Part* to unfold by these *Names*)
not suffer you to set a foot on the very first
viz. *Condemnation of our selves*: And I wo
have you be assured, that if you never com
th

his firſt ſtep; You will Never come near any of the reſt; And if by opening all theſe names (which I am not yet half through) I can bring about but the Acknowledgment of your own Guiltineſs, I ſhall think my Labour well beſtowed; for certainly, we have no *No greater Enemy* then our ſelves (as it is a common Proverb, yet but little believed, as moſt of your *Common Proverbs* are *Very True Sayings*) *If our Enemies within us did not betray us, our Enemies without us could not ſurprize us*; Nothing can hurt us but our ſelves: And yet every one takes himſelf to be his own greateſt and trueſt Friend; but you ſee, That as to a mans *Self*, there is *No Enemy comparable, To Undo* and *Deſtroy him*, as *himſelf*.

SERMON IV.
Upon This Text.

ROM. 8. 17.

If so be that we suffer with him, that we may also be glorified together.

BEloved, you may remember, I reduced the sufferings with Christ into these two comprehensive Words:

He Emptied Himself, and *He Humbled Himself.* } Phil. 2. 6, 7.

Then which *Definition*, I cannot give you either amore plain, short, or more infallible *Compendium* of such Sufferings with Christ, as will assuredly draw after it, *Being Glorified with Him.*

As I then told you, God doth not require every man's hand to be *Poor*, to be *Despised*, to suffer *Calumny*, to forsake *Houses and Lands, Wife and Children*, &c. But whosoever suffers with Christ in these two things, *In being Emptied and Humbled* as Christ was, he shall find Sufferings *Enow*, I'le warrant you, insomuch

he will say, he hath suffered Heavy Burthens, Heavy Afflictions, Rending and Tearing Crosses: For a Man is to empty himself of *All his moral Endowments, of all his Good Education, of all his Wisdom, of all his Religion and Graces, so that he must become a Fool to be made Wise*, as God would have him: To renounce all his own *Affections*, to overcome his own *Desires*, to resist his own *Will*, to deny all our Moral *Endowments*, all our good *Educations* and sweet *Dispositions* of Nature, and the like (which so many are ready to build upon, stay and relie themselves on) these must be all thrown down, and we are to behave our selves (even in our *Hearts*, and from our very *Souls*) *As truly Humble, as a little Child*, or *as the Meanest Servant*, to become all to all: *Your Humble Servant*, is a base Complement in all men, save only in this Emptied man; but he can truly say so.

1 Cor. 1. 27.

Mat. 20. 27. and Mar. 9. 36.

Then we came to those six steps, which did shew us wherein this suffering with CHRIST consisted.

First, *In Condemnation* } *of our Selves.*
Secondly, *Annihilation* }
Thirdly, *Abdication*, or *Forsaking all things*, all things whatsoever, that may seem Good, and *to be desired* for our own selves.

Fourthly, *Indifferency to all things*, Psal. 39 *I held my Tongue and spake nothing* (saith David) *Because thou didst it*; If God send Foul Weather, *I held my Tongue*; for thou didst it: If God send Fair weather, *I held my Tongue*; if he send Sickness, if he send Health, *I held my Tongue and said nothing, because thou didst it*, saith this

Psal 39. 9.

this man: *I am contented* whether he make me *Merry*, or make me *Sad*, *All things pleaſe me, becauſe thou doſt them.*

Fifthly, *Conformity to CHRIST in all things.* Taking him as our Pattern, imitating him in his Bleſſed and Holy Life, &c.

Sixthly, *Deiformity*, that is, when God Deifies *all in us, He ſpeaks in us, He hears in us*, &c. So that we no longer Think, Speak nor Hear, nor do any thing, but he altogether, In Us and By Us; ſo that we ſee Really, that he doth All, and we nothing at all: And this is ſuch an high ſtate that none can reach to it, but Chriſt *In Us*. We can never be beat off his Power, his Acting and his doing; take men off that and ye Ham-ſtring them, and cut off their Legs, they are Crippled foreverin the wayes of God, and are ready quite to forſake their Profeſſion of Chriſt.

In theſe ſix things conſiſts our ſufferings with Chriſt: And theſe are ſuch ſufferings, that there is none like them. You may conceive of *Terrible Sufferings*; of Rackings, of Breaking of Bones, of Tearing apieces with wilde Horſes, of being flayed alive: But yet theſe ſufferings, we are now unfolding, are a Thouſand fold *More Hard* and Difficult to ſuffer and overcome, as thoſe that have t he Knowledge and Experience thereof can witneſs; and as our Saviour ſaith in another Caſe, *Rather then a man ſhould offend one of theſe little ones, it were better for him that a Milſtone were hanged about his neck, & he were caſt into the depths of the ſea*: and ſo theſe are ſuch kind of ſufferings, *that it were better for a man that a Milſtone were hanged about*

Luke 17. 11.

Ne

Neck, *and he were drowned in the midst of the sea* then not to have his part in these sufferings; for these are happy sufferings, blessed and glorious, rich and weighty sufferings. But not to Flesh and Blood, but to the Spirit and Inward Man they are so, and they will bring with them *An Eternal Weight of Glory.* Rom. 8. 18

But as I have told you, when we should come to ascend these six steps, and we thought to have gone on in a quiet calm way, and to have shewn you *Davids* feet to have gone up to this throne, or rather *Davids* wings, that we might fly up thither, and be at rest (saith he) *O that I had the Wings of a Dove, then would I fly far hence and be at rest!* but here steps out him (as I said) *That hinders us*, yea and *Will hinder* till he be *Removed out the Way*, viz. *Fortis armatus, a strong and armed man* so that we found it was very difficult to ascend any of these steps; and not to be attained by natural Power; for it is a supernatural work, Nature it self opposes it; there we found the great Porter, and he not naked; but armed, standing in the very Gate, at the very foot of them, viz. *The strong man Armed*; there is one who stands in the way; so that we shall find that very true of the Apostle; 2 *Thes.* 2. 7. *That he that now letteth, will let, until he be taken out of the way*; nay, we shall find there *The Mystery of Iniquity working already, that will hinder us*, till he be removed: And it may be you have said to your selves, and in your Hearts resolved, as it Eccles. 2. 1 *I said in mine Heart Go to now, I will prove thee with Mirth; therefore enjoy Pleasure, and take thine Ease, but behold, This also is* Psal. 55 6. Mark 3 27 2 Thes. 2 7.

Vanity. And as *Peter* said to Christ. *Master spare thy self, None of these things shall happen unto thee*: Therefore whoever means to ascend any one of these steps, must get this *Goliah Gath*, this Mighty Giant removed, and the *Wicked one revealed*, that he may be Consumed and destroyed, not with Carnal *Swords*, as *The Dreamers* of the World believe, but with the *Sword of the Spirit*, which is *The Word of God, and he Consumed with the Spirit of his Mouth, and the Brightness of his Coming*, if we may believe the Apostle, 2 *Thes.* 2. 8. He that will be *A Warriour*, must not mind Pleasure, nor fear *Death*. You know *David* complained, that he was *Compassed about with Enemies on every side*; so that *The fat Bulls of Bashan encompassed him*, Psal. 22. 12. And that his *Feet stuck fast in the Mire* Psal. 69. 2, &c. But let me tell you, here present at this time, have as great reason to complain of those things, as ever *David* had.

a Thes. 2. 8.

Psal. 22. 12.

Psal. 69. 2.

And because you might know these Enemies that hinder us, and this Mire that we stick fast in, I shewed you, what this *Strong man* is called, and opened divers names by which he is set out to us and pourtraied before us.

As
1 *Adam.*
2 *The Old man.*
3 *Lucifer.*
4 *Red Dragon.*
5 *The Roaring Lion.*
6 *The Serpent.*
7 *The Devil.*
8 *Antichrist.*
9 *Rebellion.*

So far we are gone, we are now to proceed to the the Tenth name and so to the rest. This Enemy is such an one, that if you do not

innally watch him, and alwayes ſtand in fear of him, you ſhall be ſure to feel him: and though he hath many names (yea, as many names as a *Jeſuit*, who hath one name for one ſhire and another for another, for every Country one, that he may not be diſcovered) But it is for our *Capacities* that this is ſet out by ſeveral names, that we may know him, and that he may be diſcovered *In Us*; for he would by no means be known *To Us* what he is: God would have given him one name that might have ſet out fully his nature: But *Who could have underſtood him?* for we are not able to hear God in his own Language it is too Mighty, too Terrible; it would confound us, we are not able to ſee him or hear him *And live*,

As the Children of *Iſrael* on Mount *Sinai*, they were not able to hear God ſpeak: But ſay they, *Let Moſes ſpeak to us, And let God ſpeak no more unto us leſt we dye*: For we being created *Rational* Creatures, and being led by *Senſe*, God deals ſo with us, becauſe we by nature believe nothing, but what we ſee; therefore God gives thoſe *Unſeen* Enemies ſuch names, as are *Agreeable* to things we *See, Hear, Feel* and *Know*, that by them we may know their *Natures and Qualities*. Exodus 19, 16.

The Tenth name is *Sin*: As God told *Cain*, *Gen.* 4. 7. *If thou doſt Evil, Sin lieth at the door*: So I tell you, if ye once go about to enter into the *Kingdom of God*, or to *Aſcend* any one of theſe ſix ſteps, formerly named, you ſhall find, *Sin lies at the door* and ye ſhall find him as cruel and as *Hard* a Maſter *To ſerve*, as the *Iſ-* 10. Name *Sin*.

raelites found *Pharaoh*: You shall find him a
wayes laying *Cruel Taxations* upon you, and
you seek to go out of his *Teritories*, he w
Pursue you; you shall find him an Enemy
will serve you to wrestle with, all your L
time, and the further and longer you go o
his Service, and in this way, *The Harder t*
turn: The way of God is a *Strait Way*. N
if a man err never so little at first, from a s
way a very small thing, *But a Hairs Breadth*
erration at first, amounts in the End to *A*
Matter.

God 14.5.

His Armour is, Our selves 2 Cor. 10.4.

And the *Armour* of this *Sin* sticks as close
us, as our *Skins*; for his Armour is,
Selves, our own *Members* are *the weapon*
unrighteousness: And, if We will *destroy*,
Great Enemy, there is *no way to do it* but
destroying our Selves, but by *Cutting off*
hands and *our feet*, and by *pulling out Our*
eyes. &c. And though our Saviour doth
Actually mean, to cut off these *visible mem*
viz. our Eyes, hands and feet &c. But, as
the Scriptures, he speaks *to our Capacit*
shadows out *By these things*, That we sho
somewhat *answerable* and *Equivalent* to
Cutting off hands and Feet, and *Pulling*
right Eyes: we must do somewhat
som what that is as bad, yea more Ter
and Ha sh to us. As all our *Saviours* ac
while he was *Here* upon earth, were not
in the Actions, but by *those actions* he
Resemble to us, what He did in the soul
He came not *To heal the sick*, and *Cure*
lame, and *Cast out Devils*, and the like,

Mat. 5. 29

as they are External actions: But He did this, which we see & feel, that he might make us *know*, that it was he, that *Cureth* the sick, and *Raiseth* the dead, and *healeth* the blind, in the souls of men: and that he alone could *Cast out Devils* in the soul of men: *Likewise So are the actions of the Devil*; outwardly, and externally to shew us how he possesses the souls of men, Even as he doth their bodies: and therefore by Gods will it so fell out, that at that time that our Saviour lived upon the earth, there were more, Actually and Really Possest with Devils, then ever there was before, or since, that we read of, that thereby it might be made manifest to Us, in both Respects; both in his possessing men, and in our Saviour's curing and casting him forth.

The eleventh name is, *False Light*: *I am the True Light that lighteth every man that cometh into World*, John 1. 8. Christ is the True Light, which implies, that there is a *False Light*, till he be lighted up in the Soul. And (as *David* saith) *In thy Light we shall see Light*, Psal. 26. 9.) All other Light is but Darkness: till we come to see things by his Light, we see them all by *A False Light*: Every thing is of quite contrary Colour in the Light, then we thought it to be in the Dark. The Light discovers every thing as it is; but till this *Light be come into the Soul*, we believe not that we are in Darkness, and we think we have as true a Light as can be: will you make us believe, *We are blind also*? Saith the Pharisees to Christ. *David* saith, *In thy Light we shall see Light*, but (say they quite contrary)

11 *Nam. False-Light.* Ihon 1, 8. Psal' 36. 9.

In

In my Light we ſhall ſee Light; however, ſome (we grant) may be in darkneſs, but *We are in the Light*: Neither can they be perſwaded there is any better Light, then their own light; as for Example, there be ſeveral things that live in the two Elements; as thoſe on the Earth and thoſe in the water, thoſe that be in the water cannot ſee things on the land as they are: Tis true they have a Light, but tis a *Falſe Light*: things are not repreſented to them as they are, becauſe there is that *Accident* or *Interpoſition* [Water] between the light and the thing; but thoſe that live on the Land, they ſee things as they are, there is no *Obſtacle*, no *Interpoſition* between them and the things they behold, neither can thoſe on the Land ſee things in the Water, on the ſame Reaſon. So it is in our ſpiritual Eſtate. There be thoſe that live in two Elements, in the Light of Nature, and in the Light of Grace: Thoſe that live in the firſt, they think there is no better Light, nor there can be no better; for think they, Are not we *The Only Men*? do not we live *Obedient* to the Laws of men; and ſeek to do Juſtice and Equity towards all, and pay every man his own? do not we live uprightly? do not we Govern juſtly and uprightly, and alſo according to God's Laws? do not we bridle Sin and Sinners, that they run not into that *Exceſs of Riot* that ſome do? do not we alſo *Submit our ſelves* to Authority over us, and walk honeſtly in our Places and live peaceably with all men? do not we ſerve God duly, and pay every man his due? And here is the Reſt and they dream of no other. Theſe a

John 9,40

1 Pet. 4. 4

the men (I say) that live in the Water, or on the Land, when things are in another Element: They have but a duskish, glimmering light, though they thus boast themselves, nothing appears truly to them: They think themselves in a very good Case, and there is no better light then theirs; and those that think there is, they conclude they are the deceived People; for they know that they themselves are in the *Good Way*, yea; in the good old way their Fore-fathers went; And those that will seek for any better Light, they think their Forwardness, and prying too far, will quite put out their Light; and those that are below them, they think those are in as bad Case: They know not what will become of *Swearers*, and *Cheaters*, and *Drunkards*, and *Whoremongers*, &c. If it were possible it should go ill with us, what shall become of the Multitude? say they. O Beloved, all this is *False Light*.

For if once you go about to measure or weigh your selves by others, let them be who they will be, you will be found too scanty, too light, when God shall come to weigh you in the *Ballance of the Sanctuary*, you will be found too light; God will not weigh us by the *Holiest men*, but by his own *Weights*: He will not judge thee by thy Light, but by his own Light; and if once this Bright Light be lighted up in the Soul, the Light of the Candle shall never need to shine in that soul more: *There needs neither the light of the Sun, nor the Moon; for the Glory of God shines in it, and the Lamb is the light thereof.* Psal. 73. 17. Rev. 22. 5.

But

His Armour is Reason. 1 Sam 25. 11.

But the Armour of this *False Light* is, *Reason*: whatever seems good to Reason, that is Good: and if you cannot shew them a Reason, it cannot be good; for say they, as *Nabal* said to *David*, who was so proud and so wicked, a man could not speak to him (saith the Text) *Is it Reason that I should take my Victuals that I have prepared for my Sheep-shearers, and give it unto strangers?* 1 Sam. 25. 11. Is it not Reason I should take notice of my Gifts, and those Graces that God hath bestowed upon me? Of my Wisdom, of my Understanding, of my Memory which God hath given me of my Labours and Attainments *Above another?* Take heed, take heed I pray thee; *This may cost thee thy life*, as it had like to cost *Nabal* his, had not wise *Abigail* come and met *David*; if God's Wisdom doth not come in and prevent thy Reason, and thy Wisdom, they will destroy thee.

Obj.

Obj. Why, is that any hurt, to make A difference where God hath made A difference, I see I have these gifts above another, and I Praise God for them; what, shall I deny the good things that God hath given me? no, no, by no means.

Ans. Rom. 12 10. Rev. 18. 23.

Ans. But let me tell thee, *glorying herein will undo thee*; and besides, *Is this* giving honour *One to another* as the Apostle commands? *Rom.* 12. 10. *In honour preferring one another, and accounting thy self the least*: Read that *Rev.* 18, 23. *thy Merchants were the great men of the earth, for by thy Sorceries were all Nations deceived.* Self-Conceitedness, and Self-Arrogance are, the Great Merchandize of the Great

Mer-

Merchants of the Earth; but the Apostle commands, Not *to mind High things. But to condescend to men of low estate.* Nor *be not wise in your own conceits*; for the Thoughts of man little do we know how light, vain and fooliſh they are.

12. *Name Darkneſs.*

The twelfth name is *Darkneſs*; why, are we in darkneſs? we have the light, and have had it theſe ſeventy years *And upward*: if any Nation in the world are free from this name, we are; we have the light *As well as you*; that tell us *We are in darkneſs* You may indeed, *go teach this*, to the Indians, and to the Salvages, and to thoſe that know not God; to thoſe that live in the *Antipodes*, that go feet to feet with us, *they may perhaps believe this Doctrine, and confeſs them ſelves guilty*: but you ſhall never make us believe it concerns us, to ſay, that we here in *England*, are in Darkneſs, where there is ſo much Preaching, and where the Light of the Glorious Goſpel hath ſhined ſo many Years; Away, away, go preach your Doctrine to Heathens, and to thoſe who never heard of God; and broach not ſuch Errors here: Get you into *America*, it may be you may perſwade and delude thoſe ignorant People but ye cannot befool and delude us who are in ſo great Light Juſt ſo did *Amaziah* the *Metropolitan*, an *Idolatrous* Prieſt of *Jeroboam*, deal with *Amos* the true Prophet, when he came to the Court to do his Meſſage the Lord ſent him on, to threaten *Deſolation to Iſrael*, and to their Idolatrous Sanctuaries, to *Amaziah* in particular, and to *Jeroboam*; *Amaziah*

ziah goes and invents Lyes, and comes to the King, and tells him that *Amos* was *A Traitor* and *Had conspired against him, &c. and against the whole Land*, so that *The Land was not able to bear all his Words*, then he comes to *Amos*, and wishes him by all means to depart, and get him away into the Land of *Judah*, & there to eat his Bread and propheſie there; but propheſie no more at *Bethel*; for it is the King's Chappel and it is the King's Court; here he was like to be ſtarved, he was not like to get or eat his Bread there, no body would releive him or believe him: So becauſe I have been plain with you, therefore I am judged a Falſe Prophet, and a *Broacher of Errors*, therefore theſe words you are not able to bear; but, *Am I become your Enemy* (as the Apoſtle ſaith) *becauſe I tell you the Truth*: Therefore ſo ſay you, get you into *America*.

Ephſ 4.18 Beloved, whatever you think, that you have the Light; know it, you are in Darkneſs, as in *Epheſ.* 4.18. *Having their Underſtanding darkned, being alienated from the Life of God, through the Ignorance that is in them, becauſe of the Blindneſs of their Heart*: And as our Saviour ſaith, Joh 12,35 *the Light that is in you be Darkneſs, How great is that Darkneſs?* that is, when men boaſt of Light and yet are in Darkneſs; nay, that very Light is Darkneſs; when they are proud of Darkneſs how great is that Darkneſs? They call *Good Evil*, and *Evil Good*; they call *Sweet Sour*, and *Sour Sweet*; That which Men and Fleſh call Good, that they call Good what Nature and Reaſon ſayes is Good, that is Good, and ou

Good

Good; but that which God calls *Good*, that they call *Evil*, But God calls that *Evil* which they call *Good*, and contrary that *Good* which they call *Evil*: Therefore saith the Apostle, *Fashion not your selves according to the World*: call not that good, which the world calls good, which his corrupt Flesh sayes is good: Saith it, *Wealth* is good, and *Health* is good, and *Fair Weather* is good, and *Pleasure* is good, &c. Do not men say the same? do not *Heathens* say the same? Therefore this is Darkness, yea *Egyptian* darkness that may be FELT; and if you were not overcome with Darkness, swallowed up in Darkness, you would confess it.

Isa. 28.10.

1 Cor. 7.31

Exod. 10. 21.

And the Armour of this *Darkness* is, *Love of Darkness*: and this Love of darkness is a strong Armour; Love is a strong *Cord*, *As A threefold Cord not easily broken*: because men love darkness, they not only conceit they are in Light, when they are in darkness, but they love it, they will not be removed from it: If ye break this *Cord of Love* to their darkness, ye break their life, you undo them; What, not love themselves; what not love that which all the world, *Good and Bad* say is good? what, not Hours good, nor riches good? Oh how sweet are these things to flesh and blood! They are tyed together with *Inseparable* Love, and except God himself with his mighty Arm break under this Cord, it will never be broken.

His Armour is, Love of Darkness. Eccles. 4.12.

The thirteenth name is *Flesh*. Gal. 5.17. *For the flesh lusteth against the Spirit and the spirit against the Flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would*

13. *Name is, Flesh.*

John' 3, 6, would: so called, Because tis executed, and exercised in the flesh: and Very *Sutable* thereunto; *John* 3. 6. *That which is born of the flesh is flesh; and that which is born of the Spirit is, Spirit.* If we speak, it is by the flesh; if we do any thing, Hear any thing, See any thing, is of and by the flesh: Tis true, we think, speak, go and do, &c, but tis through the flesh

2 Cor, 5, 6, and therefore *Is flesh*; and you know what the Apostle saith, *when we are present in the flesh we are strangers to God*: whatever action we do, if we do it *By the flesh*, and from the flesh; that is. By the *strength, powr, or wisdom of the flesh*. Sure it is; *Flesh and blood shall never inherit the Kingdom of God.*

1, Cor, 5, *His Armour, is provision*

But what may be the Armour of this flesh? His Armour is *Provision*: How do men Make *Provision for the flesh*? Rom 13. 14. and in the mean time *Neglect* their souls? all their thoughts, words actions, all their walking, sitting, lying, standing, running, Resting is, *To make provision for the flesh*; and when they think they have made *Sufficient Provision* for that, then they are *At Rest*; till then, Not *Quiet*; Head, Heart, Hands, Feet, Eyes, are set awork to make provision for *the flesh*. But Where, VVhere is the man, that takes *Care*, and Endeavours, to *make Such provision* for his Soul? where is the man that can or doth say of his soul, as that Rich man in the Gospel said of his bodily goods? *Soul, now take thy ease, eat and drink, and be merry thou hast goods laid up for many years*. Where, I say, is the soul that can say This

Rom. 13' 14.

phingly Soul, ſoul, Now take thy *Reſt*, take thy *Eaſe*, be *merry* in thy God, let him be thy Joy, let Him be thy game and thy gain; though thou haſt not *One peny* No matter, thou haſt *Treaſure Enough* laid up for ever, henceforth never more take Thought, Care for no more God is mine, and he is *Enough and Enough*.

The fourteenth name is [*Selfneſs*], *Whoever will be my Diciple, let him deny him ſelf*, Luke 9. 23. Not only deny thy ſelf all thoſe things that are evil, it is not meant *only* ſo; but deny thy ſelf in every thing even in that which is good, whatever it be that is well done, and is indeed A good action; that is good Really in ſelf, and thou wouldeſt, (Nay and thinkeſt thou oughteſt to) think well of it: On, this is well done, here I have done a good Action; and ſo comforteſt and bleſſeſt thy ſelf in thy own thoughts: Away with theſe thoughts they are dangerous; run away from theſe thoughts, as Chriſt did, when the *Jews* would have made him *King*: own not theſe thoughgs; the good Actions thou doſt are none of thine, thou haſt nothing, thou art nothing; nothing is thine but ſin: Thou never (in all thy Life) didſt a good Action, never thoughteſt a good thought: Shall I aſcribe to my ſelf the Glory of doing any thing? All Action is God's; Sin, Evil, Wickedneſs indeed is thine: But away with all ſuch thoughts, to aſcribe *Ought* that is good to thy ſelf; down, down poor Worms, down Duſt, down Aſhes; ſhall theſe be ſpiring up, in the preſence of Almighty, away, bluſh

41. *Name is Selfneſs* Luke 9 13.

John, 15, 9.

Rev. 4. 10. for *Shame*: Cast down, not only your Sins but *Your very Crowns before the Lamb, and him that sitteth upon the Throne*, and confess, *All Honour, All Praise, All Power, All Might, All Dominion* is his, and his alone, for ever and ever. Cast down, not only your Weaknesses and Infirmities, but cast down your Crowns, your Excellencies, your Graces, those things wherein in your selves and others think you excel, and confess that all the Glory and all the Strength to do them is none of yours, it is all his; and knowledge I say (as the Truth is) that you are nothing, that you can do nothing; and so There is nothing due to me, *But Shame and Confusion of Face for ever*; but to God only, *Be the Honour, Glory, Power, Praise, Majesty and Might*.

Dan. 9. 7.

His Art is Love to our selves Job 1 4.

And the Armour of this *Selfness* is, *Love to our selves*, A most Impregnable *Strong hold*. Ephes. 5. 29. *No man ever yet hated his own flesh*, saith the Apostle; as the Devil told God concerning *Job. Skin for skin, and all that a man hath will he give for his life*; This love of our selves we cannot part from: our *Saviour* saith, *He that will save his life shall lose it: but he that will destroy himself, destroy his life shall save his life*: A very strange Paradox to flesh and blood. But the time commands me to Hasten.

Ephes 5. 29 Matt 10. 39.

15. Name, Propriety John 8. 45.

The fifteenth name is *Propriety*: But here I know, I touch your Coppy-holds; and our Saviour saith, *John* 8. 45. *though I tell the truth, I know, you will not believe me*: this *Propriety this Grasping* to our selves is that's dear to us; that is; when we ascribe this that thing to our selves, I have *Propriety* in

thing, *It is mine, and mine* Onely, and we look upon it as a thing, we may do what we please with it; you think it is your own; Oh! this pleaseth us, but this *Communicating*, this *Dispersing*, this *Scattering abroad*, this you cannot endure to hear of, but only so far as they think good, to please your selves, or for some by-ends or in seeking your selves, or to answer Conscience, and the like. But know, first you have nothing but what is given you: and it may be you confess that; but you think it is given you for your selves, and you think you may keep it for your selves. No, but 2dly, As God hath given all, so he hath made thee but Steward; It *is his whatever it be*, and thou art to employ it for him: Nay another hath as much right in it as thou, if God call for it; therefore thou art deceived, It is none of thine, It is God's; I know this is *Durus sermo* an Hard Saying But if you will Claim it All, and you will have All the right in it? then, I say; you must disclaim your Right in Christ? and say to you, as *Peter* said to *Simon Magus*, *Your money and you perish together*. Thou hast neither part nor portion in the Kingdom of Heaven;

1 Cor. 4. 7.

Acts 8. 20

Yea but, here *Pyropriety* hath his Armour too, and he is armed with the *Word of God*: *He that cares not for his Family is worse then an Infidel*: I must take care of my Seat, of my Wife, of my Children: Truly Friends, through the *Depravation of Reason*, we have so corrupted the Scripture, and so misapplied it, even to our own destruction: wresting Scripture, and picking

His Armour is, The Word of God. 1 Tim. 5. 7

out ſome places, meerly to ſerve our own t
and no otherwiſe. But I would to God y
had ſo much Care of your Wives and Childr
as you ſhould; then would I ſay, O, I
Name of God go on: I do not forbid you to c
but I ſay, *Walk on in your Care*, and in y
Callings: But conſider, will you therefore co
theſe things your own, and not anothers, as w
as yours, if Neceſſity call for it? Doth
Solomon command, *Eccleſ.* 11. 1. *Caſt thy Br
on the Waters*; thou thinkeſt it may be, he had
good as ſaid, Caſt thy Bread away, but he ad
For *Thou ſhalt find it after many dayes*:
theſe Scriptures indeed are very harſh to Fl
and Blood, and it cannot believe them;
ſaith Churliſh *Nabal* to *David*'s Meſſeng
when he deſired him to ſpare ſome pa
his Feaſt, which he had prepared for
Sheep-ſhearers, to refreſh his men in
of neceſſity, 1 *Sam.* 25. 4, &c. They ap
to *Nabal* with very humble, reſpectful wo
and expreſt what kindneſs *David* and his h
night and day had ſhewed to him in defen
him and his: But ſee what an Anſwer this D
Propriety teacheth him to make, verſe 10.
is David? *And who is the Son of* Jeſſe? *The
many ſervants now adayes* (ſaith he) *that ru
way from their Maſters, and ſhall I then tak
Bread and my Water, and my Fleſh which I h
killed for my Shearers, and give it unto men
I know not whence they be?*

And let me tell thee, for all thy Carking
caring, to ſave from others, & to provide for
ſelf, God is not tyed to provide for thee

way, wherein thou thinkest, thou hast or must provide for thy self and Family; for as our Saviour saith, *Look upon the Lilies, and see how they are clothed.* Solomon *in all his Royalty is not like them, yet they neither sow nor spin*: but if you will be spining, carking and caring for your selves, care you shall, and then see the Issue. but it is God that both clothes us and feeds us, and it is he alone *That giveth Power to get Wealth*, if you hope to enjoy it with Comfort; for it is he that *Giveth his Beloved Rest*

16. *Name is Self-love*

The sixteenth name is *Self-love*, But say you, what Can this bee an Evil root too, from whence then comes so much good fruit? from hence, what ever you say; We do many good things, how can this be Evil? if wee had not this *self-love* as you call it, how could we save defend, and preserve our selves? we should run Violently upon our own destruction; Hence it is, we serve men, and do good offices to them; and hence it is we serve God, and he will serve us, and be Good to us; Hence also comes Care for our souls, and diligence therein, and desires to be saved, and hence comes all our endeavours allso; how can this be evil? but you know what Christ saith, *Do not hypocrites the same? what thank have you? Verily I say unto you, you have your reward*; God, Never promised *to reward that Man*, that loveth only himself, or that loveth those that love Him; as he *Brews*, so let him *Bake*; He served himself in all he did, and let him Reward himself; *Him that honours me, I will honour*: Do I regard him that onely regards himself? Nay

Mat. 6. 5. & 6. 2.

more, God requires not, that thy love should be set upon *His happiness*, for thy self, and for thy own ends; for herein thou hast not given God *Thy whole heart*, which he requires: but thou hast given only, Thy *Self*, Thy heart: Nay further, it may be, thou hast set thy whole mind upon Heaven, that thou art not *A man of this world* (as thou thinkest as most are; thou art gotten above these things, and thy Eye is, *Altogether* Heavenward: yet if this be but meerly for *Happiness* to thy self and Reward to thy self thou hast yet, but given *Thy whole heart* to thy self, and not to God, thou art not yet gotten one step beyond this Evil of *Self-love*.

But if thou wert come to this, to love and honour God, for himself, and Grace for it self, and Holiness for the Beauty in Holiness, and *To give thy whole Heart to him*: If thy Love were set upon him, thou shouldst not lose by it,
Mat. 19 29
Rom. 8 28
but shouldst receive thy Love again, thy Heart again, thy *Self* again. All would return again, yea, if we had but given up our selves to him, all should turn to our good: If we were poor, if we were in Reproaches, in Prison, in Death, yet all should turn to our good, we should then both enjoy our selves, and enjoy God, both Fulness, and in the want of all things.

The Armour of this is, *Necessity to Love selves*; for say they, If we should not love our selves, who will love us? A Necessity to love your selves, such a *Necessity* did I never read of in all the Scriptures. I read of a Necessity ove *God*, and of a Necessity *To preach the*

l

pel, and these are Necessities indeed, serve this Necessity, and then ye need take no Care for Loving your selves, but all to Love *God*, and to honour him, and then ye shall do well enough, yea best of all.

17. *Name is Our own Will.*

The seventeenth name is, *Our own Will*, and this goes far with Us, we do many good things by our *Own Will*; we think we do great Acts, when we come to Church to hear, when we come to the Communion, when we tye our selves to *Constancy* in Fasting, and set times for duties of Prayer, and the like, as *Isa* 58. 3. *Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no Knowledge? Behold in the day of your Fast, you find Pleasure, and exact all your labours*, but in doing these, it may be we do but our *Own Will* all the while, we do not *God's Will* at all in them, because they are agreable to our selves, to our own Minds, and according to our Education and Company we sort with; and we are affected that way, we love Praise with men of that Rank. Here is no Self-denial, here is no denying our *Own Will*, in all this our own Will spoils all, as in Fasting, Praying & all things else. Isa 68 3

His Armour is Self-sufficiency.

And his Armour is, *Opinion* or a *Conceit of our own Sufficiency, self-sufficency*, and a strong Conceit of Power in doing good. And say they, If our own will will bring about the doing so many good Actions, in such an holy manner, how can this be Evil? I must be brief, the time cuts me off. You may conceive of them more at large, when you are gone hence, as I hope ye will.

18. *Name Error*

The eighteenth name is, *Error*, know, there

is no man *Evil* by his own will; & no man would of himself be Evil, no man chuses Evil, as tis Evil, but he chuses it by the Error of his Will. Will being misguided, and mis-informed; therefore the learned heathens; *Plato*, *Pliny*, *Plutarch* others were right in that; for they affirmed that it comes to him under the Notion of *A Good* before he chuses it; for no man doth Evil purposely as tis *Evil*, but in his Apprehension, himself he makes it a Good, before he doth it and that he ought to do it: Yea even *Mad men*, whom we would think did evil purpose, yet they apprehend a *Good* in the *Evil* they do. Beloved, even *Such Mad men* are we all; & if we should do otherwise, we must strip our selves of this Armour which Error has put on, which

f. 119. Pos.

An Opinion of our own Goodness, and *Love the praise of the World*; we seek not to please God, but to please the world; we mind not what God commands, but what men command, and what they say is good and commendable. We are not of *David*'s mind, to make God's word *A Light unto our Feet, & a Lanthorn to our Paths*, to lead us *In the way of Truth*; But have our Eye upon the world, this leads us any whither, into any error & then from error to error.

And hence ariseth *Pleasure* to our selves in doing evil, which is a further degree of this evil: We please the World, and the World pleaseth and tickles us with its delights, and we run after it with great Pleasure and Delight, that it may lead us any whither: And this is also (I hope you perceive him) a difficult and dangerous Enemy to resist and overcome, of

tially being ſo armed; for we in all theſe things muſt reſiſt our ſelves, our own wills, our own Pleaſure, our own ſweeteſt Delights, even thoſe that are as dear as our *Right Hands*, and as our *Right Eyes*, yea as our very *Lives*. And who among us ever returned from following after theſe dear Lovers, by his own will, by his own Power, by his Deſires or Prayers? Do we not ſee, and have not all of you felt (who are reclaimed and brought back) that it is the only Almighty Power of Heaven, and that it is the Lord alone (as *David* ſaith) *That ſent from Heaven, from his high and holy Place, to ſave me from the reproach of him that would ſwallow me up and hath ſet my feet at liberty; and pluckt them out of the deep Mire and Clay*, wherein alſo we are held as faſt as he? It was he alone that hath Mat 5.29,30 mote in ſunder thoſe Iron Bands and Fetters for us: He hath been a *Sampſon* In Us, to ſnap aſunder the *New Cords* wherewith we were bound, and he hath broke ope the Gates of *Gaza*, and carried them away on his Shoulders; and all this you have as Really found done In you, as if you had been with *Sampſon* himſelf, and ſeen him do what is reated of him; for it is all done In you without your Deſires; nay, you have alwayes oppoſed and reſiſted this Work of God in you.

There be two names more, but the time is paſt, and I can but name them.

The nineteenth name is *Sathan*, which ſignifies an *Adverſary*; *for he oppoſeth himſelf againſt that is called God, or that is worſhipped.*

And his Armour is *Infidelity*; he will believe nothing

20. *Name is, The Evil One and His Armour is, Pleasure to do Evil*

nothing that is contrary to him.

The twentieth is the *Evil One*, and his Armour is *Pleasure to do Evil*, viz. When any you are come to that Height in sin, that ye only act Evil, but take pleasure in it, rejoyce Evil, have no smitings for it, but boast yo selves in your Iniquities, and this is the ve Height of all these twenty degrees or nam the very Point and Center, Height and the ry top Throne of the *OLD-MAN*, or that *VIL ONE In Man*. So much for this stum

SERM

SERMON V.
Upon This Text.

ROM. 8. 17.

If ſo be that we ſuffer with him, that we may alſo be glorified together.

IF we would know what theſe ſufferings are we are to Endure, if we would be glorified with Chriſt; Said I, *To Endure?* Nay I will ſay that we ſhould be glad to Entertain, yea and Rejoyce in; they are not meant of *Scorn*, or *Scandal*, or *poverty*, or *Impriſonment*, or *whipping*, or the like, yea or of *Death* it ſelf; for then what ſhall be come of *them* that never ſuffer any of theſe things and yet, do ſuffer with Chriſt? therefore I told you wherein Every one, *muſt ſuffer* with Chriſt, if they will be *Glorified* with him: and that is in two things,

1. In Emptying of himſelf.
2. In humbling himſelf.

If we imitate him in theſe, though we are not called *to the former*, it is no matter, Peradventure God doth not require theſe things at your hands *Actualy*: it is Enough ſo we be but *Ready*,

Ready, *In affection*, and are in A preparation t
suffer them, if we be called thereunto B
those two are *the original of all Christs sufferings*
the foundation, the root, the fountain; all th
ever Christ did & suffer'd, stands upon those tw
Pillars, those two *Foundations*, those two *Rock*
all his other (outward & external *Sufferings*) a
but the Effects, the Leaves and the Fruit. Fro
these two do all the rest stream and flow,
from their *Spring*, their Fountain and Wel
Head.

Well then, this *Ground-work* and *Corner-st*
being laid, let me tell you, that the Weight
it will bear all, it will bear any Building G
shall rear upon it: And wanting this foundation
though we suffer All Poverty, All Disgrace, A
Tortures that can be named, yet we suffer n
with Christ; those sufferings, though they be v
ry great, yet may be in vain; & for me to tell y
Ps. 110.10 otherwise were but to set you to begin at t
1 Cor. 10.5 *Wrong End* (& if any shall teach you so, they a
Deceivers not *Teachers*) For those suffering
without these they will not, nor cannot br
you to Glory with him; & again let me tell y
The least Mite of Sufferings though it be never
small, yea as small as the two mites (being b
half a farthing the poor widow offered) com
from this Foundation & Fountain, its *Great*
Precious in God's Sight; for it is from God a
of God: whereas, all tortures, name what y
can, are not regarded by him, without th
come from this Foundation and Principle.

And as I told you, there be six degrees
these *Sufferings*, or six steps, Typified by

ſix ſteps that led up unto *Solomon*'s Throne. Theſe ſix ſteps we muſt aſcend before we can ſit down in the Throne of Reſt, Peace and Perfection. having then overcome all our Enemies, and having brought all VVithin Us into Subjection, and that all things are *Put under* Chriſts Feet, and that he is come to rule in the midſt of his Enemies: And ſo have *Made his Enemies his Footſtool.* And let me tell you before hand (if once you attain this Reſt, which is the Reſt, the *Sabbath* of God) that this *Reſt will be Glorious*, as the Prophet *Iſaiah* ſpeaks, *Iſa.* 60. 13. As all theſe ſteps are bleſſed ſteps, ſo in the end they will prove Glorious, full of Glory.

The firſt of theſe Bleſſed and Glorious ſteps is.

1. *Condemnation of our ſelves*, as worthy to be deſtroyed.

2. *Annihilation of our ſelves*, Reducing our ſelves to juſt nothing; That whereas *Sin* hath built us up, and made us *Something* (in our own Eſteem) and it hath built up a Tower In Us to reach up to Heaven, *Grace* may ſo batter it, and *Confound our Language*, and bring it again to nothing. Gen. 11. 4.

3. *Abdication*, or *Forſaking all*, Reſigning up all to God, all that ever we are or have.

4. *Indifferency*, To be equally diſpoſed to every thing, to all Conditions, to want and riches, to cold weather and hot, to Health and ſickneſs, to Peace and VVar, &c. knowing that nothing *Can be* better ordered then it is, *All being done* according to his moſt Bleſſed VVill.

5. *Conformity to Chriſt in all things*, that whatever

ever Christ would do were he on Earth, in My Case, in My Calling and Condition, the same *We.* Certainly those that are come into t Conformity are the Christians indeed, these (as I may say) *Jesuites*; but beware, do not at Catch, do not lie like a Dog in a Manger. t cannot eat himself, nor will suffer the Horse eat Commonly those who get no good by S mons, lie at catch to trap the Minister if t can in some Snare. and then they are w pleased: do not you stretch the Word furth then I mean. and then I'le warrant you t Terrible word [*Jesuite*] shall do you no har nor will you do me any; I do not mean th made by their orders at *Rome*, but those that made so by Christ, those that are made Par kers of Jesus his divine Nature, and are Conf mists & Imitators of JESUS our Lord; th that walk, live, and be, and remain in Jesus; are come to their *Rest*, and are sate down wi him in his Throne, having all Enemies un Feet. The Believers were first called *Christian Antioch*; and the Denomination of [*Jesuit* a good meaning, being rightly underst but *Romes Jesuites* by their ill Practices made it an *Odious* Name; but I would not you so *Childish*, to be offended at names, mind and consider well, the Weighty and rious matter we have in hand. I mean no o thing then what is the Effect and Product of Jesus Christ his most Heavenly Prayer, imme ly before his Execution, *To be made one* him which indeed was the Last and Best L gacy he did or could leave to his presen

ciples, and in th
ievers to the e
hall be no more;
whatever the W
an see no great
all and esteem
lind as not to s
ared to dart fo
ometimes to aw
nd Sleepiness,
our Attentions
re about, and h
ay; for I say no
d for, when he
Disciples, as it is
e ONE, *as thou*
hat they may be
elieve that thou
thou In Me, that
6. *Deformity*,
nove, with affec
e, but it is *God*
is God that w
God that rejoyce
And we are no
t our foot upo
emnation of our
es and Wretche
nd approve ou
ending this fir
elves.
Friends I wo
bour lost in one
ept us from asce

ciples, and in them to all his Diſciples and Be-
lievers to the end of the World, yea, *Till time*
ſhall be no more; yea (The very beſt Legacy
whatever the World thinks, and though the
can ſee no great matter in it) and I may well
call and eſteem them [*The World*] who are ſo
blind as not to ſee it: But I find I am neceſſi-
tated to dart forth ſome ſtartling Expreſſions
ſometimes to awaken you from your Dulneſs
and Sleepineſs, and to quicken and rouſe up
your Attentions, that you may mind what we
are about, and how we ſhall clear out what we
ſay; for I ſay no more then what our Lord pray-
ed for, when he was to take his leave of his
Diſciples, as it is *John* 17. 21. *That they all may*
be ONE, as thou Father art In Me, and I In Thee,
that they may be ONE In Us, that the World may
believe that thou haſt ſent me; I In Them, and
thou In Me, that we may be made perfect In ONE.

6. *Deiformity*, that is, that though you ſee us
move, wiſh affect, will rejoyce, &c. yet it is not Pſ. 62. 11.
we, but it is *God doth all*, it is God that moves,
it is God that wiſhes, it is God that wills; it is
God that rejoyces, doth all, and is All In Us.

And we are now come after much ſtriving to
get our foot upon the firſt ſtep namely, *Con-*
demnation of our ſelves, confeſſing our own Vile-
neſs and Wretchedneſs; for ſo far as we juſtifie
and approve our ſelves, ſo far are we from aſ-
cending this firſt ſtep of Condemning our
ſelves.

Friends, I would not have you think my
labour loſt in opening thoſe ſeveral names, that
kept us from aſcending theſe ſteps: for if ever
you

ou aſcen theſe you muſt ſee *thoſe things* in your ſelves; I cannot but tell you ſo: They muſt be Removed, before ever you once look towards theſe ſteps, with ſo rs A purpoſe to *Aſcend* them; and if have not while we have been opening things, lookt all this while *within* ſelves, and lookt, to find there; The *Sin*, *the red Dragon the Serpent*, *Lucifer*, *Roaring Lion*, *Antichriſt*, &c. my labour loſt, I have but beat the Air, and ſpilt *the Ground*: And it is but a Folly to proc any further, to open the Nature of t ſteps; for as ye underſtand not the one, ſo ther can you the other, they are both to *As a Fountain walled about*, and *A Spring up*, and *As a Book ſealed*: And he that all this is not able apparently to ſee and feſs, that all theſe are in himſelf, he is blind ſees nothing.

The Subject of this our *Condemnation*, *The Strong Man*, *the Old man*, *Antichriſt*, *Goliah of Gath*; for though it is ſaid by Saviour *Judge not that ye be not judged*; and St. *Paul Condemn your ſelves that you may condemned*. yet know, it is not meant of ſelves, our Perſons, but of him who is *Midſt of you*, *whom you know not*, He is judged and condemned *In Us* who hath wo himſelf ſo cloſe into us, that he is termed *own Selves*] Yet this *The Prince of this World* is to be *Judged*, that [In Us] *He may fall from Heaven like Lightning*; it is that that is to be *Condemned*, which the

saith, *Cannot inherit the Kingdom of God*, &c. And as you may remember, we have arraigned and indicted him, by several names, because he may not escape, and shift of the Indictment: so that he may be not only accused and arraigned, but *Condemned In every Heart* here present, that if you find him not by one name, yet you may by some other: Either by the name of *Adam, or the Oldman, or the Serpent, or Lucifer, or the Red Dragon, or the Roaring Lion, or the Devil, or Antichrist, or Sin*, or by the name of *Rebellion, or False Light, or Darkness, or the Flesh or Selfness, or Propriety, or Self-Love, or our own Will*, or lastly by the name of *Error*; for we shewed you that in Scripture he had all these names, with many more. If he be not known by any one of these, yet by them all you may know him. But lest you should think you have no Commission to ride this Circuit and to sit as Judge, and say, *Quis me constituit judicem?* Luke 12. 14. *Who made me a Judge?*

Luke 12: 14.

I answer, We have not only a Commission, but a Promise annexed to it, to encourage us to this judging, 1 *Cor.* 11. where the Apostle commands, *Judge your selves and ye shall escape the Judgement of God*: And this Christ himself also has gives out this Commission annexed with a promise *Judge your selves and ye shall not be judg*

1 Cor 11: 1.

Mat. 7 1.

, but know this also, though this work be ne in thee, it is not thou that doest it. But d is Judge himself, yet God himself judgeth man, *But all Judgment is committed to th*

Ps. 51. 6.

John. 5. 22.

, John 5. 22. and not only the Sentence, but wer and Authority to execute. That Office

also belongs to Christ, as *Acts* 10. 42. It is Christ that is *Ordained of God, to be Judge of quick and dead*: He is not only Judge at the *Great and Last Day*, but he also is Judge in this Life, and in the Flesh, as our Saviour saith, John 12. 31. *Behold, Now is the Prince of this World judged* or cast out: There is no man, nor any thing of man that is judged or condemned but it is Christ that is the *Judge in that soul*, that indicteth, arraigneth, chargeth and condemneth and pronounceth Sentence; and he also that justifies, acquits and pardons, for none else hath any Commission; Satan Mat. 12. 19 Conscience, or both together may draw up indictments, and several Charges, but tis Christ himself tryes all the Causes; But as I was saying, if we tarry till Satan condemn Satan, we tarry till *Belzeebub* condemn *Belzeebub*, the *Strong man* bind himself, we may tarry a Day *too long*, as the Proverb is: for never while the world stands can we expect that Flesh will judge Flesh, that our own Will, will condemn our own Will, that *Lucifer* will judge *Lucifer*, this can never be, if you expect that, you may wait till it be too late, the *Door will be shut*, and there is no more Hope.

The Scripture then makes mention of three sorts of men, that are Judges: The first are Carnal men, *Rom.* 7. 14. 1 *Cor.* 3. 3. *For we know the Law is spiritual, but I am Carnal, sold under sin. For ye are yet Carnal; for whereas there is among you Envyings, and Strifes, and Divisions, are ye not Carnal and walk as men?* That is, men that are led *Meerly* by Carnal and Fle-

enſe, given up only to pleaſe their *Appetites* nd fleſhly deſires, they ſee no further and heir Aim is no higher. 1 Cor 3 3

The ſecond ſort are *Animals*, Reaſonable men, nd they are ſuch as are more *Refined*, of a high- and more ſublime nature, even thoſe that ind the Intellectual Part, their ſouls, and theſe *eaſonable* or *Rational men* (as we call them) ing guided by Reaſon; there they reſt; and ere they are ſatisfied; for let a man but ſhew Reaſon for what he does, and who will con- mn him? But neither of theſe have *the Wiſ- m that is from above*; for all this VViſdom is *Earthly, Fleſhly and Deviliſh*, James 3 15. ow it be expected that either of theſe two will dge themſelves? VVill Carnal Fleſhlineſs dge Carnality? No, it approves it, it juſtifies Or will Reaſon condemn Reaſon? how n it overthrow it ſelf? It is impoſſible; *A ngdom divided againſt it ſelf cannot ſtand*: But the *Rational man* doth judge and condemn, d fit as judge often times over the Actions of e Carnal man. James 3 15 17 Mat 12 25

But there is a third ſort of men, and they are *iritual men*, Gal. 6. 1. *Brethren, if a man be taken in a Fault, ye which are ſpiritual, reſtore h an one in the Spirit of Meekneſs, conſidering ſelf, leſt thou alſo be tempted.* and 1 *Cor.* 2. *But he that is Spiritual judgeth all things; yet himſelf is judged of no man.* And this *MAN* geth both theſe, *The Spiritual man, Omnia eat; judgeth all things*: VVe eſteem little of Carnal man, every one condemns him: but highly eſteem of the Rational man, becauſe 1 Cor. 2. 5

he is guided by Reaſon, and doth all that that Reaſon guideth him to: He minds his Body only; it is reaſon he ſhould regard that, but he regards his Soul too, and that more his Body: for that there is far more reaſon, becauſe he knows he hath an *Immortal ſoul*, and therefore it behoves him, and he hath reaſon to look for an Eſtate and Well being for it, more then for his Body, and who can now judge him, who is able to blame the man? Can any man do better?

But now comes the *Spiritual man*, and judgeth all things; when he comes, he judgeth and condemneth the very Beſt and Higheſt Actions of this *Reaſonable* or *Natural man*, and tells him, that his very *Thoughts are abominable to God*, his Hearing, Reading, Praying. *His ſacrifices are an abomination*; And God ſaith, *Iſa.* 1. *To what Purpoſe is the Multitude of your Sacrifices to me, your Burnt-Offerings of Rams, Bullocks and Lambs, who required them at your Hands? Incenſe is an Abomination unto me, your New-Moons and your Sabbaths, your Appointed Faſts and Feaſts my Soul hateth; they are more, they are a Trouble to me, I am weary to bear them.* And *Hoſ.* 7. 14. *They aſſemble themſelves for Corn and Wine, but they have not cryed unto me, but rebel againſt me.* And *Ezek.* 33. *The Children of thy People ſpeak one to another, every one to his Brother ſaying, Come I pray you, what is the Word that cometh forth from the Lord? And they come unto thee as my People cometh, and ſit before thee as my People, and hear thy Words, but they will not do them; thou art to them as*

1 Cor. 2 15

Prov. 29 9

a lovely Song, of one that hath a very pleasant Voice, &c. But they hear thy words, but they will not do them, and many such Places. Nay, not only doth this *Spiritual man* judge and condemn the Sacrifices and the Religious Duties of these men, but also all their Natural and Civil Actions; for they sin in every thing they do, *In Eating, Drinking, Sleeping, Waking, Walking; Trading, Trafficking, Working, &c.* All sin, as *Solomon* saith, *Prov.* 21.4. *The Ploughing of the Wicked is sin.* Ploughing named there for all his Natural and Civil Actions, they are all sin before God.

In the two former men we could not find such a Judge; but here comes *ONE*, who indeed is *No Man*, nor any Part of man, but the *Son of God* himself, he comes now into the Soul, the Spirit of God he is the Judge: This Spiritual man, This Christ being formed in the Soul, This Word being spoken in the soul; for Christ is the *Word spoken*: It comes and sayes, *Reason* For all thou art so set up, and esteemed amongst men, yet thou art a Fool: And *Reason* sayes again in Effect, and in its Actions, that God is a Fool. But let me tell you (by the way) God is capable to understand Reason's wayes, but Reason cannot understand God's wayes.

Gal 5 17
Heb 1

And Beloved, God and man have been at enmity at this; ever since *Adam's* Fall. God saith *Reason*, thou art a Fool, and again *Reason* saith, God thou art the fool: But now when *God arises to judge*, Reason it self must be condemned; Reason must be cast; the Inward

man must judge the Outward, The New the Old, the Second *Adam* the First. And is that Voice from Heaven in the soul, *This my beloved son, in whom I am well pleased, hear him*: Do you think that is meant only of Mat. 3.17. words that he then spake, when he was Earth in the Flesh? No, no, but Hear him is, hear him in your selves, hear him in souls: The one is but a fleshly hearing; is a spiritual, a soul-like hearing; you, His word silences all, brings down *Loftiness of man*: Of this word we may say, *seed is he that hears my words and doth them*; as *David* saith, *Arise Lord, and judge the People*: But by the way, do you think that ariseth, or removes from Place to Place? no, *Arise Lord in our souls*, be Judge there. Mar. 3.34, Psal. 82. mong the Gods, amongst those that have our Gods, and have ruled over us, those Lords, bring them down, and do thou exalt thy self, *The Wicked flourish in thy and Courts*, viz. In that place that should House, and break down the Carved work. Isa. 26.13. witness those effects, those Murders and Psal. 74. Envyings, Oppressions and Cruelties that press themselves daily; many break out Psal. 74. 9. action, & many more there are which lie Psal. 6.1. in the soul; *To betray the Innocent and Gu man*. If God be pleased thus to speak In Oh then saith this soul, *Let God arise Enemies shall be scatered*: And again, Psal. 24. *Judge me O God, according to thy Righ neſs, and let not mine Enemies rule over me.* Ju me according to thy Righteousnels, not ac

ding to Fleſh, not according to Reaſon, not according to the Wiſdom and Righteouſneſs of man, but *According to thy Righteouſneſs.* And if that condemn me, Oh *This Condemnation is not unto Death,* as Chriſt ſaid concerning *Lazarus; This ſickneſs is not unto Death*; ſo likewiſe I muſt tell you, *This delivering unto Satan is for the crucifying of the fleſh, that the ſpirit may be ſaved in the Day of the Lord.* Tis ſafe to waſh the Wound with Wine to ſearch it to the Bottom, before ye pour in Oyl to heal it, elſe you may eaſily make but a falſe Cure; but Oh Lord ſpyes this ſoul, *Judge thou me,* my fleſh hath judged me, and my ſoul hath judged me, *he Natural man* hath judged me, and the *Rational man* hath judged me, but they can find no fault with me; but *Up Lord and exalt thy ſelf,* ſo that this man of ſin may ſhew himſelf no more in me. *See Lord, if there be any way of Wickedneſs in me; and reveal it to me.*

Now *He* that hath been judged and condemned by the World, muſt now *Condemn the World*: Now this *Spiritual man*, He ſits down with Chriſt in his Throne, *To judge even the twelve Tribes of Iſrael*, viz. All Outward and Formal Profeſſion. The Wiſdom of the world which hath long condemned the VViſdom of God to be Folly, muſt now by the VViſdom of God, be condemned of Folly, 1 *Cor.* 2. 14. *The Natural man receiveth not the things of God; for they are Foolishneſs to him.* And again, 1 *Cor.* 3. 19. *The Wiſdom of the World is Foolishneſs with God; for it is written, He taketh the wiſe in their own Craftineſs; and the Lord knoweth*

Pſ. 35 24.

John 11 4 5 5

1 Theſ. 2 3.

Mat 19 28

1 Cor 2 14

1 Cor. 3 1

eth the Thoughts of the wise are but vain. N
now, that which hath laboured to *Quench*
Spirit. 1 Thes. 5. 19. must now be by the S
rit *Quenched*: That which the *Darkness* co
not comprehend nor love, shall now be be
comprehended and loved; and that which
Crucified, Dead and Buried, must now *Rise a*
be exalted and sit in Judgment. Tell me no
whether you will have your Flesh and Blo
or your Reason to be Judge, or to say with D
vid, *Arise O Lord and judge thou the Earth*, Ju
thou in my soul.

Oh! but where is he that doth or dare
and pray with *David*, Psal. 35. 24. *Judge m*
Lord my God; Search me and try my Reins,
And see if there be any way of Wickedness in
and teach thou me in thy way, &c. Thou
be found guilty, and so lyable to all pu
ments both here and hereafter; yet judge
me; who dare stand to this Judgment?
Men tis true may say thus, but if they dar
amine their Hearts, they will find they do
dissemble with God: But he in whom this
ritual man is Risen, he can say so, he can
so, He can stand to this *Judgment*; *John* 1
he knows this judging is but to escape ju
ment; *Tis not unto Death*, or *Condem*
but to escape both Damnation, Death and
Tis *for the Destruction of the Flesh, that he*
may be saved in the day of the Lord Jesus: T
is the day of Jesus Christ; the time
was our day; this is that Great day
Jesus Christ wherein he will judge
things.

Su

Suffer then I beſeech you the words of exhortation; for until this work of Condemnation be wrought upon us and in us, we have no need of a Pardon, we have *No need of a Phiſician*; for we are Innocent, we are whole; and he that thinks this work needleſs (let me ſpeak a great word) he hath as yet no Saviour, no Interceſſor, or Mediator. *Mat.* 19. 12. *The whole need no Phyſician, but thoſe that are ſick*: Chriſt never dyed for him: The *Precious Blood of Chriſt* let it ſpeak better things to whom it will, to thee it ſpeaks *No Better* then the Blood of *Abel*, there is no Merit in it for thee; till this great Act of Condemning our ſelves be in thee, Chriſt dyed in vain to thee.

If then, by all that hath been ſaid of *Adam*, the *Old man*, the *Serpent* and *Lucifer*, and the reſt, if ſtill thou wanteſt water to thy Mill, if ſtill thou wanteſt Argument or Evidence againſt thy ſelf; if yet thou wanteſt water in the midſt of the Ocean, or Light in the brighteſt Sunſhine, viz. Cauſe to ſet thee upon this work: What ſhall I ſay? (I will ſay as the *Jews* ſaid, though with more truth, *John* 19. 7. *Nos Legem habemus, We have a Law, and by that law* This Old man ought to be put to death, therefore I will ſay as *Iſaiah* ſaith, *To the Law and to the Teſtimony*, either take it contractedly or at large; Contractedly, as *Epitomized* by our Saviour, who ſaith, *Thou ſhalt love God above all, with all thy ſtrength, with all thy mind, and with all thy might*: And the ſecond is like it, *Thou ſhalt love thy Neighbour as thy ſelf*. Or elſe take it in that Latitude, with all thoſe Expreſſions God uſed in delivering it to *Moſes*, or that *Moſes* uſed in de-

Joh. 3. 2 and Acts 17 31

Mat 19 12

Heb. 12 24

Iſa 8. 20

delivering it to the Children of *Israel*: Search and examine thy ſelf by this Law, and try whether there be no Cauſe for Condemnation in thy ſelf, ſee if there be no Cauſe to put the Old *man* to death: It is a Law made for thee to walk by and to obey, and made by him that made thee, who hath Power to command thee: a Law ſo full, ſo comprehenſive, ſo holy and pure that *Moſes* himſelf trembled & was amazed at the delivering of it by God, inſomuch that Mount *Sinai* was all over on a ſmoak, *Jehovah* himſelf coming down in fire, and the ſmoak thereof aſcended as the ſmoak of a Furnace, and all the Mount trembled, the terrible Trumpets of the Lord ſounded, and the *Clangor* thereof grew *Louder and Louder*: This Law being delivered with ſuch Terror and Dreadfulneſs, the People were not able to look toward the Mount; nay, they had much ado to hear *Moſes* deliver it to them: and if it were ſo terrible in the Proclamation of it, what will it be in the Execution of it upon Rebels in the Breach of it? Examine thy ſelf by it, and ſee how ſhort thou comeſt of that which is injoyned thee. Nay it is a Law given thee by him that gave himſelf for thee; he laid down his Life for thee; Beſides conſider, how agreeable is it to thy Well-being, and to the Well-being of thy Neighbour? How agreeable to the Principles of Nature, and Reaſon? How hath it been juſtified in all Ages, as a pure and perfect Law? And laſtly in obſerving whereof conſiſts thy Life and Breath here, or the contrary thy Eternal Life and Death hereafter,

Exod 19 16.

Moſes reaſons the Caſe in the 28th of *Deuteronomy*. Deut. 28

And becauſe you ſhall not hereafter complain of your not being *Catechized* (according to the late Injunction, I will in this point teach every of you to *Catechize himſelf*; and do it I charge you, till you find matter enough to *Abhor* and *Condemn your ſelves*: And before you go about it, you had need to pray, *O Lord open thou mine eyes, &c. That I may receive my ſight*; that I may come not only to ſee the wonderful things of thy Law, but the wonderful unknown things within my ſelf, in thy own heart. Pſal 119 18 Mar 10 51

Take then the firſt Commandment.

Thou ſhalt have no other gods but me.

I know now, when fleſh and blood hears this Commandment, it thinks it hath *Shelter Enough*, and can anſwer this Commandment well enough: Sayes it, *Have I any other but one true God? I worſhip no other God* we are no *Papiſts*, Turks or Heathens: we are free from worſhipping *Angels* and *Saints*, *Stocks* and *Stones*, or any falſe God; or any Idolls; I worſhip onely *one God in Trinity*, and the *Trinity* in *Unity*; But withal know, you are bound *to love him with all your whole mind and ſtrength*: and alas, if you did but ſee your ſelves, and examine your ways, you would find, Even every man before me, (for I implead my ſelf, and all that hear me this day) to be guilty of the breach of this law that ac- Luke 10

according as the Prophet ſaith Jer. 2 28. *According to the number of your Cities, ſo many are your gods*: See if thou haſt not bent thy heart more to the ſatisfying of ſome Luſt, rather then the obeying of God's Commandment; whatever ſin or luſt tis thou haſt but *A Deſire* to commit when God's Law hath told thee and ſaid, I charge thee *Commit it not*; yet thou haſt rather choſen to obey it, and haſt not regarded God's Commandment; I appeal to thy ſelf for I charge thee home, if that thou haſt not rather pleaſed thy ſelf, but God's Commandments thou haſt *Caſt them behind thy Back*, and *Troden them under foot*: Let it be what ſin it will, whether Pride, Gluttony, Covetouſneſs, Deceit, Malice, Revenge: whoever they are that dare diſpleaſe God, for the ſatisfying of any Luſt or Sin whatſoever, tis thou that haſt *Hated Righteouſneſs, and loved Wickedneſs*, Pſal. 45. 7. Thou haſt made that very Luſt Thy God. VVhat Lord, what God, what Luſt hath Power to command you, and you to have your Liberty to obey, and to break God's Law? as the Prophet complains, *Other Lords have ruled over us*: VVhat doth the Prophet mean there? Doth he mean when *Iſrael* was carried Captive? No, not only ſo; thoſe were all but Types of *the Captivity of the ſoul*: and let me tell you, Although we have not fallen down on our Knees and worſhipped theſe ſins, yet in the Practice thou ſayeſt daily to them, *Ye are my Gods*, as to inſtance; If it be *Pleaſure* thou followeſt againſt God's Commandment; If it be Profit thou loveſt, if it be Money thou affect-

Pſ. 50. 17. &c.

Pſ. 45, 8.

Iſa. 26 13

meſt: though I ſay, thou haſt not fallen down and worſhipped it, yet thou haſt done worſe: for thou haſt given thy heart to them; and I tell thee, that *Therein* thou haſt worſhipped them, and ſaid as the *Iſraelites* did, when they had made a GOLDEN CALF, *Theſe be thy Gods O Iſrael*, ſo ſayeſt thou, Theſe be thy Gods O my Soul; theſe are they that will help thee and deliver thee; it matters not whether thou do it with thy body and in words; but thy heart hath fallen down and ſaid, *Pleaſure thou art my God*, I admire, adore and worſhip thee, and thee I will ſerve; ſaith another, *Profit, thou art my God*, Thee I will pleaſe and obey, as *Job* ſaith *If I have made Gold my Hope, or have ſaid to the fine Gold, thou art my Confidence; or if I have rejoyced becauſe my Wealth was great, or becauſe my hand hath gotten much*: If thou haſt truſted or rejoyced in thy *Wealth*, or in any thing elſe, thou haſt more Gods then He. Exod 4. Iob 31.

Thus if you will examine your ſelves punctually and particularly, you cannot deny, but muſt confeſs, that you have worſhipped and ſerved other Gods; and thou mayeſt truly complain and ſay, *O Lord, Other Lords beſides thee have ruled over me*. Though Reaſon will excuſe and defend it ſelf; yet hear God ſpeak in thee, hear *What his well-beloved Son* ſaith in thee, and confeſs that thou art, as the truth is, *Guilty, Guilty* Lord of the Breach of this Commandment, and that the *Reward of ſin is Death, Hell and eternal Damnation*: And this Confeſſion from the heart, and from a true ſight, is a ſure means and way, *That thy Spirit may be ſaved in the day of the Lord* Rom 6 3. 1 Cor 15.

Jeſus

Jesus. This sight of thy spiritual Thraldom, and of thy being *Delivered over to Satan*, is that thy Spirit may be *Saved*, and that thy Flesh may be *Crucified*: for of a certain, according to the Threatning of the Prophet, *Zeph.* 2. 11. *He will famish all the Gods of the Earth, and men shall worship him, every one from his Place.*

And so you might go over all the Commandments and try your selves by them, as hereafter I may have time; and if you do but thus examine your selves, I'le warrant you will never complain of want of *Catechizing*.

Now as the Prophet *Jeremiah* saith from the Lord to the People, *Wherefore will Ye plead with me, seeing Ye have rebelled against me?* Truly Friends we have no other way but to fall down before the Lord, and confess our selves deeply Guilty of the Breach of this Commandment, and to acknowledge, that *The just Reward* of sin is Death and Hell, and justly due to us, and most righteously to be inflicted upon us.

But for the present the time hath cut me off.

SERMON VI.

SERMON VI.
Upon This Text.

ROM. 8. 17.

If ſo be that we ſuffer with him, that we may be alſo glorified together.

THis is the ſixth Hour I have ſpoken to you out of theſe words.

Many men may think themſelves Exempted from ſuffering with Chriſt, becauſe they do not ſuffer as Chriſt did, viz.

In	*Diſgrace.* *Buffeting.* *Spitting upon.* *Poverty.* *Whipping.* *Crucifying &c.*	For *As a Lamb dumb before the ſhearer ſo opened he not his Mouth.*

Therefore I defined a Condition to you wherein every one may claim a part in his ſufferings, and that was out of *Phil.* 2. 6, 7. where it is ſaid,

That { *He Emptied himſelf, and* / *He Humbled himſelf* } Phil. 2. 6, 7.

And

And let me tell you, This is that *New Sepulcher*, wherein was never man laid: Never man attained to that Crucifixion of himſelf, nor ſo pure Submiſſion to, and Content in the *Will of God* as did our Bleſſed Lord, therefore my aim is, that you may ſee it neceſſary, That *the ſame Minds* (as the Apoſtle ſaith) *may be in you, which was alſo in Chriſt Jeſus, who being in the form of God, yet thought it no Robbery to be equal with God, to be found in Faſhion as a man, and took upon him the Form of a Servant, and made himſelf of no Reputation.*

And I told you before, if we ſuffer never ſo much, if we ſuffer not on this Foundation, we do not ſuffer with Chriſt: And if we do ſuffer from theſe two, then if we ſuffer never ſo little we do ſuffer with him: Nay, if theſe two Foundations be laid, it matters not whether we be called to ſuffer in the former Caſes or no, ſo we have but a Readineſs, a fit Diſpoſition and Willingneſs to ſuffer therein alſo, if God pleaſe. But ſuffering in theſe two Reſpects; *In Emptying our ſelves, and Humbling our ſelves* as Chriſt did, we do ſuffer with Chriſt, and the Fruit and End will be, that we ſhall reign with him. For all other ſufferings, let them be what they will, are nothing to theſe or without theſe; yea the external and bodily Torments of Hell are below theſe ſufferings: It may be we are free from the ſufferings of our neighbours in Germany, and in ſufferings with many Thouſands of God's People in the other ſufferings, yet if we have ſuffered in theſe two, we have ſuffered beyond them, if they have not ſuffered in theſe

kinds. All the *Tyrants* in the World cannot invent Tortures comparable to these sufferings.

The last day we came to handle one of those six steps, that led up to this *Throne of Solomon*, or this *Blessed Rest*. The first was *Condemnation of our selves*. The second *Annihilation*. The third, *Abdication*, or *Forsaking all*. The fourth, *Indifferency* to all Conditions, that is, To be as willing to have Pain as Ease, as willing to have want as Plenty, Foul weather as Fair, Bad report as Good report, &c. That we can with *Job*, as well bless God for Evil as for Good. Beloved, Enough can say, *Blessed be his Name* for good things: God hath given me *Health*; Oh! blessed be his name: God hath given me *Wealth*, Oh! Blessed be his *Sweet Name*, God hath given me *A good Year of Increase*, God hath sent *fair Weather* to get in my Crop, Oh! Blessed be his Name: God hath given me the Life of my wife, or the Life of my Children, Oh! blessed be his Holy Name; God hath given me many *Goodly* and *Hopeful Children*, that are a comfort to me in my old Age; Oh! Blessed be his Name: Every one can bless God for these things. And I pray you, when you have done all this, *What great things have ye done? do not Heathens the same, and do not Hypocrites the same?* Saith our Lord. But where is the man, that when God hath taken away any of these things, can say as *Heartily*, *Blessed be his Name?* That when God hath taken away his *dear Wife*, that when God hath taken away his *hopeful Child*, he can say, *Blessed be the Name of the Lord?* God hath taken away my Credit, God

Job 1.10.

Mat. 5.46. & Luke 6.33

Job 1.21.

hath taken away my Wealth, he hath taken away my Health; yea all, yet can ſay, *Bleſſed be his Name*; thou mayeſt ſay ſo in words, but what ſaith thy Heart? Doth that ſay ſo?

The fifth ſtep was *Conformity to Chriſt in things.*

And the laſt *Deiformity*, when we are ſo cultivated, and have given up our ſelves, ſo that our Wills being delivered up into the Will of Rom. 12. 1 God and all our Members are preſented unto God a *Living Sacrifice, Holy and Acceptable to God*: That we no longer do any thing, but it is God that doth all In Us, while we do. This is the *Throne*, the *REST* of God; And though the way be *Rough*, and theſe Steps very Difficult, yet (believe it) *This Reſt* (once attained) *Will be Glorious* Iſa. 11. 10. There called *His Reſt*. Yet know, all attain not to the ſame ſucceſs in theſe High and Bleſſed Duties, as I ſay you before, but all muſt attain to the 1 Cor. 12. 31. Deſire and Affection to come to theſe.

The firſt is, *Condemning our ſelves.*

Judge your ſelves, and you ſhall not be judged. Beloved conſider, what it is that makes us afraid, when we come to dye, and leave all our dear Friends behind us; when that hour comes that we have but three deep Groans or Sighs to fetch, to cool our languiſhing Hearts, and then immediately to give up the Ghoſt: I ſay, what makes you afraid then to go out of this Body and to leave the world behind you? Is it not becauſe you and the world have made a league together, and you eſteem it ſo dear a Friend that you can have no better? Anſwer me ſe[illegible]

Is it not becauſe you are afraid the Comforts hereafter, are not comparable to the Comforts here? But would you eſcape this Fear? Would you eſcape this *Judgment*, this *Terrible Sentence*, then you muſt aſcend theſe ſix ſteps.

The firſt whereof is, *To Condemn our ſelves.* Let your ſelves *Paſs firſt under this Judgment; Judge your ſelves, and you ſhall not be judged.*

Object. But you will ſay, this Office belongs to Chriſt *To judge*, as in *Acts* 10.42. *He is appointed to be Judge of quick and dead*: What have I to do to enter upon the Office of Chriſt? *All Judgment is committed to the Son*, John 5. 22. To which we anſwer. Acts. 10 42. Joh. 5. 22.

Anſw. It is true, that whoſoever is truly judged, it is Chriſt that judges him; for no man will condemn himſelf: will *Reaſon* judge *Reaſon*? Or will (think you) *Lucifer* caſt out *Lucifer*? Will *Belzebub* caſt out *Belzebub*? Will Deviliſh practices condemn Deviliſh practices? You are not ſo ſenſeleſs to think ſo.

It is true you ſay in your ordinary ſpeech, and you have it at your fingers end, we muſt judge our ſelves, and we muſt condemn our ſelves: but as I ſaid, It can never be expected, that *Belzebub*, or *Lucifer*, or *Antichriſt*, or the *Old man*, or *Satan*, &c. will condemn themſelves; for Chriſt himſelf tells you, *He can never ſuffer his Kingdom to be divided*; for he knows then, *He cannot ſtand.* Mat 12. 25

There be, as I told you, Three ſorts of men;

The Carnal, *The Reaſonable*, and *The Spiritual man.*

I am Carnal and ſold under ſin, and ye are yet Rom 7.14 1 Cor 3.3

Carnal saith the Apostle. *Carnality* never judges *Carnality*: Never look that Flesh should find fault with its own Actions: neither doth the *Reasonable man* find fault with his *Reasonable Actions*; but saith the Apostle, *The Spiritual man judgeth all things*; That is, The Spirit of God as *David* saith, *Exalt thy self, O God, above the Heavens, and shew thy self in thy Glory and thy* Psal 82. 1. *Majesty*; *Come thou unto us O Lord, and judge the Heathen*; *Be thou Judge among the Judges, among the gods* (i. e.) among those that are but still would be gods and judges in Us: Do thou O Lord *Put all thine Enemies* to silence, *Rule thou in the midst of thine Enemies*: Put to silence our own Reason, Put to silence all our own Affections, our own Will, our own Joys, our own Fears, our own Hopes, and then hear what God shall say; there is no hearing God, till all these be put to silence: As it Gen 3 8. said *Gen.* 3. God came into the Garden in the *COOL* of the day: What do you think we mean by that? That God came at Even-Tide, when the Sun was going down? do you think that the Day was too hot for God to walk in? No, no. that cannot be: But we mean, he came into the soul in the Cool of the day; that is, when *Lust was Cool*, when the heat of *Adam*'s desire was over, when his own Will was silent, and there was a Calm in the soul; then God spake and said, *Adam where art thou*? Till then there was such a Noise and such a Hurly-burly, and such striving between the Lusts in his soul: This Lust would be satisfied, and the other Lust would be satisfied; so

cry

crying and calling, and making ſuch Clamour and Noiſe, there was then no hearing God ſpeak: But theſe being all put to ſilence, God comes in with a *Still ſoft Voice*, as he did to *Elijah* (not while the Thunder and mighty Ruſhing was, 1 *Kings* 19. 12) and ſpeaks in the ſoul: Hear now what God ſaith, hear him judge you, hear him condemn you; and if you do this (as I ſaid before) *This delivering over to Satan*, is not unto death, but that your *Spirits* may be *Saved* in the day of the Lord: This *Caſting of our ſouls into the Loweſt Hell* as *David* complains, is that we may be ſaved from Hell and Condemnation *Irrecoverable*. *I came to ſend fire on the earth* (ſaith our Saviour) *and what if I will that it be already kindled?* Oh Beloved, the kindling of this fire, is a happy kindling, tis that you may eſcape the *Unquenchable fire*; ſuffer therefore this *Condemnaton* to be wrought in your ſouls, expand your ſelves before the Almighty, lye down at his feet, lay open your Breaſts to his Arrows; Oh it is a Bleſſed, a Happy wounding, a Happy Condemnation. The day that this work comes into thy ſoul, is the Bleſſedeſt day that ever thou ſaweſt, the happieſt hour that ever paſſe over thy head, the brighteſt and glorioueſt day that ever dawned to thee, and thou mayeſt come to that paſs, to ſay with *David*, Pſal 49 5. *What need I fear in the days of Evil or when the Iniquities of my heels compaſſeth me about?* Indeed it is the *Day of the Lord and a Day of darkneſs and Gloominſs of Clouds and thick Darkneſs* to the fleſh; but it dawns to the ever Bleſſed and heavenly Life of

Gen. 3. 9.

1 Kings 19. 11. 2 Cor. 5. 5.

Pſal. 86. 13 Luk 12.

Christ, and to everlasting Light and Glory; to your *Sitting down with Abraham, Isaac and Jacob in the Kingdom of Heaven*, and there to be for ever feasted with your Master's Joy.

I told you wherein, and how you might examine your selves; and that you might have a Glass large enough to see your whole Body, I wished you to open your Eyes to see into the Glass of the Law, and view your selves round by it, and then I will warrant you, you shall see Cause enough of Condemnation, that you will see so much in your selves, that you will have no wisdom nor leisure at all left to judge other men: I say; if you did but see the *true Resemblance* of your selves, you could do nothing else but be alwayes judging and condemning your selves; you could do nothing but lay all the Bitter Curses you could devise upon this *Moroz*, even upon your corrupt Nature, *That will not come out to the Help of the Lord against the Mighty*; nay that alwayes resists and fights against the Almighty, with all his Power and Might; But now you would so *Hate and Loath your selves in your own sight*, you would not so much as desire others praises of you, which formerly you have so much sought for, but hate and abominate, both the one and the other.

Judg. 5. 23. Ezek. 6. 9.

It may be we have read and heard the Ten Commandments over and over a Thousand times. but that is not enough: But as the Scripture requires, An Ear in an Ear; so we must have an Eye in an Eye: *He that hath ears to hear let him hear*, and *He that hath Eyes*

Vulgat.

let him see. Last day I opened to you the sins of the first Commandment; from which I know you will free your selves most in; you think that of all the rest, you are most free from having other Gods: you were taught that from your *Cradle*, *Thou shalt have no other Gods but me*: But (as I then shewed you) you that do worship any other god (as all of us do) some make their Belly their god, some Pleasure their god, some Profit their god, some Credit and Praise their god, and these we obey, worship, fear and love: whatever it was that drew you from obeying God's Commandments, that is thy god, *Was it for Pleasure, was it for Honour, or whatever else*: Consider what you have done; for you have made them your gods, and done more then bowed your knee to them; for thou hast given thy heart to them, so that as often as thou hast said the Ten Commandments, and pattered over the Response after them. *Lord have Mercy upon us and incline our Hearts*, &c. so often hast thou dissembled with God, and rebelled against that which thine own Mouth hath acknowledged thou oughtest to have done: And I doubt I may say of you, as the Prophet said of *Israel*. *So many Cities, so many gods*: Shall I say, so many men, so many gods? Nay, so many *LUSTS* so many *Gods*: And those that have many *Gods* have no *God*; this is generally acknowledged; for even among the Heathen, there was not one Learned and Wise man, but did confess, There was, and it could not be, but there must be a God; and that there could not be any more then one God; although they gave several names

Exod 20 3.

Jer 2 28

to the *Divine Power*, in several Creatures for the Apprehension of the ignorant, and called them [*Gods*] yet they knew that God was but One.

Take therefore that *Sacred, Spotless Law*, open it, and look upon it, view thy self well in it and by it, and it will shew thee clearly, all the Gods; it will clearly shew thee, all thy Deformities, all thy Filthiness: Do but look upon the Actions of this very day; nay, since you came into this Place examine thy very thoughts and see if there hath not been Matter enough to cause this work of Condemnation: Besides consider this seriously, you are not represented to God as doing of one Action, but according to the Constant Tenor of your Life. Numb. 23. 10. Thou art not presented to God, as thou art Dying, when Oh then! thy Mouth is full of Holy words, and good wishes as *Balaam's* was, nor as thou art doing any good Action: Not as thou art sitting in the Church at thy Prayers, not as thou art hearing a Sermon, not as thou art relieving the Poor, not as thou art receiving the Communion, &c. But all thy whole Life, every Minute being always as present with him as if every particular Action were now in doing: there is no passing of time, no succession of Time with him: so that from hence conclude and resolve it to thy Thoughts; if ever thou swearest and an Oath thou art with him always swearing; if ever thou blasphemest, thou art with him ever blaspheming; if ever thou told a Lye, thou art with him always lying; if ever thou committedst Adultery, thou art always doing that Act, as to him; if ever thou brok-

brokeſt Covenant and Promiſe, thou art with him always doing ſo; if ever thou trampledſt *The Blood of the Covenant under thy feet*, thou art always doing ſo before him: and if there was at any time *Any good in thee*, or any good Act done by thee, know that is none of thine, that is his own work, and no Praiſe belongs to thee at all, Heb 9 20

Now what ſayeſt thou? *David's Heart ſmote him when he had numbred the People*: So indeed ſhould ours in numbring our ſins.

Nay, farther conſider, that not only all thy own ſins are laid upon thee, but all the ſins of all the men in the world that ever were, are or ever ſhall be, all lie upon thee, becauſe thou art of that Body, of that Race, a Member of that ſinful Body and Race, proceeding from our firſt Parents, which ſtained the whole Race and the whole Houſe in the very Root, by Rebellion & Treaſon: And that all this hath been in doing by thee almoſt this 6000 years; ſo that, when thou wert but ſix dayes old, thou wert a 6000 years ſinner; when thou wert little above a Span long, thou wert an Everlaſting Tranſgreſſor.

As in the body of Chriſt, All the Members have Right and *Intereſt* in all the *Excellencies* and Graces of the whole body, the Faith of *Abraham*, the Zeal of *Joſiah*, the patience of *Job*, the Meekneſs of *Moſes* &c. and add to that, whatever Vertues is in the Head, Chriſt, which is in Heaven; They are all thine, thou ſhareſt in all; ſo that we may then ſay; *Thou art all fair my Love, there is no ſpot in thee.* Becauſe thou Belongeſt

longer to his Body, that is without spot or Wrinkle.

So, thou being of that sinful Race and Body of *Adam*, thou hast right, and thereby art intitled to all the Vilest sins that ever were committed in the world As it was said concerning the that crucified Christ, *That God might bring* Mat. 23. *them all the sins that ever were committed from the Blood of the Righteous Abel.*

What canst thou now say for thy self Dan 3 19 wretched Of-spring of the Race of sinful flesh *and blood*) canst thou shew any reason, but that *Nebuchadnezzar's* Oven should be heat seven times hotter? will it not be more tolerable for Sodom *and Gomorrah in the day of Judgment* than Mat 11 21 & 23 for thee? What canst thou say? is not Hell *prepared of old*, and prepared for thee? yes none is excepted, but it is *Prepared even for the King, and he hath made it deep and large* for thee. O thou foul and leprous Creature; The *and fewel thereof is fire and much wood, the Breath of the Lord like a stream of Brimstone* Isa. 30. 33. *shall kindle it*, Isa. 30. 33.

Nay, hast not thou by thy so often sinning even *Trod the Blood of the Covenant under thy feet* *and done despite unto the spirit of Grace?* hast not thou chosen thy sins and lusts before thy Saviour, and hast therein cryed out for a Barabbas John 19 15 to escape, and concerning Christ, hast cryed *Crucifie him, Crucifie him?* What, saith Pilate, *Will ye crucifie your King?* Yea (say you with the Jews) *Crucifie him, Crucifie him, his Blood be on us and our Children, &c.*

Yet thou condemnest *Judas* when thou re-

eſt how vilanouſly he betrayed and ſold his Dear, Meek and Precious Maſter; I ask thee, who now hath ſold his Maſter? What, for 30 pieces of Silver? nay, for the Pleaſure of one *Darling ſin*, which will for ever deſtroy thee.

And thou condemneſt the Devil, who ſinned but once, & was thrown down from his place And thou condemneſt *Adam*, who eat but *Once* of the *Forbidden Fruit*, and was immediately caſt out of *Paradiſe*, and will not that weight of ſin that as a TALENT of Lead lies upon thee, make thee once groan or complain? Many aggravations by Circumſtances, might be preſented before thee; for Circumſtances alwayes aggravate, may ſometimes create the ſin. Gen 36 1

Friend, what ſayeſt thou to this Charge? If thou canſt ſay nothing to me, then what ſhall I ſay to thee (yet I know you have ſome Excuſes) O the Fleſh is frail! *The Lord knows whereof we are made, and remembreth that we are but Duſt.* And I know very well you have Scripture to plead and expoſtulate with God, *Pſalm* 103.3. *If thou Lord be extream to mark what is done amiſs, who is able to ſtand before thee?* But what is all this, if thou makeſt them but Excuſes; ſo that they rather harden thee to go on in ſin, then to kill it. Pſal. 103. 4

But thou canſt plead yet more & ſay, *O but, The Blood of Jeſus Chriſt purgeth from all ſin*: Indeed now thou haſt ſaid enough to ſilence the Devil, Death and Hell; and if Jeſus Chriſt ſpeak this word in thee, and not thy ſelf, then it is finiſhed: But if thou haſt not a *Right* and a *Part* in that, *All thy ſins* lie upon thee. And at-

whatever he performs in thee, that God ...cepts, and nothing else; for, be assured, ...ever Prayers, whatever Sighs, whatever Gro... hou puteſt up to him, he loaths all, ... what his Son makes; but all his Requeſts ... heard and granted. *Father I know thou hear... me always.* Indeed I know you can in wo... have preſent Recourſe to that ſaying, ... though we are Sinners indeed, and grie... Sinners, yet *The Blood of Chriſt Purgeth ... all Sin*: And I know that this very word, ... is ſpoken by Chriſt himſelf, is enough (as I ... ſaying) to ſilence Death and Hell, and all ... Powers of Darkneſs, and is *Armour of Proo...* againſt all *Satan's fiery Darts*; and it is a ... undoubted Truth: But then ſay I, it is C... himſelf muſt ſpeak in thee, and pronounce ... ſaying to thee, *The Blood of Jeſus Chriſt pur... thee from all ſin*, if Chriſt himſelf pronou... theſe words to thee, then art thou indeed ... ever acquited; But if thou ſayeſt this of ... ſelf, or to thy ſelf, and by thy ſelf, thou art ... acquitted. I know if Chriſt ſpeak theſe wor... they are preſent death to all Sin and all ... *liet* they are the utter Ruine and deſtruc... of Sin and Satan; If once he ſpeak it is ... effect, *Dixit et factum eſt*, if he ſay it, it is do... But let me tell thee, *Cordials* by Cuſtom ... come no *Cordials*, nor *Poyſons* no *Poyſons* th... fore take heed of being too bold with the *C...dials* of Grace, or theſe *Poyſons* of Sin; If th... are ſpoken only by thy ſelf, they do h... *den thee in ſin*, they do but give *New Life* to ... *And happy is he that condemneth not himſelf ... that he alloweth.*

Thus much ... thou mayeſt con... tion, namely, *Co...* my dear Brethr... ſpeak not by me ... to thee, and caut... here is nothing ... Oppoſitions aga... ſes within thee ... firſt come to thi... will never come ... bulation*, nor to a ... one above anoth... you muſt go up ... the Strength an... getting upon th... once think, that ... of your ſelves*, or ... or *Indifferency* to ... paſſed through a ... *Humiliation, Con...* ſelves.

All theſe ſteps ... prayed, that God ... thoſe that came ... the Lord, and *D...* *Hearts*, 2 Chron. ... *their Prayer was i...* in vain to pray, bu... *Faith*, in vain to ... good, except yo... *Hearts*; for thou ... believe in Chriſt ... the thy *Juſt Wort...*

Thus much have I spoken to thee, that thou mayest come to this first work of *Humiliation*, namely, *Condemnation of our selves*. But O my dear Brethren, what are my words, if Christ speak not by me? he must preach his own Truth to thee, and cause thee to hear and believe, else there is nothing within thee but Resistings and Oppositions against him, by the Powers of darkness within thee; and this I say, except thou first come to this work of Condemnation, thou will never come to the second, which is *Annihilation*, nor to any of the rest; for every step is one above another, and one before another, you must go up step by step as ye are able, by the Strength and Gift of God: There is no getting upon the Uppermost step first. Do not once think that you can attain to *Annihilation of your selves*, or *Forsaking* all things in the world, or *Indifferency* to all Conditions, &c. till you are passed through and gotten up this first step of *Humiliation, Condemnation and Judging of your selves*.

All these steps are ascending: for as *Solomon* prayed, that God would hear the Prayers of all those that came and prayed in that House of the Lord, and *Did see the Plague of their own Hearts*, 2 Chron. 6. for except they saw that, *their Prayer was in vain*: So say I, not that it is in vain to pray, but more, it is in vain to *Trust to Faith*, in vain to trust to Christ, it will do no good, except you see *The Plague of your own Hearts*; for thou mayest pray long enough, and believe in Christ long enough, if thou dost not see thy *Just Worthiness* of being destroyed; if thou

thou dost not see just Cause of *Censuring* &
Condemning thy self to the lowest Hell, and th
thou seriously confess, that Hell was not ma
in vain but that it was justly made; and
thee: and that it were just and righteous th
God should cast thee thither; nay not only
but that you feel your souls in the Bitter A
nies of Hell already, and that the Torm
thereof are seized upon you; Oh th
there were Hope, *That thy Spirit would be sa*
and delivered; then this *Condemning* thy
will be a *Healing Plaister*, and through Ch
thee; and more then that, all thy sins will
to thy *Good*, for they say, the best *Antido*
gainst *Poyson*, are those compounded *With Po*
1 Cor 5,5 *son*, and of the *Flesh of Vipers*: Therefore
let this *Antidote*, this *Methridate*, be ma
the *Very Flesh of these Vipers* thy Sins and
make an *Advantage* of them; so that the
may occasion the Cure, and until thou art
Acts 8, 21. to this, never tell me of the Blood of Chr
that *It purgeth from all sin* (though tis very
but thou art none of them to whom it belo
for thou hast neither *Part nor Portion in this M*
ter: *But if ye suffer not with Christ, then sha*
neither be saved by him, nor reign with him.

SERMON

SERMON VII.
Upon This Text.

ROM. 8. 17.

If so be that we suffer with him, that we may be also glorified together

BEloved, I will trust your memories for that which I have delivered before out of these words, and come immediately to the second of those six steps, which I have laid down; the first being *Condemnation of our selves*; the second is, *Annihilation*. Bringing or Reducing our selves, to Nothing, yea in Plain tearms, to just Nothing being consumed *Annihilated* altered and changeed from Something to Nothing in our own esteem.

Yet. Mistake not (for your own sakes) I do not mean that you should dest oy your selves, or that you are to be *Really* Nothing at all, of no substance, that is more then any Earthly power can do, more then Potentates or Kings can do; they may attempt such a thing, but their Arm can onely reach to *Division* or *separation* of soul and body, in dividing and separating the Elements one from another; they may *Grind* us Mat 10 2

to

to Powder, they may *Burn* us to Ashes; when they have so done, cast the Ashes in the River, or scatter them into the Air, as some cases they have and may justly do; they cannot make us *Nothing*, or of *no Subs* for the same Power that creates, can only *annihilate*: For every thing retires to its own proper Place or Center; every thing to its Element, the Water to his, the Fire to his, the Air to his, the Earth to his; so that when I tell you of making your selves Nothing, I do not mean you should destroy your selves; for if you should, that would nothing concern this work; but I speak of such a making *Nothing*, *Annihilation* and destroying your selves, that you keep all your Members, such a making Nothing as *David* complains of, *Psal.* 22. 15. *I am poured out like water, and all my Bones are out of Joint, my Heart is like Wax, it is melted in the midst of my Bowels, my strength is dried* Job 16 12 *like a Potsheard, and my Tongue cleaveth to my Jaws, and thou hast brought me to the Dust of Death.* And such a making nothing as *Job* complains of in himself, chap. 16. 12. *I was at ease, and he hath broken me asunder; he hath taken me by the Neck and hath shaken me to pieces, and hath set me up for his mark; he cleaveth my Reins asunder, and poureth my Gall upon the Ground.* And *David* there complain, that they were broken to pieces; that he was poured out like water, and his Gall spilt upon the Ground, and yet *Job* and *David* had all their Joynts, all their Parts and all their Members: Therefore this which I mean is, the turning of a man's self

to Dust and Powder before God, to be empty in our selves, to be nothing in our Souls, less then nothing in our own esteem, that all those huge Bulwarks that we and the Devil together have raised and built up in our souls of our own *Somethingness*, and of our own *Esteem*, may be all laid flat to the ground, melted and brought to nothing, which is as terrible and bitter to *Flesh and Blood*, viz. To the *Oldman*, *The pouring out of his Gall*, and *Cleaving his Reins*, and being *Poured out as Water*, and being *Dissolved to Dust*, and made nothing in that sense: As *Abraham*, *Gen.* 18. 27. when God had appeared to him said, *Now I have taken upon me to speak unto the Lord, which am but Dust and Ashes*: He seeing the infinite vast difference between God and him, cryes out, *O Lord I am but Dust and Ashes*. And *I* tell thee O man, *Pulvis es, & in Pulverem reverteris*, Gen. 3. 19. *Dust thou art, and to dust thou must return*. And with David thou must come to say, believe and confess (in good earnest) *I am a Worm and no man*, Psal. 22. 6. And as *Job* 17. 14. (saith he) *I have said to Corruption thou art my Father, and to the Worm thou art my Mother, and my Sister*. And, likewise with Bildad, *Job* 25. 5, 6. *Behold the Moon and shineth not, and the Stars are impure in his sight: how much less man, that is a Worm, and the son of man which is a Worm*. But give me leave and I will yet be more plain to you. *Blessed are the poor in Spirit for theirs is the Kingdom of Heaven*. For truly my Beloved, my Mouth is now open unto you, *My Bowels are not straitned to you-ward*, My Heart is enlarged; though the *Jews*

Gen. 18. 27.

Gen. 3. 19

Act. 4. 17 Mat 15. 26. Acts 20. 27.

should forbid me, *To speak any more in his Name*, and in this Manner, as they did the Apostles; yet I will not keep back any part of God's Counsel from you, as *Paul* said, I am *ashamed to declare unto you the whole Counsel of God, as God hath revealed it unto me*; But I say, God, you do not take *The Childrens Bread and cast it unto Dogs*, take heed of that I pray you, and then I shall express my meaning briefly.

All that thou calleſt [*I*] All that *Selfness*, that *Arrogancy*, All that *Propriety* that thou hast taken to thy self, All this must be brought to nothing; whatsoever creates in us *Ines* or *Selfness*, or our own Applause or Estimation, which is *Pulvis & cinis*, nay worse then *Dust* and *Ashes*, Lyes and Vanity; for take away these, and we are glorious Creatures, the Workmanship of God himself; but these things, *Ines* and *Selfness Pride* and *High Thoughts* being here. These, these things make us deformed, this that makes us like the Devil himself; for from him this [*I*] *I am Something*; and I am *Something*, and take away [*Selfness*] I will be mine own Will, and I will be Lord and King, and take away [*Propriety*] I will have, and will enjoy something to my self and for my self. And then the Devil himself is a *Glorious Angel*, there is nothing then left, but what is good. All things were at first *Very Good*; *Ines* and *Selfness* are not of God's making or work, nor approved by him, but most hateful and contrary to him: And this Word or Letter [*I*] though it be a very small one, yet it is very Comprehensive, and includes in it a

×

of Iniquity, both towards God and our neighbours, and our selves: And indeed is the very *Source* and *Fountain* of all Vvickedness, and defiles the whole man (if I may not say) as the Apostle there, *It sets on fire the whole Course of Nature.*

It is true, That man at the best, is but created of *The dust of the Earth*; but what is he, and what a Case is he in, when *Sin* enters into him (i.e.) when the Devil hath thrust into him *Pride, Selfness, Propriety, Arrogancy, &c.*? I do believe there are Thousands at this instant in Hell, that do wish from their Souls, that they were or could be reduced to nothing at all: But that man that is reduced in this Sense, to nothing, and hath truly considered himself, he cryes out and complains, *See O Lord how I am become vile*, Lam. 1.11. And he is so far from being ashamed (in this regard) that he acknowledges as *David*, 2 Sam 6. 21. That *If I be Vile* for this, I will yet be more *Vile*, yet he is ashamed of himself and of his *Vileness*, yet he is not ashamed, that he is ashamed and made nothing in himself, and in his own Esteem: But doth God's Book require he should be Vile, and Abominable, and Low in his own sight? His Heart Echoes and answers, *I will yet be more Vile, I will be More Nothing*, as the Prophet *Isaiah* says, chap. 40. 17. *We are Nothing, we are less than Nothing: All Nations are but as the drop of the Bucket, they are nothing, they are Vanity it self*: We are but as *A Bubble* as *David* confesses, we are but as *A broken Pitcher, that can hold no Water*, Psal. 31. 12. we are but as *Dead men, cast out of*

Gen. 2.7. James 3. 5, 6.

Lam. 1. 11.

Psal. 31. 12

got, and *clean out of mind*: VVas not David in a most miserable Condition in the eyes of flesh and blood, think ye?

But for all that, Oh happy, thrice happy those men to themselves and in the sight of God, that are once come thus to be *Dead* (whatever men think) You know *Dead* they cannot so much as say, *This is* [I] The[y] seem not of themselves, let them do what will with them, they are all one; strick[en] they feel it not, they claim no *Interest* nor *Propriety* in any thing; A dead man, let them all Merry (while he lies by them) or let [them] be Sad, all is one to him. Let them be Sha[re] of his Goods, *One* will have one Part, *An*[other] another let them spend lavishly, and make [Mer]ry with his Goods, he is not moved, he is [not] VVhy? Because he hath lost his Sense, hath lost his Hearing, Seeing, Feeling, Un[der]standing, his Tasting: So he that is dead himself, he hath lost his Sense, he hath lost Hearing, his Tasting in this world, and whole Relish is quite gone, as to the [world]. Let others rejoyce in *Heaping* up Riches, adding *Land to Land*, and making themselves

Isa. 5. 8

and their Posterity *Great* in the world, [all] things concern not him; for he is dead to these *Intents and Purposes*: But let me tell [you] He hath a Life, yea & a glorious one too, [that] the world can never see; for, *'Tis hid with Christ in God.* And likewise you know, Pour[ing] thing into a *Broken Pitcher*, it can hold no[thing] (as *David* calls himself) this broken vessel [can] hold no Honour, no Praise, they bear no [Fruit]

with them; So likewise into this man, pour what ye will into him, pour Wealth into him, pour Health, pour Honour into him, pour Praise, pour Credit, or the contrary, Poverty, Sickness, Infamy, &c. He can hold nothing; whatever ye do to him, or whatever ye take from him, he is all one: If ye *Take his Cloak from him*, he will give you his *Coat*; if ye strike him on the one side, he will turn the other; Curse him and he will pray for you. O Blessed, Blessed Soul that is once come to this! And all this he learns of his sweet and dear Saviour Jesus Christ, who hath set him a Pattern for him to follow, and commands him, *To learn of him; for I am Lowly and Meek*, and thereby ye shall find *Rest, Rest to your Souls*: and saith he with *Jacob*, Gen. 32. 10. *I am not worthy the least of all thy Mercies, and of all the Truth which thou hast shewed thy servant. I am less then the least of all thy Mercies*; as the Margin hath it, or not worthy the least, as the Text hath it. Mat 5 39 Gen 32. 10

These things, *Selfness* and *Propriety*, and the like being taken away, then there is a fair Table for God's Spirit to write what he pleases; for if a sheet of Paper be blaked all over, can a man write any thing thereon? But if ye can take away that which blacks this Paper, foils and defiles the soul of man, that is, Take away *Ineſs* (I may call it) and *Selfness*, and *Propriety*, and then there is a Fair Table, a White Paper for God to write what commands he pleases. according to the Promise in the New Covenant, *He puts his Spirit in them, and puts his Laws in their inward Parts, and writes it in their Hearts*, so

that they ſhall not depart from Him, &c.
33. This being done, then no Command cr
them, God's Will and theirs *Concenter* & H
nize. You know our Saviour Chriſt ſaith Ma
Mat. 10. 35 39. *He that will deny himſelf, ſhall ſave himſelf*
again, *Mat.* 19. 29. *There is no man that hath*
ſaken Houſes, or Lands, or Wife, or Childre
Good Name for his ſake and the Goſpel's, but he
have an hundred fold, even in this World (as
Mark hath it) Houſes, and Lands, and Wife,

O Brethren, Brethren, if you did but beli
this, could you be ſo over diligent, ſo eager
worldly Riches, or Lands, and the like, or
you be ſo covetous for the getting, hol
and ſaving of them? or would you not rat
if Chriſt ſhould command you (even now
out of Church and burn your Houſes preſe
if you knew and did believe Chriſt's Wo
that you ſhould have a huundred fold for
in this world? But whether you belive it or
his word is true, and all men ſhall be fo
Lyars: *Heaven and Earth ſhall paſs away, b*
one title of his Word ſhall fail; There is mo
his words then any of us can imagine, his w
were *The Words of Truth* it ſelf, they could
admit of the leaſt ſhadow of Untruth;
thoſe that Chriſt hath brought to this Co
on we now ſpeak of, know them to be unſp
a'ly True, viz. That one Hours Joy, one h
Enjoyment of this Sure, Secure Peace, Reſt
Joy in the holy Ghoſt, which they have in
of thoſe things which they have parted from
more worth a thouſand fold, then a thou
years enjoyment of all the wealth & all the

in the world; Nay, they find it better, and of more real worth there to have one Minutes enjoyment of this *Raviſhing Contentment*, then to have All the Honour, All the Riches, All the attendants, or whatever the world could afford them, though for ever: And if the ſcales of *Ignorance, which now blind and darken your Underſtanding*, were but fallen from your Eyes, you would undoubtedly find it ſo; but till then you will never believe me: Nay though one ſhould riſe from the dead, and affirm theſe things, yet you can look on them but as empty words, wind and ſhadows, and Lyes. Luke 16. ult.

Yet let me tell you, O Beloved! Were your eyes but opened to ſee the Excellency, the Beauty, the Felicity, the Content, the Solace that is in theſe Paths of the Moſt High towards his People, even in this their *Humiliation, Confumation* or *Annihilation*; but that day is when they have overcome, or are overcoming, you would be ſo in love with them, and with this bleſſed Condition, that nothing could keep you from it; you would not ſay, as the Sluggard in the *Proverbs, There is a Lion in the way*: No, No, your ſouls would be *Reſtleſs* till you could *attain* thereto: I beſeech you Examine your ſouls and try them, whether you are *in this condition*, or you are not: let not things hang wavering, and weigh down *Neither ſide*: *If God be God follow him; if Baal be God then follow him*: you will be *Hankering*, towards heaven, and you will be Profeſſors, yea by any means, and fain you would be Saved (as you eſteem Salvation) But ſalvation is another manner of Prov. 22. 13.

thing then you dream of, But, till you
brought to A resolved Resolution, to take
heaven *by violence*, there is no obtaining it.

Consider this man, But in two or three
At present,

1 Consider, what ever God gives to this
he arrogates nothing to himself, and con
himself not Worthy of any thing; as
saith, *I am not worthy of the least of all thy*
neither can he rejoyce in them as is own bu
Gen. 32. 10. given from God. and being God's and not

2 What ever *Lesson* God sets this man to
form, he doth it willingly; Readily; and
ing thereof he ascribes the whole powe
strength of it *to God, only*; attributing
to himself, while he doth it; yet he doth
but God In him: And this sees clearly,
not in words only; for all generally can
(I mean that are Professors: Or if he avoid
sin, he confesseth it was by no Power
VVatchfulness, no VVariness of his own,
by he did it; for herein is the Misery of
Gal 2:20. that man will not acknowledge, but some Po
er he hath of his own, and he can do some
of himself; and herein was the sin of *Adam*
so much in *Eating an Apple*, but that
would have and appropriate a Power to
self, he would be Something without God
if *Adam* had eaten seven Apples it had
nothing, setting *Self-Will* aside, and aiming
Self-pleasing, against the Command of God
But *Adam* he would have the Power in
self, he would have his own VVill, he wo
have an Essence of his own, and live out of

apart from him, and not In Him: this was that which ruined him, and ſo it doth all his Poſterity to this day, and for ever; they will have God to be above in Heaven (far enough from them) and man to be apart from him upon Earth.

Thirdly conſider, This man he takes All Well that God doth; whether he gives to him, or takes from him. All is one to him; he is never troubled, *He ſuffers no rending in his ſoul* in leaving them, neither rejoyces in *The getting of them*; for he knows they are God's, and they are due to him, whenſoever he ſhall call for them: As an honeſt man that knows a ſum of money is due, he having it ready, he is as willing the Owner had it as himſelf; for he cannot account it his own, he cannot boaſt and pride himſelf in that which is none of his own: This is that we call *Reducing our ſelves to nothing*, to *juſt Nothing*: So that here we have ſet before you A lively Statue and true Pourtraiture of a *Sequeſtred man*, who is ſtript of all, and hath loſt all that ever he had in this world, and is quite turned out of all; but in all things *Approving themſelves in much Patience, in Afflictions, in Neceſſities, in Diſtreſſes on the right hand and on the left, by Honour and Diſhonour, by Evil Report and Good Report, as Deceivers, but yet True, as Dying, & yet alive as Chaſtened and not Killed, as Sorrowful, yet alwayes Rejoycing, as Poor, yet Rich, as having Nothing, yet poſſeſſing All things.*

1. He receives all as from God, and looks on them as none of his own, and he not worthy of the leaſt Mercy, being *Leſs* then the *Leaſt*, as

Face

Gen. 32. 10. *Jacob* confeſſeth, *Gen.* 32. 10. And not in wo
only, but Really he is ſo in his own eſteem
Not worth the Ground he goes on (as w
ſay.)

And then ſecondly, He uſeth them all to
Glory of God, and not to the Satisfaction
the Fleſh, or his own Will and Luſts, but
ſtributes them as God commands: And if
have *Wife*, *Childr.n*, *Honour*, *Riches*, &c.
ſe.s not his Heart on them.

And thirdly, I ſhould have ſhewed you, bu
forgot, He is as glad, and rejoyces as much
the good of others, as in his own good: He
not contented to enjoy Plenty himſelf, or
good, Temporal or Spiritual, but he wo
have others enjoy the like, and is willing
free to his Ability, to communicate to all.

Fourthly, he is ready to part with them W
lingly and *Freely* whenever God calls for them

And laſtly, Becauſe, as *Eliphaz.* ſaith to J
Job. 15. 11. Becauſe the *Conſolations of God ſeem no ſm
thing to him*, but they are to him of Gr
Price, therefore he is indifferent in all theſe o
ward things, ſo God take not his holy Spirit fr
him, and thoſe Inward Joys and Refreſh
From his own Preſence, and in making him C
formable to himſelf; he cares not, let him t
from him elſe, even what he will. Now what i
(think you) that this man feareth, that hath th
overcome, and is ſate down with Chriſt in h
Throne? Surely he cannot ſo much as fear dea
which is the king of fears; for he dyes daily
if ſo, then ſurely he fears nothing below it. T
what do you think now, can *Separate* this m
fre

from the *Love of Jeſus Chriſt*? what can hinder him from *Boaſting and Triumphing*? though not of, or in himſelf, but as the Apoſtle doth, *Rom.* 8. 35, 36, 37, 38, 39. *Who ſhall ſeparate us from the Love of Chriſt? ſhall Tribulation, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or Sword? (As it is written, For thy ſake we are killed all the day long, we are accounted as ſheep for the ſlaughter) Nay, in all theſe things we are more then Conquerers, through him that loved us: for I am perſwaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor Height, nor Depth, nor any other Creature, ſhall be able to ſeparate us from the Love of God which is in Chriſt Jeſus our Lord.* So much concerning that; we come to the third, that is,

Rom. 8. 35 &c.

ABDICATION, or FORSAKING ALL THINGS.

All things of what degree and Condition ſoever, though not Actually; it may be we are not called to that, but yet to forſake them alwayes in Affection, to be alwayes in Readineſs, to forſake All, if God call thereunto: Many think they have done this, and they are ready to ſay with *Peter*, *Mat.* 19. 27. *Lo Maſter, we have forſaken all*; but *Peter* was deceived, he had forſaken very little; and I doubt, by that time we alſo are tryed (notwithſtanding our Great Confidence and High Boaſting) we ſhall be found very *Tardy* in this very thing.

Mat. 19. 27

But before I go any further, I will anſwer one Objection, which it may be lies in ſome of your minds.

You

You tell us of these High Duties, of *Condemnation*, and *Annihilation*, and *Forsaking* all things in the World, and *Indifferency*, &c. but where is all this without Faith? They are but, as *Augustine* calls them, *Splendida peccata*; Splendid Evils, Golden and glistering sins; for, *Whatsoever is not of Faith is sin*; and we never hear you name Faith in all this.

Romans 14 23

I answer, Though I never expressed it in words, yet it is necessarily implyed; for that is the Weight of all. Faith is the Ground of all, it bears all as the Foundation doth: Faith it self is a secret thing: *It is the Evidence of things not seen*, Heb. 11. 1. That being the Ground and Foundation, you know, the Foundation that holds all, though under Ground and you see it not; and if we look upon that which is seen, upon the Structure, that is raised and built on this Sure Foundation of Faith, you will find it *Stately*, *High* and *Glorious*; and whersoever you see *A Glorious Building*, ye will not imagine but that it hath a Foundation though it be hid from your Eyes; but as it is said, *Rev.* 13. 10. *Behold, here is the Faith and Patience of the Saints*: so say I; Behold, here is the high and glorious state of the Saints, they can forsake all, Father and Mother, and Wife and Children, and all, yea and their own Lives too, or else whatever he be, he is not worthy to be my Disciple Luke 14. 33. Behold, here is a Glorious Building built by God himself, and therefore worthy of Admiration, *Heb.* 11. 10. & 1 *Cor.* 3. 9. & 2 *Cor.* 5. 1. As when the Apostles wondered at the

Heb 11 1

Rev 13 10

Luke 14 33

Build-

Building of the Temple, Chriſt takes them off wondering at that, as having no ſuch Gloriouſneſs in it becauſe *The time ſhould come, there ſhould not be a ſtone upon a ſtone, which ſhould not be thrown down*, Mark 13. 1. But his wondering was taken up about things of another nature, and ſo would I have yours. There is *A Building of God an Houſe not made with hands, but eternal in the Heavens*, therefore never to be pulled down: VVonder as much as you will at this Building, and be as much taken with it as you can, who will ever blame you?

Our Saviour Chriſt ſaith, *Wonder not that I ſaid unto you, he that forſakes not Father and Mother, &c. he is not worthy of me, but I ſay unto you, he that hates not Father and Mother, and Wife and Children, yea and his own Life too, cannot be my Diſciple*, ver. 26. But Oh, this Scripture comes ſo tart, and ſo thwart to Fleſh and Blood, they cannot endure it, they cry out *Durus ſermo*, an *Hard Saying*; as the *Papiſts* ſay concerning the ſecond Commandment, it comes ſo directly contrary to making of Images, that there is no way but it muſt be blotted out of the *Decalogue*.

So it is with this Scripture, fleſh and blood cryes out, down with this Scripture, away with it, out upon it, raze it out of the Book, if it be meant as you ſay; Chriſt never intended it, ſo as you render it, it is impoſſible for any man to perform it: or elſe they cry out, Oh give it ſome Allay, ſome Moderation, ſome Interpretation, ſome Mitigation, elſe we cannot bear it: Yea, therefore (ſay they) if it come in

Com-

Competition with that and other things
that either we must forsake Christ, or for
them, here now *Flesh and Blood* can bear with
But say I, away, away with all these things,
way with these *Fleshly*, these *Carnal* Interpre-
tations; Do you think Christ knew not wha
he said? Away with these things for shame
bring thy self to the Word, and not the Wor
to thee: *All these things are an Offence unto me*
Mat. 16. 23. But as it is, *Jer.* 15. 19. *Let them return to thee*
Jer 25.19. *but return thou not unto them*

Behold (as *S. Paul* saith) I tell you A my-
stery; He that loves any thing in the wo
world *that is visible*; any thing that is visible
thy wife, or visible in thy children, or visible
in thy father or mother, &c. I say if thou love
any thing visible in the whole world, let
be what it will be, *This love*, it *arises* from flesh
and blood, and it is *Guided* by flesh and blood
and is *terminated* and *Ends* in flesh and blood
For, the body is but the Brutish part; flesh
and blood is the worser part of man or woman
for think but from whence this comes:
Jer. 15. 1. *back and see the pit whence you were digged*,
the womb in which you were nourished,
with what; The womb was but made of the
Dust of the earth, and of the same art thou made
and thou wert there nourished by the flesh
Beasts, Fowl, or fish; such as thy mother
All coming from the Earth; and when thou
art brought forth, by the same is thy Life con-
tinued; and all is but *Fleshly* and beastlike A-
ctions; for the Bruit Beasts do as much, they
eat and drink, and seek to maintain Life, and

pro-

propagate their kind, and delight therein: And if thou doest no more, thy Love is but *Earthly, Sensual* and *Devilish*, Jam. 3. 15. But if thou wouldest have thy Love to be pure, then learn to separate, *Separate the Precious from the Vile; If thou separate, then shalt thou be as my Mouth; let them return to thee, return thou not unto them*, &c. Jer. 15. 19. Thou must love that which is Divine in them; thou must love their *Internal Part*, their *Souls*; and thou must love the *Image of God* in them: And if thou do not separate herein, *The Precious from the Vile*, Christ when he comes, he will do it then; and if thy Love be then set upon the Vile, thou and it go together; for as it began, had its Original, Continuance & End in *Flesh and Blood*, so in *Flesh and Blood* it shall have its Reward: thou lovedst it, and it loved thee, even *One for another*, and *Like for Like*; And I may say as Christ said in another Case, *Verily, verily, I say unto you, you have your Reward.* Himself did make a Separation of the *Precious from the Vile* when he was on Earth, and so he will do when he comes to Judgment: As when some came and told him, when he was in the Temple, *Thy Mother and Brethren stand without desiring to speak with thee*: He answers, *Who are my Mother, and Sisters, and Brethrēn? They that hear the Word of God and keep it, the same are my Mother, Brethren and Sisters.* He there separated the *Precious from the Vile*: As if he should say, Do you think that I look as men look, and that I esteem as men esteem? No, as *Mat.* 23. 8. I look upon you all as Brethren; for ye are all the *Children of your Hea-*

Iam. 3. 15.

Heavenly Father: I look upon that which ... *you all Brethren*, and as you are a *Compleat* ... Having one Master and one Father; I look ... upon you as divided, but as *One*; *for a King-*
Luke 11 17 *dom divided against it self: that Kingdom cannot stand Belzebubs* King dom is not divided; ... shall Gods House, shall Gods Kingdom ... God forbid, it cannot be. Therefore he that ... *Any visible thing*, his love is but *fleshly*, and ... can expect no better then *A fleshly Reward*. ... know well, you will be very angry with me ... being so plain with you, but my God ... commanded me, *Jer.* 17. 18. *Not to be afraid of your Faces*; for he hath promised to ... me *An Iron Wall, and a Brazen Pillar against the whole Land* and I know ye will fight against ... but he has said *ye shall not prevail*. Yea, but some will say to me, tis true, we know, we ought ... to love them as them, but we only love them ... far forth as they are Helps to better things, and as they fit us for the Service of God.

A fair Pretence I confess, but delude ... your own souls. Many have been hindred by these things, Few or none ever furthered ... And yet forsooth all the whole world of Professors, use them but as Furtherances, as they say: but we know, that thousands have been hindered by these outward things, hindered by Wives, and hindered by Children, and hindered by Houses and Lands, and hindered by Honours and Pleasures; and they are most commonly (if I may not say alwayes) Snares and Hinderances: for, whoever found his Heart willing to part with them, as if he never ...

them

them? Therefore they are Hinderances, and Pul-backs, and no Furtherers. Alas, ye are deluded, ye are blinded by them, when ye ſay ſo, and your Souls are ſo much the more dangerouſly ſnared in them; for God commands in Deut. 13. 6. *That if thy Wife that is in thy Boſom entice thee to Idolatry ſecretly, thou ſhalt not hearken, neither have Pity, thy hand ſhall be firſt upon her, &c.* If theſe things *Entice thee to Idolatry*, thou art not only to ſleight them, but thou art to turn thy hand firſt againſt them, though they be thy own and are as dear to thee, as *The Wife of thy Boſom*. And I ſay, take heed thou makeſt not an Idol of that which thou pretends to love but to further thee, as St. *Auguſtine* ſaith, *If any thing oppoſe me in my way to Chriſt, though it be my neareſt and dearſt Relations; if it be my Father, my Mother, my Wife, my Children, my Kindred, my Friends, &c. I would run againſt my Father, I would run over my Mother, I would caſt away my Wife, throw away my Children, ſleight my Kindred, oppoſe my Friends, trample upon and run over all things that ſtand in my way that I may run into the Arms of my deareſt Saviour.* Deut. 13. Mat. 18. 8.

And that of our Saviour, *Mat.* 18. 8. They are both ſuch Places, and aim at ſuch high things, and ſuch deep Self-denial, as Fleſh and Blood cannot endure to think on, *If thy Hand or thy Eye, or thy Foot offend thee, cut it off, pluck it out, &c.* Shewing that theſe outward things, which thou loveſt ſo dearly, nay, becauſe thou loveſt them ſo dearly, may do thee the greateſt Miſchief, as *Wolſey* ſaid to *Cromwel* when he was to dye, *Oh! If I had but loved God as well as I have loved*

Honour, or Riches, or Health, &c. *He would not have forsaken me, as these will do very shortly.* So that you see these outward things, for the most part, hinder us from Heaven, and ruine the Honour of God, and the Good of our Souls: The Prosperity of wicked men, is but a Ripening of them, Fatning, and Fitting them for Destruction.

Prov. 1. 32

Object. *Yea but Sir, This is strange; would you not have us love these things? Would you not have us love our Wives? Would you not have us love my Children? Would you not have us love our Money? Love Money and it will love you (the Proverb is) Make much of it and it will make much of me: These are the good Blessings of God that he hath bestowed upon me* (sayes every one) *And will you have me so unthankful as not to love them?*

Answ. Yes, yes, by all means; I dissuade you not from loving your Wives, or from loving your Children, far be it from me to teach, much less to teach, that you should not be thankful for outward Comforts, or that Children should not obey their Parents, and the like, *We have not so learned Christ:* Far be it from me to teach you so; for Christ commands That you should *Love your Neighbours, and love them as your selves*, and much more your Wives, as your selves, as St. *Paul* saith, Ephes. 5. 25. And shall I dissuade you from loving your Wives & your Children, or Father or Mother? *God forbid:* But consider also what our Saviour saith, *Mat* 5. 46. *If you love them that love you, what thank have ye?* If ye love Father, Mo-

Ephe. 4. 20.
Ephe. 5. 25
Mat 5 46

Wife Children, Goods, Honour, Credit, what great Acts have ye done? what have you done more then *Heathens* do? But as ye are *Chriſtians*, I incyn you a Love above all theſe: You are to love, *That Noble, that Divine, that Internal Part, that Angel that is in them, which alwayes beholds the Face of their Father which is in Heaven*; do but *Separate the Precious from the Vile*, and then I will ſay, Ye cannot *Love* too much: But take heed theſe outward things do not privily and ſecretly withdraw your Hearts from God for they uſually ſteal away the Heart inſenſibly: In brief, you are to *Love them in the Lord*, and the Lord *In them*, it is all one: Therefore thoſe that are True Chriſtians, *As they love all in the Lord*, ſo they *Love the Lord In All, and above All*; for he that loves not God in All, cannot love God Above all, and he that loves not God *In them*, cannot but be *Snared* by them; God was alwayes very *Jealous* of this, leaſt that thoſe with whom they converſt, and were familiar with, ſhould ſecretly draw and intice them to Idolatry. But, Jer. 15. 19.

Thus loving all things in God, you will be ready to part with all things for God: This is the *Abdication*, the *Glorious Building* of God, the ſtately *Structure* I ſpeak of, which is done by Faith, and by Faith only.

And further, thou oughteſt to have thy Affections to ſtand ſo indefferent to them, as ſtill and alwayes *Liſtning*, when God ſhall bid thee *Depart* from them: That when God ſhall ſay, Depart from this thing, or let it depart from thee, whatever it be; That if he call for thy

Mat 5.29 30. Eye, or thy Ear, or thy Hand, or thy Fo
pluck it out, or cut it off, or things as dear
precious, that then, this shall be no sad Mes
to thy soul: And then I will say with thee
Thou lovest them for God, and in God, and as
sings *From God*, as all are ready to pretend
if it be otherwise, in plain terms, wit
smoothing you, ye are *Befooled, Gull*
Cheated by them.

Look upon *Abraham*; did God bid him
sake his own Land, and leave all behind
Gen. 12 1. *Gen.* 12 1. Yes and in such a manner as (I th
you can hardly shew me *His Pattern*; he
Leave all, Get thee out from thy Country, and
thy Kindred, and from thy Father's House;
whither must he go? *To a Land that I wi*
thee; he knew not whither: So likewise
Abraham offer his Son, his only Son; and
Son, in whom *All the Nations of the Earth*
be blessed? Yea, he did; he had left him, and
ven him up to God too, as dear as he w
him; that is, It was done in Purpose and
Gen. 27. fection, & had been done in Action, had not
Angel stayd his Hand, here now was *Abra*
Faith; in that he stood so indifferently
ed to all things; that he as readily *Parted*
them, as *Enjoyed* them: Beloved, what
ye? were not these sore Trials? And
Moses, he forsook *Egypt*, and all the Pl
and Preferments there, and chose rather
fer Affliction with the People of God: and
others also in the 11th of the *Hebrews*, that
sook all, Kindred and Friends; House
Home, *And wandered up and down in sheep-*

and goat-skins; *in Dens and Caves of the Earth*: Heb 11.37
whom *the World was not worthy of*; They were
so many *Worthies* in God's esteem, but the
World had a base esteem of them; but to him
they were *Worthy* and *Great*, but to them the
very Off-scouring of all things: And all these
great things were done through Faith; Faith
must be the ground of all this blessed *Abdication*,
remember that; they were weaned to all these
things through Faith: As *David* saith, *Surely*
I have behaved and quieted my self as a Child that Psal. 131.2
is weaned of his Mother: *My Soul was even as a*
weaned Child: You know a Child when it is
weaned, it is froward and pettish, nothing will
please it, It would have the Milk, the Breast still
and cannot endure *Strong Meat*; *David* com-
plains, that he was even so; nothing would
content him, but that he should not have:
Give him what ye would, if he might not have
his Will, he would throw all away as Children
do: Nothing was so bitter to him as this *Wean-*
ing; yet for all this, *The Child must be weaned*,
though it wrangle, and though it cry, and is ne-
ver so Froward, Pettish and Wayward, yet all
is one, *The Child must be weaned*. Tis for its
Health, for its Good and for its Strengthning,
that it may grow to be a man, and indure
STRONG MEAT, and not to be alwayes fed
with MILK and PAPE; For *Every one* (saith
the Apostle) *That useth Milk, is unskilful in the*
Word of Righteousness; *for he is a Babe*; *but*
strong Meat belongeth to them that are of full Age Heb. 5. 13
even to those who by reason of use have their Senses 14.
exercised to discern both Good and Evil. But so

the most part Professors in Religion, that would alwayes be *Dwarfs* and *Babes*, never seeking to go on *Towards Perfection*, but content themselves with *Milk*, and the *Beginning of the Doctrine of Christ*.

SERMON VIII.
Upon This Text.

ROM. 8. 17.

If so be that we suffer with him, that we may be also glorified together.

IT Seemeth by the words of the Text that those which have no part in Christs Sufferings, they have none in his glory: And the Sufferings are expressed in *Phil.* 2. 4. In these words,

Phil. 2. 4.

1. ἐκένωσεν } ἑαυτὸν
2. ἐταπείνωσεν } Phil. 2. 7, 8.

1 In Emptying. } himself.
2 In Humbling. }

And, these are *Sufferings indeed*. Far beyond his Scourgings, far beyond his Nailing to the cross, far beyond his Crowning with Thorns, far beyond his whippings, his mockings,

All those sufferings *are not worthy* to be named the same day with these: for though he was God, Equall with his Father; yet he came down from Heaven, *And dwelt among Us*, among men, *in the similitude of sinful flesh, and took upon him the form of a servant, And made Himself of No reputation*; and he that was the Saviour of the World, and Lord of the World, and *The Heir of all things*, yet in the world he had not so much *As a Hole to hide his Head in*: And also he became *Obedient in all things unto Death, even to the death of the Cross.* John. 1 1 2. Phil. 2. 7

Now if these Sufferings of Christ be In Us; if we have Emptied our selves, viz. Of all that Gall of sin, and of all that Sourness and Bitterness that is in us, that leveneth the whole Lump, and also have Emptied our selves of all our *Excellencies and Endowments*, born of *Nature* and *Grace*, and lay it all down, Casting your very Crowns at the Feet of Christ, giving him *All the Power and Glory forever*: Then be assured, whatever we do on this Foundation, God accepts it, be it never so little: And though we do never so much without this, it is to God no more *Then the Cutting off a Dog's Neck, and as odious before him, as was the Offering up of Swines Blood*, under the Law; *On whom* (saith God) *Isa. 66. 2. And to whom will I look?* Even to the Humble, *to him that is of an Humble and Contrite Spirit, and trembleth at my Word.* I say, This Foundation being laid, then come what will come: *Then neither Death nor Life, nor Angels, nor Principalities; nor Powers nor things present nor things to come nor Heights nor Depths nor any* Luke 9. 23 Phil 2. 8 Rev 4 10 Isa. 66. 3 2 3

ny other Creature, shall be able to separate us from the Love of God which is in Jesus Christ our Lord. Rom. 8. 38. Come what Sufferings will, they instead of separating us from Christ shall make us nearer to him, and shall make us more Conformable to our Head, to fill up that which is behind Col 1.24 *of the Measure of Christ's sufferings IN US, which is his Body.*

And you may remember, we compared these Sufferings with Christ, to those six steps, that led up to *Solomon*'s Throne (to wit)

1. Was to abhor in our selves, all those sins and defilements that we are guilty of, being numberless; which we called *Condemnation.*

The second was, to reduce our selves to nothing, to beat our selves to *Dust*, to just Nothing, which we called *Annihilation*, yea, to be in our own esteem, less then *Nothing* and *Vanity.*

The third was, *Abdication*, or *Willingness to forsake all*, to *Sell All* for Christ, as he commands; which we called *Resignation*; which is to be alwayes in Affection and Readiness until GOD calls us to Action.

The fourth was, *Indifferency*: which we are now to come to, viz. To stand equally affected to all Conditions; Faith being still the Ground of all, as I told you the last day; seeing all things that God doth in the whole world are WELL DONE, believing undoubtedly, that nothing can be *Better done*, then what is done: God alone *Doing all* in us. We have a pattern of this set us by the Apostle *Paul*, He was come to this, *I have learned* (saith he) implying that

He was long about the work, before he could attain it: But now (through the Grace of God) I am grown to be a good Scholar in it, and now have some Experience therein, That is, *In what estate soever I am to be content, and now I can do all things through Christ that strengthens me*; I know [Now] but not till now, *Both how to be abased, and I know how to abound*: *Every where and in all things I am instructed, both to be full, and to be hungry, to abound and suffer need*, Phil. 4. 11, 12. *I have learned*, or *I am instructed* (saith he) which most certainly implies, that there is a Secret in God's School, which cannot be attained at the first Entrance, and by Beginners: But when we are well entred and exercised therein, we may come to know, how to look *With a smooth Face*, upon all Changes; for they do as Christ their Pattern did in that 4th of *John* 34. which is a Copy set St. *Paul* by Christ, *My meat is to do the Will of him that sent me, and to finish his Work*; They account it not their meat and drink to do their own Will, as all the world doth, but to do whatever he wills, and to suffer whatever he wills, this is their meat and their drink: And as the Apostle sayes, *I count not (in any Case) Expedient to consult with Flesh and Blood*; surely in this Case 'tis not only *Not Expedient*, but altogether *Unlawful*; for how tart is this to Flesh and Blood, to tell a man that is to go a Journey, he must be alike patient, and alike thankful for all that shall fall out, and he must neither desire fair weather nor foul? To tell a man that is at Sea, he must neither desire a Wind with him, nor against him?

Phil. 4. 11, 12.

him? To tell a man that expects a Harvest, [that] must neither desire a good Harvest nor a bad, Sun-shine nor Rain? to tell a man that is sick, that Clothes and no Clothes must be all one to him; to tell a poor man, that Money or no Money must be all one; to tell a man that is sick, that Pain and Ease, Health and Sickness must be all one to him; to tell those that long for Children, that Children and no Children must be all one; to tell men Labour, Pleasure, Ease and Suffering, Liberty and Imprisonment, Glory & Infamy, all these must be alike to them? How can flesh and blood endure this Doctrine, if we *Consult* or *Confer* with it? And therefore, he that means to practise this Doctrine, must not at all consult with flesh and blood: As the Apostle saith. *I consulted not with flesh and blood*, when he was commanded to go and preach the Gospel amongst Gentiles as well as *Jews*.

And the Reason is, because thou mayest not desire any thing that may cross God's Will, or mislike his Providence; for that weather that is for thee, may be to the Hurt and to the Damage of another; and that Wind, and that Weather, that is against thee, may be for the Good of another, &c. Gal 1. 16.

You will say (it may be) Here is a Doctrine indeed: what will this Babler bring us to at last? As *Acts* 17. 18. *Then certain Philosophers of the Epicureans and the Stoicks encountered him. And some said, What will this Babler say? Others, He seemeth to be a setter forth of strange Gods, because he preached unto them Jesus and* Act 17 18

Reſurrection; *What new Doctrine is this*? I have been an Auditor and a Profeſſor, this 20, 30, or 40 years, and I never heard ſuch a Doctrine as this: I have heard above a 100 Preachers, and none like this man, I never heard my own ways ſo much thwarted, he clean contradicts our *By-ends*, our Way, and indeed all our Religion, and we have been alwayest taught otherwiſe, and therefore (never talk of it) this cannot be true Doctrine: Theſe are ſome *New Tricks*, and ſome *New Crotchets* and *Devices*, ſome *New Querks* and *Quillets* for Novelty. Truly Friends, I know full well, this Doctrine is as ſtrange to you: I may ſeem to you as if I were *A Setter forth of ſtrange Gods*, becauſe he never ſpeaketh *Good of us, but Evil* as *Ahab* ſaid of *Michaiah*. 1 Kings. 22 14.

Anſw. No, no, God forbid that I ſhould entice you to Idolatry, or to ſerve ſtrange Gods. 2 Cron. 18.13. nor are theſe things Beloved, either *Querks* or *Quillets*, or any *New Devices*: For do not think, I durſt bring you here, eſpecially into this Place, any thing, but what my God hath *Bid me ſpeak*, and what he puts in my Mouth to ſpeak; they are no Devices of my own, no Viſions of my own Heart, but things that I aſſure you, I never ſought after, nor was willing to learn, but ſince I have found them true by Experience, and I dare aſſure you, they are rich Jewels, taken out of the precious Cabinet of God, they are Chryſtal Streams from God the Fountain of them, Clear as Chryſtal, proceeding from the Throne of God and the Lamb. They are things that I have not brought here preſently upon the Phanſie of my own Brain, but Rev. 22 1.

things

things that I have seen and known, by some Experience thereof in my self; things that I *Long, long* debated in my own soul, and with serious Consideration, and bitter Experience, and ratified to my soul before ever *I* durst deliver them to you, as a Message from my Master.

But Beloved, if you for all this do count these things Foolishness, I'le tell you, God's *Spirit* will and doth; call you Fools; do not do by me, as the *Gergesens* did by Christ, because he did but only separate their *Swine* from them; *They went out to meet him, and besought him to depart from their Coasts*, notwithstanding all the Good he might have done them in his Miracles, in Curing them and their Diseases, both inwardly and outwardly; They sleight all this, because they had lost their Swine; so because I desire to separate you and your *Swinishness* asunder, you and your *Beastliness* asunder, you and your *Earthliness* asunder, you care not for this Doctrine; whatever Good and Benefit this may be to the Healing and Curing of your souls: And if I do *Cast Pearls before Swine, and they turn again and all to rent me*, I cannot help it; the Lord hath opened my Mouth wide towards you; and I beseech him to open all our Hearts, as he did *Lydia's*. But I confess, to the *Old man* this Doctrine is very harsh, very bitter, and flesh and blood will not endure it; And so long as *I reasoned with flesh and blood*, It bid me let my Message alone; it was with me as with *Jonah*, when he received the Word of the Lord to destroy *Nineveh*, he finds out a Ship and flies to *Tarshish*; it was often

Acts 16.

ten in my Thoughts to divert from this Subject; for I know full well, it raiſeth the Devil againſt me. No Dungeon was bad enough for *Jeremiah*, who told the *Jews* of their Captivity, that muſt approach do what they could; Oh he was a *Traitor*, and weakened the Hands of the People, &c. No Accuſation *High enough* againſt him. And ſo becauſe I tell you of your Unknown *Spiritual* Bondage, and perſwade you to be content and rejoyce in *This delivering over to Satan for the mortifying of the fleſh, that your Spirit may be ſaved in the Day of the Lord.* Oh you cannot believe me! but cry out, *Away with this Odd Fellow*, he is contrary to all our Teachers; *He weakens our Hands*, and *Slacks our Endeavours*, and of *Something* makes us *Nothing*. We have been famous forward Chriſtians many years, both in our own Eſteem, and in others, and he would now make us believe that we are full of nothing but *Swiniſhneſs* and *Beaſtlineſs*. Well, I know theſe things are very *Harſh*, and very *Heavy* for the *Old man* to bear, but to the *New man*, This *Yoke is Eaſie, and This Burden is Light*; this News to him is not *Harſh*, but *Welcome*: But it is the *Old man*, the *Fleſh*, that which is bred and born with theſe *Outward* things, that is *Offended*: And tis no wonder, though a Body made and bred of, and fed with theſe Carnal things (as it is) I ſay no wonder though nothing pleaſe it, and reliſh with it, but what tendes to theſe things, and to pleaſe the fleſh; no marvel though we ſhut our ears againſt this *Spiritual Divine Doctrine*; for as it is ſaid, *Heb.* 10. 36. *Ye have need of* Heb 10. 36

Pa-

Patienne, that after ye have done the Will of G... ye may receive the Promise: So indeed ma... say herein, *We have need of Patience*, that we ... be thus *Moulded to God's Will*, that we may ... as pliable to his Will, as *Wax is to the Se...* and then, I'le tell you what will follow, we ... be sure, always either to please God, or God ... please us, or both; then all shall be *At Pe...* for as I said, if we were come to this, T... nothing that God doth, did displease us, t... nothing that we did, should displease Go... Then shall there be *No more War* between G... and us; then we shall have *Endless* Peace; ... In the *Revelation* a 1000 years there is put ... Jam. 4. 13. Eternity: for, *From whence comes Wars?* fr... the Apostle *James*, *Come they not hence, ... from your Lusts?* And again, *We lust* and ha... not, *We desire* and are not satisfied, because ... ask it to bestow *On our Lusts.*

Now take notice of this He that hath attai... ned the practise of this LIFE I speak of, H... A man, alwayes satisfied: But, so far a... come short, *when we desire any thing*, and G... gives it not, Then we fall At wars with G... And censure His *Proceedings*, having H... and *Rebellious* Thoughts of him.

The Apostle *Jude* among all the grievo... sins that he speaks of, he reckons up, viz. *M... murers, Complainers*, that is, *Mistakers* and *M...* Num 16 31. *likers* of God's doings; and he brings the ... ample of *Corah*, whom the Earth swallowed ... Jude 1. 16. *Quick*, for that very sin; but we, because ... Earth *Hath swallowed us up quick* already: the... fore we *Murmur and Complain.*

And as Christ said to *Peter*, *Why doubtest thou, O thou of little faith?* So say I, Why doubt you, why murmur you, O you *Of little faith?* why do you murmur against your infinite *Good God* and most gracious Father, who hath promised you, *Ye shall want for nothing*, and bids you cast all your Care upon Him? Nor he *Will never leave you nor forsake you*; VVhy dare you not trust him? And why do you accuse your God of Untruth and Strait-handedness? VVhy have you such hard Thoughts of him? VVhat displeases you, O ye of little Faith? Let me but reconcile you together. As he thinks well of you, and intends well to you, in all he doth or sends to you: So do you esteem alwayes well of him and of his doings: Let me ask you, do you not believe that God is your Father? why then, yea, why then, if you account your selves his Children, you may be sure, he will give you *All Good things*, Mat. 7. 11. *If you that are Evil know how to give good things to your Children*, then he much more, I'le warrant you; If his Children ask *Bread*, he will not give them a *Stone*, or if they ask *Fish*, he will not give them *A Serpent*; but then be content, let him alone, do not direct him, but let him be *Wiser then you*. Let me tell you, and I would *Ye could believe it*, God hath infinite more Tender *Bowels* and tender Care towards you, then you can have towards him, or toward your deareſt Children, or towards your selves; nay, if you could *Concentrize* into one Act, all the tenderest & dearest Love of Parents, Friends, Husbands and Wives, yet it were infinitely short of his Love;

as

as ye may see, when *Ephraim* h[illegible] offence him deeply enough, after the Lord had brou[illegible] him up, Fed him and Taught him, and m[illegible] a Covenant with him, to be his God and th[illegible] to be his People, yet they fell to gross Id[illegible] try, sacrificing to *Baalim*, and burning Ince[illegible] to graven Images; yet see how loath the H[illegible] ly one their tender Father was to cast them o[illegible] see how Pathetically, Elegantly and Rhetori[illegible] ly he expresseth himself, to the very utmost [illegible] man's Capacity; as first, that in *Hosea* 11. *How shall I give thee up O* Ephraim? *How sha[illegible] deliver thee O* Israel? *How shall I make thee* Admah? *How shall I set thee as* Zeboim! *My Heart is turned within me; my Repentings are kindled together. I will not execute the fierceness of mine Anger, I will not return to destroy* Ephraim: *for I am God and not man, &c.* And that in *Jeremiah* 31. 20. saies the Lord there, upon his smiting upon his Thigh and returning to Ephraim *my dear Son? Is he a pleasant Child; for since I spake against him, I do earnestly remember him still, therefore my Bowels are troubled for him, I will surely have Mercy upon him, saith the Lord.*

O but, I know you will say to me, God forbid but we should do so; To direct him or counsel him, he knows best what is best for us, better then we our selves, and we know that there is infinite Compassion in him: This we have been taught long ago, this is a received Truth, This is plain in the Word, and in our Catechisms which we learned when we were Children: But what do we do with the Word if we believe not all this? Then let us throw away our Bi[illegible]bles

bles, if we do not believe all this, let us burn our Bibles, if we do not believe and *Set to our Seal* that all this is Truth. Do you so? I would to God it were as you say, then we should hear no more of *Murmurings*, *Sighings* and *Repinings* against God. John 3. 33

And if I should ask you, Do you not believe that God is your *Physician?* I know you will answer me readily, Yes Sir, yes; And will you direct your *Physician*, what order he shall take with you, will you tell him, what is fittest for you? Surely then, if you mislike any thing that God does to you, or direct him, what he shall do, (whatever your Confessions, Professions and Protestations be with your Mouths) you do openly and solemnly in your Actions, proclaim your selves wiser then God.

Let me but ask you; Doth not he know, when to give you Health, and when Sickness? when to give you Wealth, and when to give you Want? when to give you Honour, and when to give you Dishonour? Doth he not know when to give you Peace, and when to give you War? Doth not this great Master of the whole world know, how to give to all his houshold (as *David* saith) *Their meat in due season*, He that heareth the young Ravens when they cry unto him, and the young Lions who seek their Prey of God, do you think he will not hear you, O ye of little Faith! I know well you acknowledge all this: And that God, when if he saw it good, he is of that Infinitness and Power, that he can give you whatever your desires are; for he can do whatever he pleaseth, Ps. 145. 15.

for he hath the full disposing of all these things: And I know you can tell me, that it is in vain *To rise early, and to go to bed late, and eat the Bread of Carefulness*; for he alone giveth his *Beloved sleep*. And our Sriour saith, *Mat.* 6. 31 *Take no thought what ye shall eat, or what ye shall drink; for your heavenly Father knoweth that ye have need of all these things; for sufficient for the day is the Labour thereof, and care not for the morrow: The morrow shall take care for it self.* Psa. 127. 1. Mat. 6. 31 Well, well, I know you have Religion enough in your Tongues: But if you confess and also believe these things, then might I save my Labour: but your Practise shews you do not. For if God do not give that which thy flesh desireth, yet thou oughtest to be content, and resign up thy Will wholely to his Will.

Object. Yea but Sir, You take men off from *Industry* and *Endeavours*, shall I not labour and be industrous in my Calling?

Answ. Yes, by all means, or else the Apostle saith, *You must not eat*: And it is commanded, *Eccl.* 11. 6. *In the morning sow thy seed, and in the the evening let not thy hand rest*: But let me also tell thee, This thou art to do, tis true, but yet without Vexation; or Perturbation of Spirit, and with *Indifferency*, with a weaned Affection, and not to be very much troubled however the matter goes: Here is the very Hinge of the Busines, that when thou hast done all, and found it true in Experience, *That except the Lord build the City, they build in vain: And except the Lord watch the City, the Watchmen watch in vain*; Psal. 127. 1, 2. And so consequently, Tho

2 Thes. 3. 10.

That when the Lord hath denyed that succeſs thou ſeekeſt; yet to be content and reſt quiet, as ſeeing him ordering all, commanding all, willing all, diſpoſing all in his greateſt VViſdom. Thou art to aim at this, viz. To bring thy ſelf to this point, To be alike thankful in Health and Sickneſs, for Croſſes and Diſappointments, as well as for Succeſſes and Bleſſings (as thou eſteemeſt them) for all Diſpenſations, even the croſſeſt, the heavieſt, may be Succeſſes & Bleſſings with God, and as to thee, though thou eſteemeſt them not ſo: for he may bleſs thee moſt when he croſſes thee moſt: and contrary, he may curſe thee moſt, when he bleſſes thee moſt, as thou thinkeſt. pſal. 127. 1, 2.

Yea but Sir, by this rule you would not have me pray to God at all, neither for the one nor the other, neither for Plenty nor VVant, neither for Liberty nor Impriſonment, neither for fair VVeather nor foul, or the like. *Object.*

Yes, by all means I would have you, Pray but pray thus, viz. that God would give you that which is Beſt for you, and that he would turn all, to make them work together for the Beſt, but not to direct and appoint him what to do. Pray, but Be ſure that your prayers be Such, as become God's ears to hear; and then pray as much as you will; for I tell you, all *the prayers* of all fleſh, through the *whole world*, is diſpleaſing to God; He hears not at all if it be for the ſatisfying of thy fleſh and to gratifie thy Luſts. Nay as I ſaid, God may give a bleſſing, and yet not grant that very thing thou deſireſt, but the contrary; and yet He gives the bleſ- *Anſw.* Rom. 8. 18

blessing, and he may and doth both hear and grant thy prayers: for many times a man praying he is heard, though not in his own particular case, but his Prayers are heard and answered in the good of the Universal Church and likewise the Prayers of the Church are heard and answered for every individual Member. I know, too it is your ordinary and common *speech*, when you are in some distress and affliction, to say, Such a thing hath befallen you, *you praise God* for it; But At that time *what doth your Heart say*: doth it praise God does not it, desire liberty from it? if it do, you
Iob 1.21. do but *Dissemble* with God? For, could you Praise God for it *In good earnest*, you would do it as for a thing which you Rejoyce in, and are glad of, At least, to be as equally content to have *that condition*, as the contrary alas! I know there is Enough can say, *Blessed be his name* for outward good things, and such things *as please them*; but if God *take away those things*, then he displeases them, and then they cannot *as well* say, Blessed be his name, as holy Job and others did. And as *Hezekiah*, when he had shewed the treasures of the house of the Lord to the Embassadors? the Prophet 'comes and *Denounces* Gods judgement against him *Esay* 39.8. and told him that the King of *Babylon* should come and carry away *all those things*: He answers, *The Word of the Lord is good which thou hast spoken*: So where is the man that when God causes any to carry away these things, which we esteem, can say, *The Word of the Lord is good*? Or with old *Ely*, when *Samuel*

told

told him that sad Message from the Lord concerning the Destruction of his House saying, *It is the Lord, let him do what seemeth him good.* This is that we should labour for; for as I said, if once we could attain to this, that *Nothing that God did should displease us*, then nothing that we do should displease God.

But alas, alas, *Vain man would be wise*, and will needs *Contend with his Maker*; for this is that we should do, to subscribe and set to our Faith and Belief, that whatever happens and comes to pass, *It is the Best*, yea better then if it should happen otherwise; and shall I tell you plainly? Until we come to this, or so far as we come short of it, we are meer *Lucifers*, meer Devils: For we *Are not content* with God's *Government*, and we mislike what he doth; and we would fain establish (if we had Power) *A Government* not according to *God's Will* but according to our own Wills: But until we come to hi; to esteem *God's Government to be best* we can never quietly submit to it, or cuse it: for so long as we apprehend a thing to be *Evil*, we cannot chuse but hate it; for it is natural to us to hate and abhor that which hurts us, and to love that which does us good; as we conceive them *Good* or *Evil*: Nay this finding fault with God's Providences and Dealings, is no other but *To set the Briars and Thorns against him in Battel*; and take heed he do not *Run through them and burn up all together.*

Hence it is also, that the *Husbandman* when he hath had Weather, that destroyes the hop of his Crop, if he apprehend this to be

Iob 11.12

Isa. 14.12.

evil, he cannot love him that is the Cauſe of it: & ſo likewiſe the *Mariner*. if he apprehends that a contrary wind is evil for him; how can he love God who is the Cauſe thereof? So likewiſe if a man thinks it is an Evil to loſe his Father or Mother, or Wife or Children, or Goods or Lands, he cannot chooſe but hate him that is the Cauſe of all this. As *Job*'s Wife ſayes to her Husband, *Doſt thou ſtill remain in thine Integrity? Curſe God and dye*: As if ſhe ſhould ſay, Iob 2.9. doeſt thou ſtill bleſs God that curſes thee? She wonders at *Job*'s Patience, why, He doth nothing but curſeth thee, how canſt thou do otherwiſe but curſe him?

This is a Maxim, too commonly received amongſt us, That *Where Profit is, there is Piety*; Where God doeth not bleſs a man (as we count bleſſing) there we think is no Piety; and where he doth, there God is *Well-pleaſed*.

Oh Fools, *And ſlow of Heart to believe*! know this, that every man muſt either be a God, or elſe ſubject and ſubmitting to a God; there muſt needs be One Rule, One *Standard-meaſure*, that muſt be the Rule of all Juſtice; and ſo it is in every thing, in Corn-meaſures and the like in Weights and Scales, Meaſures, &c. In every thing there is a Rule, a Standard to repair to, that rules, governs and meaſures all the reſt, to which all Meaſures muſt be brought to be regulated and fitted by: It muſt not be this or that man's ſaying ſo, but come to the Rule. So in Divinity, will you be your own Judge? or ſhall it be this man's Opinion, or that man's Opinion ſhall be the *Rule*? Or rather ſhall we

not

not ſay as *David*; *Ariſe O Lord and judge thou the Earth*: I will not tell thee any more what thou ſhouldeſt do, or tell thee what is beſt; for thou art Lord and Judge, thou art Juſtice it ſelf, the Meaſure and Standard of all Juſtice, and who ſhall contradict thee; I account better of what thou doſt, then what I do; for my Wiſdom is Fooliſhneſs: In Caſe of Honour, in Caſe of Diſhonour; in Caſe of Good Report, in Caſe of Evil Report; in Caſe of Riches, in Caſe of Poverty; in Caſe of giving Children, in Caſe of taking away Children: in giving us fair Weather or foul, &c. Whatever thou doeſt thitis beſt. Nay let our Caſe be the ſame with the Apoſtle *Paul's*, in that Catalogue of Cala- 2 Cor. 6. *In Afflictions, Neceſſities, Diſtreſſes, Stripes, Priſons, Tumults, Labours, Watchings, Faſtings, Honour, Diſhonour, Good Report, Evil Report*: In all theſe and all other Caſes, we are to be indifferently diſpoſed, to approve our ſelves the Miniſters and Members of Jeſus Chriſt, and to be wholly at his diſpoſing.

Fla. 82. 9. 2. 50. 6.

Every thing in the World (as one ſaith) hath two hands; By the one *Ye may carry it*, by the other you cannot: As to ſay, *My Brother* hath done me an *Injury*, by the Hand of *Injury* we cannot carry it, but we ſwell and take it in ill part: but take it by the Hand of *Brother*, my *Brother* hath done me *An Injury*: and then you may bear it: For though he hath done me *An Injury*, yet becauſe he is *My Brother*, I ought to bear with him. So again, *Mine Enemy* hath done me an Injury, by the Hand of *Injury*, you cannot bear it, but that it is by the Hand of

your Enemy you may; for from your Enem
you expected no other but Injuries: And
these daily Complaints are in the World: O
what shall I do! I have lost my Estate, or
have lost my Good Name, or I have lost m
Dear Wife, or I have lost my Hopeful Childre
&c. Oh take heed of that! of saying so, th
are taken away indeed; and truly he hath t
ken them that gave them to thee, whose ow
they are; he takes but what is his own, w
then doest thou repine; but that thou cal
a Propriety and Right in them, when thou h
none? For I pray thee tell me, did God ev
Covenant with thee, how long thou shouldst h
thy Wife or thy Children, or thy Lands, o
thy Health, or thy Credit, or thy Honour, &
he never did, why may not he then take aw
any of them when he pleases? But here now
that Faith that overcomes all; *To look upon G*
as ordering all, as doing all, and therefore to con-
6 2. 11. clude, *All is well done*; for you must conclud
this, *That in His Government there can be no E*
ror, not the least Error that can be imagined
who dare blaspheme so as to imagine that, G
can err? And yet in our practice we daily accu
him, reproach, undervalue and censure him, an
2 Sam. 16 fly upon the Creature whom he useth yea an
chooseth as an *Instrument* towards thee.

You know *David* how he behaved himself
towards God, *Psal.* 29. 9. *I held my Tongue and*
opened not my Mouth; Why; *Because thou didst*
it. And so towards *Shimei*, when he had raile
on him, 2 *Sam.* 16.7. saying, *Come forth thou*
man of Blood, Come out thou man of Belial; whe

ſome would have fallen upon him, and taken off his Head; no ſaith *David*, *Let him alone; for God hath bid him Curſe*: As if he ſhould ſay, *I will not run at the ſtone that is thrown*, but look through him, to him that ſtands behind this Creature. Oh Beloved! To what a Heigth in Chriſtianity is that ſoul come unto, that not only can endure, but endure joyfully: As the Apoſtles, *Acts* 5. 41. They went away *Rejoycing from the Council* (when they had been impriſoned, miſſed and ſorely *Whipt*) that they were *Counted worthy to ſuffer ſuch things for the name of Chriſt*: And thoſe in *Heb.* 11. So when a man ſimply out of an *Awful Reſpect* and Reverence of his Almighty God and Father, can look upon all Croſſes Cheerfully, as the Carrying away of his Goods, the Burning of his Houſe, the Raviſhing of his Wife, or the like, with *Dry Eyes*, and with a *Smooth Face*. *I* ſay, out of an Awful Reſpect to God, not out of a ſenſeleſs Stupidity, miſtake me not, which may be in any wicked man; but it is becauſe he dares not find fault with what God's will is: When he ſo dutifully and reſpectfully behaves himſelf in whatever befals him, for the *Name* and Sake of Chriſt, that he dare not repine, nay, that he rejoyces at it, that he ſo carries himſelf in God's ſight in theſe things as if he willed them, and takes them joyfully and thankfully (as the Apoſtles did) hating Murmuring, but as coming from the good hand of God: This is ſomething. What thou poor worm, *Duſt and Clay*, to lift up a Thought of Murmuring againſt thy infinitly wiſe Creator! what, Act 5. 41.

To ſet the Briars and Thorns in Battel array gainſt the Almighty! O tremble before him, *ye Nations*, and let him rule in his own Ho *In Peace*! VVhat, thou Pitiful Duſt and Clay controul or direct him, Oh Heigth of Im dence!

cr. 5.22.

Mat. 6 10. VVe daily pray, *Thy Kingdom come, Thy W be done.* Beloved, let me tell you, God's V is never *Out of Tune*, but it is thine that is ver *In Tune*, that is the Cauſe of all th Jars in thy ſoul, between God and thee: for though thou haſt ſaid that Petion a Thou times over, yet thou haſt never yet learned Petion, *Till thou haſt learned to render up thy W to God's Will*: As *David*, 2 Sam. 12, 16. his Child was ſick, *He faſted and lay upon Earth*, but when his Child was dead, *He ro up himſelf, and waſhed, and called for Meat*. of his Servants wondered at him, and aſk the Reaſon, he anſwers, ver. 22, VVhen the Ch was ſick, I knew not what God's will was; now God hath declared his will in taking him way, *why ſhould I grieve any longer; I ſhall go it ſhall not return to me*: His Carriage in it wonderful, and quite contrary to our Practi that he ſhould faſt and grieve for the ch when it was alive, and to refreſh and comf himſelf when it was dead, as you may read did.

2 Sam 12. verſe 22.

VVell, we having been ſo long in the Doctr nal Part, it is time for us now to look, what fects the Practice of this Doctrine brings abo in us: Let me tell you, He that practiſes th Doctrine, as he hath two Eyes in his Head,

hath two Eyes in his Mind. And as he hath
o Feet, two Hands, two Ears to his Body,
to his Mind: The one is like the Compass
t stands fixt, pitched in the Center: And the
her that moves and goes about, and doth the
ork: So in this man, the one Eye, Foot or
nd, is pitcht upon God, his Will and his
cree: The other acts and works, and goes
and down, and doth what he hath to do in
e world: So that whatsoever falleth out,
ll he hath recourse to God's will and decree;
ere is his place of *Refuge*, Rest and Security:
doth the works of his Calling, and Actions
ng men with Cheerfulness, as Imployment
m God: And however things fall out, his
her Eye is fixt upon God, they move not
m, so that there is no Changes in him, either
ift him up, or cast him down: for he hath
anded and given up himself wholely to the
ll of God, and to his absolute disposing,
ether he be pleased or displeased, as to him-
f.

2. This mans Eye is not divided between God and Mammon; He looks not Asquint, his eye is alwayes single; he brings not God, Mat. 6. 22. Mat. 6. 12.
wn to these things, But he brings All things to God, he hath *Consecrated* and *Dedicated* all hath and all he is to God only.

3. This man, He hath Resigned up His judge-
nt to God only, he is content to let God
his Judgment: He resignes his Judge-
nt of himself and Others *wholly* to him.
God condemn him *He accounts himself*
demned: but if men condemn him, he can

Puff

Puffe at it; He *Regards* not that: So like[wise]
This *Man*, He resigns his *Judgement* of o[ther]
to God; He *Dares* judge no man: Saith
shall *I* dare to judge? no, no, *Psal.* 85.
will hear what God will say, *I* will hear
judgement; whatever his judgement is,
is well, that is best: and as *David* saith,
31. 5. *Into thy hands I commend my Spirit*:
saith *this Man*, *into thy hands, O Lord, I*
mend my Judgement; *into thy hands I comm*
my taste; *into thy hands I commend my sight*
am *Ignorant* concerning my selfand concern
others and know nothing what is fit for us
thou knowest what is best for me: and them
to thy judgement will *I Submit*, whatever
4. *This man* He is with *Paul* gotten Abo
all *Heights* and *Depths*, Above all *Principalit*
and *powers*, *Above life and death*: For
hath *Tamed* and brought under, all *Fears*
all *Hopes*; All *Sorrows* And all *joyes* As to
world, that which hath undone and conqu
thousands: he hath overcome all, He hath
quished all his Enemies, and doth *Lay*
down and sleep in the midst of his Enemies:
Mat 8. 9. (saith he) with *David Thou only, makest me*
in Safety, Psal. 4. 8. *If Mountains be tumbled*
down, & hurled into the midst of the sea, though
sea roar & make a Noise: Yea though the
Frame and Fabrick of Heaven and Earth
crack, and *Heaven and Earth should meet*
yet he can *Quietly lay him down and sleep*:
may kill him, but he knows they cannot
him: In the dayes of Adversity he is no
jected, nor proud and lifted up in the dayes
Prosperity

roſperity: If all things be in Peace, he is *quiet man*: if all thin s be in Confuſion and oming to nothing, *He is a quiet man* too: for is Reſt is in God, not in them: For believe till a man be come to this, he is never quiet; r he that hath any *Propenſion* to any one thing ore then for another, he can never be quiet: herefore this man is equally a ſtranger to all reatures: for he that is diſturbed by the un-uiet world, or by hearkning to the Call of his uſts, cannot be quiet.

He that hearkens after Covetouſneſs, if he e a ſervant to this ſin, he is alwayes in wayes hat lead to it, alwayes a drudging to ſerve it, nd he can never ſerve God: for if it doth bid im *Cozen and Deceive*, or doth it bid him *rudge here* and *Trudge there* to fulfil the Luſts hereof; doth it bid thee *Compaſs Sea and Land* ith an over-eager and greedy intention for y Profit: Thou art ſtill found in theſe ways. o of *Honour*, if thou hearken to the commands f it, then thou art found in its Service, in ways f ling to it: Thou wilt flatter, thou wilt ribe, thou wilt fawn and diſſemble, and thou ilt do any thing that it commands; thou art true a Servant to it, as the *Centurion* ſaid of s Servants, *I ſay unto one go, and he goeth, and another come, and he cometh, and to my Servant this and he doth it*: And ſo any other ſin: and hile thou hearkneſt to the Commands of theſe, ou canſt never hearken to the Commands of od: But this man he is ready for whatſoe-r God commands, either in Doing or Suffer-g, not he is never Unarmed, *For any thing*

God

God shall send be it what it will: If G
him to Sickness, to Imprisonment, to D
Judgment; he is ready, he is always
horsed for his Journey: *He* waits but
Exod. 12. 11. word of Command and he is ready to
is ready to depart: he is ready with
dren of *Israel to depart out of* Egypt, he
Bag and his Baggage and his staff in his
Ready to depart. If he suffer any thing
Men, he can both *Pity* his Enemies, a
wise *Pray* for his Enemies; in case they
stone him to death, he can, with *Ste*
Lord lay not this sin to their Charge. If
him to any other death, Torture or T
his Saviour in him, who teacheth him
1 Cor. 15. he can say, *Father forgive them; for*
not what they do. Nay, All News is
him; good and bad, yea all Creatures
like base to him, and alike excellent; G
only *Excellent* to him, but all Creatures
like, he prefers not one before another,
he sees God in them, more or less.

Beloved, if all Creatures were but
us, and we *Indifferent* to all, then God
be *All in all*: for in very Truth, the
why we do not account God most Ex
because we prefer one thing before anoth
prefer one Creature before another,
Condition before another: But whatev
pens to this man, he can make *No Diff*
doth Riches happen? doth Credit
doth Poverty happen? doth Disgrace
doth Friends happen? doth Foes happ
is one to him; he concludes, *O Lord,*

thy Will in all things; and saith with our Saviour, For so Father it seemeth good in thy sight: Mat. 11. 26
both Health happen? Even so Father, it seemeth good in thy sight; doth Sickness happen? Even so Father, it seemeth good in thy sight; doth Adversity happen, He is not cast down? doth Prosperity happen? He is not lifted up; Nay, all things are Prosperous to him, all Conditions and Providences are alike: As the Spouse in that Cant. 4. 16. Awake O North Wind, and come thou South & blow upon my Garden, that the Spices thereof may flow out; let my Beloved come into his Garden, and eat his pleasant Fruits; that is, Cant. 4. 16
whatsoever will, come from the Four winds and blow upon my Garden, and it shall cause it to flourish and increase (i. e.) Come any kind of condition, it makes his Garden grow; come the East Wind and blow upon him, he grows; or come the West Wind, a wind full contrary to that, it brings forth the same Effects in him: come the South, or come the North, which is full opposite to that, all is one. O happy, thrice happy man, who is come to this! He lives a happy, sweet and serene Life; he lives above in the quiet Regions, where there is no disturbances; for he lives in God.

Lastly, this man is such a man, as I would to God ye were all such; that is, he is an *Anabaptist* (as I may say) he is new *Christned*: for the word signifies; *Anabaptist*, that is, to be again Baptized, or Rebaptized: According to that Promise of God, *Isa.* 62. 2 *Thou shalt be called by a New Name, which the Mouth of the Lord shall name*, he is his *God-father* and hath given Isa. 62. 2.

ven him his *New Name*: His first Name was *Quod vult homo*, what man would, what Flesh would, what Flesh would? If you ask him how he lived before? how he willed? how he desired? The Answer must be, After the *Will of man*, after the *Will of the Flesh*: But now his New *Name* is, *Quod vult Deus*, what God would: In short, he is *A man after God's own Heart*, he lives no more that old Life, after *His own Will*, John 1. 13 but now he *Lives, Wills, Desires, Affects* all *The Will of God*: Ask him now, how he will, he will tell you, he desireth no more His own *Will* should be done, but that *God's Will may be done in all things*; now he no longer leans to his own Wisdom, to his own *Direction* in any Case; but saith with *Jehoshaphat*, 2 Chron. 20. 12. *We know not what to do, but O our Eyes are toward thee*; that is, our Hope is in thee: we know not which way to look, nor what to do; we have no hope in our selves, 2 Chron. 20. 21. either in Heaven, nor in Earth, but we wait upon thy Wisdom and thy Direction: thou shalt choose for us, we cannot choose for our selves; we know not what thou would have us to do, we know not what thou would have us to suffer, we know not what we shall have, we know not what we shall lose, we know not how long we shall live: But *O our God our Eyes are towards thee*: Even whither soever thou shalt bid us go, we are ready to go.

Just as a man that is travelling in a strange way, and he cometh to a place where there are three or four wayes before him: Now he not knowing which is the right way, he would

glad to have any one to meet him and tell him which is the right way, and he willingly taketh that way, though it be the worst, and the ruggedest, the most untrodden, unbeaten way, he is indifferent to any way, so he go the right way, especially the Business being Important, as Heaven is.

So my Brethren, In this world, be assured, many are the *By-wayes* that a man may turn aside into: But this man looks up to Almighty God, and enquires of him, which way he will have him to go: And if in his Providence he reveal to him, that *Poverty* is the Way he would have him go, this man goes it cheerfully: if it be the way of *Reproach*, he would have you go, that you go it cheerfully, or whatsoever way it be, that you go it willingly: I know I need not bid you go the way of Riches willingly, the way of Honour, the way of Pleasure, to go these willingly; every one desires these wayes: But when God shall cross their own wills, and their own Desires, and their own Hopes, that they go these wayes also willingly and with Cheerfulness. He knows that the infinite Wisdom of God orders all things that befall him: and that there is no Affliction can happen, but God's finger is in it: no Trouble, no Adversity, but is his doing, and therefore he will not, nay he cannot grudge or repine at whatsoever this wise Father layes upon him; for he knows it is for his own Profit, & more for the Advancement of his Father's Glory, and that he may be made *More Partakers of his Holiness*, Heb. 12. 10. Nay, let me tell you, these, these are

your true *Bosy-Crucians*, those that
Cross of Christ, the Cross (i. e.) Emptying
Humbling of themselves, as Christ did
their *Bed of Spices*, their *Garden of Roses*
Word, The Cross is their Crown, the
their Throne; and this Death their
We will conclude all with our Saviour's
and one Scripture or two; He doth
cheerfully, because, *Even so Father, it*
good in thy sight, and because *It is my*
drink to do thy Will. And indeed,
That the Lord doth satiate the Souls of
with Fatness; and here *Are his People*
with Goodness, as the Prophet *Jeremiah*
that thus saith the Lord, *Jer.* 31.
here *He hath abundantly satiated the*
and *Fully repleniſhed every ſorrowful Heart*
all those Blustering *Storms, Weather*
and Ship-wracks; having full often
he should never see land, and that he
surely, *One day fall by the Hand of Saul*
vid concluded) And that he should
Wilderness, and that *his Bread should*
Prophet *Isaiah* expresseth it: But now
Spouse saith) *Cant.* 2. 11, 12. *Lo, the*
past, the Rain is over and gone, the
pear on the Earth, the time of singing
come, and the Voice of the Turtle is
Land! Now Farewel, and here I will
to his Rest: *And the Grace of our*
Christ, the Love of God, and the Communion
Holy Spirit be with you all, Evermore

The Author being taken off his Publick Preaching at *Kensington*, he came not to speak of the two last steps to Peace and Rest, *Conformity* and *Deiformity*.

THE
DEAD and KILLI
LETTE
THE
SPIRIT and the LIF

Josh 15. ver. 16,17.

And Caleb *said, he that smiteth* Kiria
and taketh it, to him will I give
Daughter to wife. And Othniel
naz *the Brother of* Caleb *took it,*
him Achsah *his Daughter to Wife.*

Preached in four Sermons (but here dra
tt o) at a private Meeting at

BEloved, that I may now bring
as by the Hand, to the meani
God's Spirit, in this Portion of
ture, to unfold and set forth thos
cret *Hidden* and *Divine Mysteries* co
them: Take knowledge how, that
as you may read in chapters 13, & 14.

...rt, had brought the People to the *Borders of* ...s long *desired land, which flowed with Milk and* ...ey: *Moses* according to God's Command, ...oses Twelve Men, One out of every Tribe, ...o go and discover this land, what it was, and ...w it might be obtained: Among these twelve ...en, were these two sent, *Joshua* the Author ...f this Book (as I conceive) and *Caleb* here ...entioned in the Text: These two and the ...ther ten went, dispersing themselves by ...oves: They pass through the Land from *Zi-* ...to *Rehob*, and took special Notice of what ...ey could get knowledge of, as conducing to ...eir Ends, *Searching and Piercing into the very* ...*els of the Land*, what they could discover of ...s Richness and Fertility, of its Commodious- ...ss and Pleasantness, of the *Strength* and ...eakness of the People; and of all things which ...ight conduce to the Victory, and for the ...couragement of those who sent them; for ...ey had heard various Reports, some to en- ...ourage, some to discourage, therefore they re- ...olve to send these twelve picked men, *One out* ...*every Tribe*, as Spies to bring a *True Report.* ...nd in their Journey, meeting with Grapes *Very* ...*ruitful, Large and Wonderful*, at the Brook ...*shcol*, there they cut down a *Cluster* to bring ...their Brethren an Example of what they had ...en, to shew them the richness of the Land, to ...nvince them by sight, as well as report: and it ...as so *Big and Weighty*, that they were fain to ...arry it between two of them. And all these ...welve coming back to their Brethren, they all ...ve their Reports of the Land: All the twelve

agree

gree in one, *For the Excellency and Goodness* the Land: But ten of the Spies, All these two, *Joshua* and *Caleb*, they bring ill Report to discourage the People; (saying was very true, that it was a very *Fruitful* try, a Land *Flowing with Milk and Honey* abundance of all things, and therefore to be fired; But, *There was no way to get in; their Walls were strong and high, reaching to Heaven, and the men were mighty men, the sons of* nack, *the Land was full of Giants; and* (say) *We were in their sight, and in our own Eyes Grashoppers to them.* And therefore whatever thers may talk of this and that; the Truth is, that it had been far better *That we died in* Egypt, *or in the Wilderness*: the Lord promise what he would, and and that Faction believe what they would there was no hope of ever prevailing: But a Rumour running and encreasing among the People (insomuch) that the People *Cried and wept sore* all night, and began to murmur and to repent that they had left *Egypt*. *Joshua* and *Caleb* hearing thereof, at last they broke forth to stop this Slander, and to encourage the People; and exhorted them, not to give any heed to those Reports: for the People were so discouraged at these Reports, and the Mutiny grew so high, that they resolved to take their Governours, & make themselves Captains and return into *Egypt*. But *Caleb* & *Joshua* *Rent their Clothes*, and laboured mightily to perswade their Brethren; for *The Lord was wroth* (saith the Text) and would have destroy

them utterly: But these perswade them with great Zeal to forbear their *Murmuring*, and not rebell against the *Lord*; for if the Lord *Delight in them*, he could and would give them the Land, and bring them into it; and if they would but believe, they need not fear the People of the Land; For, *Their Defence was departed from them*, and the Lord would be with them, and he would make their Ennemies and all their Discouragements to be advantagious, and the People of the Land to be for Bread to them, and they should be but as Grashoppers before them; and the Lord would make them as Giants and Conquerers over them; and they should not be able to resist: And for all they were so great and mighty, *The Power of God* should make them *Serve for Food*; that is, all those Oppositions and Discouragements should so turn to their Advantage, that they should all serve them, and be all as Helps to them in the Victory and Conquest. Yet for all this, the People were so mad and inraged through Unbelief, that all the Congregation bad *Stone them with stones*.

They thus persevering, *These Two*, to clear the Slander, and *The Other* to murmur and discourage the People, that hereupon began such a Mutiny; some few taking *Caleb*'s and *Joshua*'s side, and some, yea, *Most of them*, the Murmurers side, insomuch that they *Fell at Variance*, whether they should attempt the Land, or *Dye* as they *Were*: So that *Moses* was fain to stand up and intercede for them, or else the Lord would have destroyed them utterly as *One man*

at one instant; but yet he would (for all this in the very Heat of all his Anger and W *Preserve those that believed* (O Beloved, T worth taking notice of) And made of *Moses* great People: Yet *Moses* stands up for them and prayes and urgeth the Lord, that he *Long-suffering and great in Mercy*, and there fore that he would, as *He had often done*, pa with them and Pardon their Unbelief; and the Lord answered his Prayer and said, *I have pardoned according to thy Word: But as truly I live, all the earth shall be filled with the Glory the Lord; Only this Generation, who have seen my Miracles and my Wonders from Egypt to this day, and have tempted me now ten times, and shall not see this good land I promised them: only my servants* Joshua *and* Caleb, *they shall enter and possess the Good Land, and also the Posterity of these that have believed in me, they shall have it and enjoy it.*

And therefore before I go any further, I would not let all this go, without this one Observation from hence, by the way: that of all the souls that murmured, though they were at the Edge of the land (being 600000 in number) yet not one of them all entred the Land of Canaan, but only these two, *Joshua* and *Caleb*.

Beloved Friends, You have heard here a large description of what was then done: Of an *exceeding* good land, and desirable, and how they murmured, and how full they were of Unbelief, and how few entred that promised good land: and I verily believe, you do much Blame and Condemn them for their Carriage, for

Murmuring, an wonder that the unthankful and r Almighty had sh er in such Miracl blue stay, let us n the Case will pro have done; and Sentence against against himself, b humble; I may here, *Thou art t* upon all this, a into our own so what are we the had so fruitful Milk and Hone way; so delight table; if there well as for them my good, unless the Proverb, w Rare things, ev to me? *We b* So it is but a tr mean *All these t* In all you rea would have you for all acted, a that the Script rily as *David* him, *and your* was to others may to you, b

murmuring, and for their Unbelief, and much wonder that they were such an hard-hearted, unthankful and rebellious People, to whom the Almighty had shewed so much Love and Power in such Miracles as never People had the like: but stay, let us not forget our selves, I am afraid, the Case will prove our own by and by, ere we have done; and you herein have but given the Sentence against your selves, as *David* did against himself, before he was aware, in *Nathans* Parable; I may say to you all, and to every one here, *Thou art the man*. For shall we only look upon all this, as an History, and never reflect into our own souls? what's this good land to us what are we the better for all these good things a land so fruitful, so good, so replenished with Milk and Honey, so fertil and fruitful every way; so delightful, so commodious, so desirable; if there be not the same land for us, as well as for them? can all these things do us any good, unless we may enjoy them? You know the Proverb, when ye hear of *Such* and *Such* Rare things, every one will say, What's all this to me? *We had rather have it then hear of it*; so it is but a trouble to hear of them, and yet many *All these things*: therefore I say beloved, in all you read or hear in the Scriptures, I would have you still look into your selves, to see all acted, and all made good within you; that the Scriptures may be your own, that you may as *David* sayes, make the Word *Your Portion, and your Inheritance*: That that which was to others sweet (as it was to him) so it may to you, be *As sweet as Honey to your Taste* yea;

Isa. 19.7.8

yea sweeter then the *bony-comb* to your Mouth; and more to be desired then *Gold*, yea than *much fine Gold*. Else I say, what is all this long History to us? But that in this History and the rest, and so in all other Scriptures, either Promises or Threatnings, we may see they are made to us, as well as to the people to whom they were immediately spoken: Let me tell you this comfortable word, that in this very History, there is a *Good Land* promised to us as well as to these *Israelites*: And it is by God's Promises confirmed and ratified to us, as well as them; and though we often doubt and despair, murmur and mutiny, yet the Lord of us and many a time passeth by, and pardoneth our Murmurings, Mutinies, Despairs, Rebellions and Unbelief; & still notwithstanding renews his Covenant by his Promises, though we often (so as lies in us) Cancel the Bonds and the Engagements; yet, He is *A God Rich in Mercy, Slow to Anger, Long-suffering, Abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity, Transgression and Sin*: And He pardons, as I may say, forgets all our Sins and Unbelief, and his Charter to us and with us is A New Granted and Renewed every day, and renewed more and more unto us.

You that are Believers, do ye not find these things true, both To and In your selves? Nay, what do you think there are no Adulterers among us, within our souls? do you not find these very things accomplish'd within your Hearts? Have not you *These Whisperers, These Evil Reporters, These Depravers* of the

of God within your ſelves? Do not you harbour theſe Mutiners, that ſay, *Tis true, Heaven is a Good Country, and full of all Plenty* that can be deſired: There is indeed (as the Scripture ſaith) Things, ſuch as *Eye never ſaw, nor Ear never heard, nor never entred into the Heart of man*; And are there not thoſe within you that ſay, *At his Right Hand there are Pleaſures forever more*: But theſe Evil Spies, theſe Mutiners within us, they ſay withal, That This Place, This Land, This Paradiſe, is *Walled about* with high and thick walls, ſuch as we ſhall never climb, and the Inhabitants are Giants, Mighty men, and ſuch as we ſhall never overcome: there is before we come there, *The Strong man* to overcome, and he is not only ſtrong, but armed, and there is *Goliah* and *Antichriſt*; and there is *Lucifer* the Prince of the Powers of Darkneſs; and there is the *Blood Red Dragon*, ſpoken of in the *Revelation*, and all theſe are Giants, Sons of *Anack*, whom we dare not diſturb nor encounter; There is the *Old Adam*, and *Self-Will*, and that which is neareſt and deareſt of all, there is [I] *My Self* to be overcome (as I opened to you upon another Text, under ſeveral Heads) All theſe are as ſo many *Goliahs*, making Challenges and Proclamations in behalf of the *whole Army* of thoſe numerous *Philiſtims* within us: And to fight Really and in good earneſt with theſe we tell you plainly, *We had rather dye in the Wilderneſs, or return into Egypt*, into our old Captivity, then once adventure againſt them: For, Hath the Heart within, for the preſent, *We are quiet*, and let us not further adventure,

1 Cor. 2. 9

Pſ. 16. ult.

Iſa. 14. 12, Rev. 14. 3

1 Sam. 17. 9.

venture, we feel now no Evil, we can now take our *Own Wills*, and we can *Follow our own Imaginations*, and we can hold on in a Formal, outward Profession of Religion, and never undertake any such *Hazzards* as these Ministers talk of. Jer. 2. 41. we are now Lords, and none dare controul us or judge us in our wayes, if we can be content. And though we are told, our own wayes and wills are nothing but Destruction and Death, we find not, nor we feel no such thing; but as those said in *Jeremiah*, *While we served and worshipped the Queen of Heaven, we had plenty of all things*; but sayes the Heart, since we attempted *To forsake our selves*, and deny our selves, and think to *Crucifie* our selves, we have found nothing but Troubles, Terrors, Fightings and Discouragements, therefore it is but a Folly to try any further and labour our selves in vain; let the Country be as good as it will, we shall never get thither, we will rather ruine our souls, though we dye in this Wilderness; come, come, God is merciful, and we find most ease and pleasure in following our own *Wills* and our own *Wayes*; and let Ministers say what they will, *Tush, Tush*, let it go as the wind, we will follow our Course of an easie Profession, in Duties of *Hearing and Reading, Praying, &c.* and there we will rest and be quiet.

Jer. 44. 17.

Oh my beloved, find you not *All these sins* within you, and ten thousand thousands more thoughts of this Nature? But let me tell you none of all these *Dubious, Distrustful, Cowardly Spirits can ever enter this Promised Land,*

did, nor never shall enter this desired land; for those Enemies (as I then shewed) which I named in part before, they must not only be fought withal, but they must be overcome: These *Goliahs* must be slain, and be *Beheaded*, before ever ye can triumph and dance with the *Minstrels* and the *Damsels*, saying and singing, *Saul hath slain his Thousands, and David his Ten Thousands*: Nay let me tell you, God hath *Solemnly sworn in his Wrath* in *Psal.* 95. *These shall never enter into his Rest*: But, *To him that overcometh, will I grant to sit with me in my Throne, Even as I also overcame, and am sate down in my Father's Throne*, Rev. 2. 11. Rev. 21. 8. 1 Sam 17. 7. Heb. 3. 11. Rev. 3. 21.

But *O ye of little Faith, why doubt ye? How is it that ye have no Faith?* (said our Lord to his Disciples) Tis true, If ye look upon your selves indeed, ye are but as *Grashoppers* to these *Mighty Giants*, and these terrible Enemies *Within you*. But if ye *Fix your Eyes on him that hath promised, he is able also to perform*, and you have no cause at all to doubt; they all shall be *But a meat for us*; for their Defence *shall depart from them*, and the Lord of Hosts is on our side: This spiritual *Canaan*, *This Heavenly Rest*, is freely promised by God, *Not for any thing In us*: Say not in your Hearts (as the Lord saith to the *Israelites*) *Because we are better*, or *Because we are stronger* then the Nations about us, we have done or shall do all these things, but *Because the Lord loved you*, and because he would do it for his own Name sake; Therefore only believe, and none of all these things shall stand in your way; these Discouragements Heb. 10. 23. Deut 7. 8.

shall

shall be as Meat and Strength to you: The Inheritance is not gotten or obtained by our Strength or our Righteousness, but it is purchased by his Son's own Blood, and the work is carried on by his own Wisdom, and by his own Strength; only believe, only believe: if ye can but trust to this, if ye can but roll your selves on him, be sure, *You shall enter this Rest*, and possess this *Good Land*: And the way to it is only by being sensible of our own Unworthiness and Weakness, and full of his Love and Power, and relying thereon. *These souls shall enter*, and These only.

Deut. 5. 4.

My Brethren, then of *All things* take heed rather, *The Lord give you Watchfulness against this great sin of Unbelief.* Infidelity and Unbelief are the first and main things to be overcome in the way of Christianity. Unbelief excludes us from this Rest: Therefore it is, *He that who is an Unbeliever, Cannot inherit the Kingdom of God*; all other sins are but Fruits of Unbelief. Unbelief disables utterly, and excludes from the Kingdom of God: for so long as we conceive a thing Impossible to be done, we will never go about it with Courage or Confidence. But he that relies on God's Promise, distrusting his own Ability, yet believing, that there is nothing so high but he shall attain it, nothing so strong, but he shall overcome it, only because God hath promised it, that we go on Courageously and Victoriously: *Our own Strength, or our own Weakness* shall not Encourage or Discourage us, but if we will and believe not, then shall it fare with us.

1 Cor. 6. 9. Joh. 3. 18.

did here with these Murmurers, *We can never enter into his Rest.* Pl. 65. 11.

But now let us go on; These things I could not but touch at, lying so in our way. After that these *Israelites* had entred, and had partly overcome and conquered this Land, and had got it into their own Possession, they began *To divide* the Land, to every Tribe *His lot of Inheritance*: To *Caleb* (*Joshua* being made Governour) he gave *Hebron*, which he took upon him to subdue and to finish the Conquest of it: for you must conceive, Here and there the Enemy had some *strong Holds*: So that *Caleb* he took *Hebron* for his Inheritance, which he undertook, he and his Friends to assist him, that if he could overcome it, he should have it to *Him* and *His* for ever; if he could not, he should *lose it*: And passing along, he came to the City *Kiriathsepher*; and it being a City very strong, and of great Importance for him, he much desired it: Hereupon *Caleb* makes a stand, and proclaims, *That whosoever smiteth* Kiriathsepher, *and taketh it*, he promises *To give him his Daughter* Achsah *to Wife*. It seems Beloved, this *Achsah* she was one very Amiable, and one to be desired for her Comelinesse and her Beauty, One worth having (as we say) and therefore he propounds her as a Great and Full Reward to whosoever taketh it, as it is in the verses read: *And Caleb said, whoever smiteth Kiriathsepher, and taketh it, to him will I give Achsah my Daughter to Wife.* Now could we but read *Sampson's* Riddle we should find out the Hony, but to do that, we must *Plough with his Heifer*; tis the Spi- Josh chap. 13. & 14.

Spirit of God must guide us to find out
Truth.

But we come now, first to divide the W
and then wait to see what God will do
Josh. 15. afterwards: there is in these two verse
things.

1. *Onus*, the Work, the Burden, the
the Condition, *Whosoever smiteth Kiri*
and taketh it.

2 Cor. 3. And secondly, here is *Honor*, the Gift, or
Reward, or the Honour, *To him will I give*
my Daughter to Wife. many *Moral* Points
Litteral Observations I could draw from
Division, but I intend not to spend time

But now let us consider, what is all this
us? What is *Caleb* to us? or what ha
to do with the smiting or taking *Kiri*
or what shall we be the better for *Acha*
leb's Daughter? These things were done
ago, and what do they concern us?

I have here, you know, even now read,
first and second Lessons, part of this 15. of
and the other out of 2 *Cor.* 3. I may boldly
One answers to the other, like the two *Cher*
upon the *Mercy-Seat*, they look Face to Fa
This looks forward to that chapter in the
rinthians, and that looks back to this;
the one is the Interpretation of the other.
it may be you will say to me, that is
strange, we see no such thing: What
Chapter to that, or that to this? For St.
tells us there, that *The Letter kills, but the*
rit gives Life; and *That they were Minis*
of the Letter, but of the Spirit: And like

ſpeaks there of the *Two Tables of the Law*, and compares it with the *Glorious Diſpenſations of the Goſpel*, as being far more Glorious: If there was ſo much Glory at the *Promulgation* of the Law, which was written but in *Tables of ſtone*, and to be *Abrogated*, and was alſo but the *Miniſtration of Death: much more Glorious is the Miniſtration of the Spirit, written by the Finger of God himſelf in the tables of our hearts; for even that which was made glorious, had no Glory, by reaſon of that which excelleth in glory*: And *Moſes* you know he put on a vail elſe the People could not behold him, nor hear him; which Vail (ſaith the Apoſtle) is ſtill upon the *heart* to this very day and our Minds are ſtill blinded by reaſon of that Vail, which is ſtill upon the Heart while we are under the Law, for to this day remaineth ſtill the ſame Vail, untaken away. *In the Reading of the Old Teſtament*, Which Vail *Is done away in Chriſt.* 1 Cor. 3. 13.

But to all this I reduce only this part of this Chapter now read, to *Unfold* and *Interpret* all this: And for the preſent I have made choice of theſe two verſes, to give light to that whole Chapter; and that chapter is the Expoſition of this: as I before ſaid: O how like is my Text to every part thereof, to thoſe New waſhed Sheep. *Cant.* 4 2 *Every word beareth Twins and, there is none barren among them.*

Of which two verſes I ſhall ſay as *Abigail* ſaid of *Nabal* when *David* came to deſtroy him. *Regard not this Son of Belial and let not my Lord regard, Nabal is his Name and ſo is he.* So I may ſay of this Text, *As their Names are, ſo*

Here is *Kiriathſepher* and *Caleb* and *Othniel* and *Achſah*: We will ſee what *Secrets* and *Myſteries* the holy Spirit hath couched under theſe Vails: For as they are in *Hebrew*, they expreſs nothing to us: but read them in *English*, take of their Vail, and you may ſee *What Honey will come out of the mouth of the Eater, & what the ſtrong what Sweetneſs:* Come taſte and ſee, and let us fall to in the Name of God. Judg. 14.

What then is *Kiriathſepher*? In Hebrew it ſignifies, *The City of the Book, or the city of the Letter.*

We will firſt interpret them to you, or tranſlate into Engliſh, and then we ſhall come to ſhew you, what they are to every one of us. For it is the Office of the Miniſters of the *New Teſtament*, when they come to preach firſt of all to ſtrive to take off the vail, and above all things to pray that God would be pleaſed to take of the Vail, both from the Letter and the Heart, that every one may come to ſee his own Face in the Scriptures, as a man ſees *His natural Face in a glaſs*; I will aſſure you tis ſo. I am bold to affirm it, elſe he is no Miniſter of the New Teſtament, that doth not ſeek to take off the Vail, and draw aſide the Curtain of the Letter, that we may Come to view our ſelves exactly in this moſt perfect Glaſs the Scriptures.

In the next place, what is *Achſah*? In Hebrew it ſignifies, *The Rending of the Vail.*

And then, what ſignifies *Caleb*? In the Hebrew it is as much as to ſay, *My Heart*, or *Perfect Heart*, or *A God Heart.*

And what then is *Othniel*? In Hebrew

God's good time, or *The Lord's fit Opportunity.*

I have Beloved, before I gave you this Interpretation, as yet read the Text to you but in *Hebrew*, and then it runs as it is written, *And* Caleb *ſaid Whoſoever ſmiteth the City* Kiriathſepher, *and taketh it, to him will I give* Achſah *my daughter to wife*, & Othniel *the ſon of* Kenaz *the brother of* Caleb *took it*, & *he gave unto him* Achſah *his Daughter to wife*: & ſo on: But in Engliſh it is to be read thus. And my heart or a good heart ſaid, that whoſoever ſmiteth & taketh the City of the Letter, to him will I give, the Tearing or Rending of the Vail. And *Othniel* took it, being God's fit time or *O*portunity (for before that time, this City is not, nor cannot be taken, & he married *Acoſah*, that is, He enjoyed the opening or the rending of the Vail & thereby obtained the *Bleſſing* poſſeſſed by *Achſah*, viz. By this Vail being rent; and ſo come to be poſſeſſed both of the Uper Springs, and the Nether Springs. In ſhort, To him that obtains *This Rending of the Vail* to him ſhall be given the Myſteries of the Kingdom of God: He poſſeſſeth full content, Heaven and all Happineſs and whatever *His Heart can wiſh*, as we ſhall ſhew hereafter, if God permit. But in the interim; it may be you will ſay to me, *Sir, but methinks this ſeems to be a very bold Allegory.*

Yea, but have patience; for I muſt tell you, That not onely in this Scripture, but throughout the *Old Teſtament*, from the firſt of *Geneſis*, to the laſt of the Prophets, there runs *An Allegory, A Myſtery, A ſecret Woof* interwoven and hidden in the *Web of the Scriptures* as I may ſo

call it, which if you have not the Skill and Art to know it and discern it, that so you may eye it and see it through the Letter, when ever you hear or read it (for it is hid and covered with the Letter) I will be bold to say it, *You have not the Marrow, the Life of the Scriptures*, and in the Justification of which, I dare live and dye: I deny not the History of the Word, *It is Really True, undeniably, most certainly True*: Bear me Record: for certain it is true, both of this particular Scripture, and so of the Rest; For *Caleb* did say so, and *Kiriathsepher* was taken by *Othniel*, and he did marry *Achsah*: These things were Really, Litterally and Externally acted. And so the History of *Abraham*, and all the rest, but I cannot stand now to illustrate as I would, though I could shew you clearly how the Mystery is hid couched and interwoven within the Letter. But to touch a little upon the History of *Abraham*, He had two Sons, *The One* the Son of the *Bond woman*, *The Other* the Son of the *Free woman*: And there was *Mount Sinai*, and a *Mount Sion*, as the Apostle *Paul* alludes to it, and shews us the Mystery of those things, and tells us plainly, *Those things are an Allegory*, Gal. 4. 24. *Which things are an Allegory* (saith he) *for these are the two Covenants, the one from Mount Sinai, which gendereth to Bondage, which is Hagar, and answereth to Jerusalem which now is, and is in Bondage with her Children*: Gal. 4. 14. *But Jerusalem which is above is free, which is the Mother of us all; and as he that was born after the Flesh, persecuted him that was born after the Spirit, even so it is now*: Gal. 1. 2. And so it

ons ſhewing what the Holy Ghoſt pointed out in that Hiſtory, becauſe he would not have them reſt in the Letter, but ſearch for the *Spirit*, the Life and the Myſtery: So neither do I deny or diminiſh the leaſt Tittle from the Letter: But the Apoſtle, and ſo I, would bring the Hiſtory home to our ſelves, to our own particulars: for what are theſe Hiſtories to us? what good is it to us, that there was a *Mount Sinai*, and a *Mount Sion*? and that *Abraham* had two Sons the *One* by the *Bond-woman*, the *Other* by the *Free-woman*? but mark I pray you he would ſhew and teach us, that the Son of the *Bond-woman In Us*, which is the *Son of Fear*, ſhould be caſt out; and the *Son of the Free-woman*, that is the *Son of Love* ſhould inherit: So alwayes reſerving the *Truth of the Letter*, yet not loſing the *True ſenſe* and the meaning. But if we reſt & dwell on the Letter, or on the Hiſtory, and ſo only take it as an Hiſtory: & not ſee our own ſelves repreſented in it and by it: Then that Hiſtory, that Letter *Kills*; But it is the *ſpirit only that gives Life*, viz. The *Mind and the Meaning*; for there is no Scripture but it is a Glaſs to behold our own Faces, our own *Hearts*. I know very well, this Book of the Bible is THE BOOK; It is *our Rule our Guide, our Judge in all Controverſies, the Oyer and Terminer of all Diſſentions*: neither do I deny, but it is *Faithfully tranſlated*: But yet let me tell you, *It is ſealed up*, not in the *Difficulty of Language*, BUT in the *Obſtruſeneſs, Sweetneſs*, and *Concealedneſs of the Matter*, and the *Living ſenſe* thereof: for truly, though we are

very conversant every day in hearing and reading the Scriptures, we are but like *Saul* seeking for *David* abroad in the *Open Field*, and upon the Rocks among the wild Goats, or at the least, but at the *Mouth* of the Cave; but *David he finds not*; for he lies close at the further End of the Cave. 1 *Sam.* 24.4. You must not think to find the hidden Wisdom of God floating on the Top of the Letter, but Within is *The Secret Place of the most High*. Gold will not swim, but sinks to the Bottom, and if you will find it; you must *Dive* for it. It is said of *David*, he was *A subtil man*, and *I* assure you, the Spirit of God is infinitely more Subtil, Obstruse & Concealed, soaring far higher then we poor blind Moles can see.

So again for instance, he that shall read the second and third chapters of *Genesis*: Where we read of the Serpent's speaking to, and beguiling our Mother *Eve*, and of *Eve*'s tempting her Husband, and so both came into the Transgression: but now let us not only read this *Speculatively*, and so let it pass; but let us consider, how this Scripture is fulfilled *In Us*: for how our own Condition is there related as well as our first Parents; let us come to the hidden Woof; this is but the Out-side, the Warp of the Letter: but let us see what is the hidden Truth in them: For there is no Part of holy Writ, but is fulfiled alwayes, in all times in every part thereof either in every Member of the Church, or in the Enemies of the Church at one time or other: Alwayes the same things are in Fulfilling, in doing throughout all Ages.

As

As I take it, the meaning is, The Serpent's the ſpeaking to *Eve*, His firſt ſetting upon her, Soliciting and Seducing her: It ſhews that Satans Method in the ſoul of every man is, firſt to ſet upon the *Inferior Part* of Man, the *Affections*, which like *eve*, are ſooneſt overcome, As St. *Paul* ſaith of *Eve*, *The Woman was firſt in the Tranſgreſſion*, thereby underſtanding (as I conceive) *The Affections*, unto which; and by which, the Serpent is every day whiſpering *Treaſon*, and ſuggeſting *Treachery* into the ſoul againſt God, and againſt the ſoul to deſtroy it. The Lower Parts of the ſoul *Firſt hearken*, and they being overcome, then they as *Eve* did, ſets upon *Adam*, that is, the Will, the Underſtanding, and the Higher Powers of the ſoul, whereby *Both the Woman and the man* came into the Tranſgreſſion. Underſtanding the Scriptures thus, *As fulfilled within us*, we make them our Own, hereby the Word is made *A Living Word*, and *Endureth forever*, as *David* ſaith, and ſo we come to eat of that meat *Which endureth for ever*, and alſo ſpoken of by our Lord, *John.* 6. 27. *That meat which endureth to Everlaſting Life*: And in *John* 4. 34. *My meat is, to do the Will of my Father, and to finiſh his work*: This is the meat he hath to eat, that *We know not of*, verſe 32. That which himſelf fed on and that which himſelf muſt give unto us, or we ſhall never have it. Thoſe that ſee and feel the Scriptures thus fulfilled in them, they have found the *Pearl of the Scriptures*, for which we ought *To ſell all*; And the *Hidden Manna* which ſhall feed and nouriſh us to *Eternal Life*. Nay

1 Tim. 2. 14.

Pſal. 111 1.

John 6. 17.

Rev. 2.

let me tell you, these have the Spirit and the Life of the Word, though they never heard nor read the Scriptures before, nay though they cannot read at all. If thou hast but found and felt the *Hissing Whispering Serpent* Cursed is *Thee*, and overcome in thee; if thou hast seen *Lucifer* fallen from his Heaven in thy soul, like *Lightning*; I say to thee, *This day is the Scripture fulfilled in thee.* For if thou knowest the Letter of the Scriptures never so exactly, if thou hast not this work brought about in thee, thou art a meer stranger to the Scriptures, thou never yet understoodst what the *Word of God* was: But finding these things in thee, thou wilt say, as those *Samaritans* said to the Woman of *Samaria*, who told them, she had met with Christ the *Messiah*: but when they themselves had conferred with him say they, *Now we believe him to be so, not because thou hast said so, but because we have seen him and found him so to our selves.* So mayest thou say, now I believe, not only because it is written in *Genesis*, but because I have felt it and seen it written and fulfilled in my own soul: for thus God is pleased (for our Capacities and Comprehensions) to convey to us the Knowledge of the inward and secret workings within us, by *External Representations* to our Understandings, that so we may comprehend those things that are so far above us; for men naturally altogether live by *Sense and Reason*, which reveal not these things, but as they are rubbed and whetted upon us, and instilled by Degrees and by Drops, *Line upon Line, and Precept upon Precept; here a little, and there a*

Gen. 3. 14.

Luke 4. 21.

John 4. 42.

Isa. 28. 10

little. And
these work
self: I my
this Solicit
have that
even of th
that aspire
sit in his sea
me, and th
me; but i
found him o
then are in
It is said
spake to them
spake beneath
God seldom
Parables, u
so here, this
Of its Smit
then an Hist
of more hig
God in the
higher thing
Stories, and
thereby, by
Picture of cu
workings in
other is but
Empty, Base
Spiritual and
the wonderfu
Foot-steps o
his wonderfu
ways, which
Sight.

little. And when thou canſt ſay, I have felt all theſe workings, and all theſe things done in my ſelf: I my ſelf have heard this Whiſpering and this Soliciting of the Serpent *In Me*, I find, I have that *Adam* and *Eve* in me; *I* find, *I* have even of that *Forbidden Tree*; I find it was *I* that aſpired to be equal with God, and *I* would ſit in his ſeat, and this is no other but *Lucifer in me*, and the Devil in me, and the *Old Adam* in me; but if thou canſt ſay withal, *I have alſo found him overcome and curſed*; Oh Beloved, you then are in a happy Condition. Gen. 3. Iſa. 14. 11.

It is ſaid concerning our Saviour, *That he ſpake to them in Parables, and without a Parable ſpake he nothing unto them*: So let me tell you, God ſeldom or never ſpeaks unto us, but it is in *Parables*, under Reſemblances and Figures: ſo here, this City *Kiriathſepher* here ſpoken of, *Of its Smiting and Taking*, its a Parable rather then an Hiſtory; ſomething elſe is repreſented of more high Concernment. The Wiſdom of God in the Scriptures is ſuch, that it minds higher things, then to tickle our Ears by telling Stories, and relating Hiſtories: But he would thereby, by thoſe Hiſtories ſet out to us the Picture of our ſelves, and likewiſe of his own workings in us; and this work is *Divine*, the other is but *Humane*; that is but Baſe and Empty, Baſe and Carnal in Compariſon of the Spiritual and Living Senſe; but herein lies the wonderful Wiſdom, and Power, the very Foot-ſteps of God, the very Finger of God in his wonderful Contrivances, to reach man his wayes, which are ſo high out of his Reach, and Sight. Mat. 13. 35.

This

This we have ſpoken by way of prologue, that ſo we might bring you to converſe, with your ſelves within, and to have your eyes *within* and upon your *own hearts* while we are opening unto you the Scriptures; then will your hearts *Burn* within you as ſeeing all things true, in your ſelves and as if ſpoken only of your doings, And as truly ſeeing the eye of the Scriptures to be alwayes upon your hearts. And I pray God that he would be *Pleaſed* to ſhew you *Theſe things* in your ſelves, ſo that he may thereby So warm your hearts, that they may make them *Burn within you*, even while *he himſelf* opens theſe Scriptures to you and in you. But not to prologuize any farther. But at the Command of Chriſt let us Caſt in the Net on the right ſide of the ſhip, and ſee what abundance we ſhall have, even fiſh enough to break all our Nets, though we could borrow Nets of the Angels; for their underſtandings cannot Comprehend nor fathom the depth of the Scriptures and of the word of the Lord.

Luke 24 32. The ſmiting of this *Kiriathſepher*; is the ſmiting *of the Letter*? we muſt ſtrike this Letter this Scripture, and take it, and then we ſhall have *Honor* the Gift, or the Reward: there is no getting of *Achſah* to Wife without Smiting this *Kiriathſepher*, and *Taking it*: you your ſelves muſt be the *Othniels*; But, it muſt be as *Caleb*; A good heart, that muſt make A proclamation, in you, to encourage and put you on to this work; You muſt know this, *Self* can never ſmite *this Letter*; If you ſmite it for your own ends, for your own carnal advantages

or for your own liberty, there is enough do, and would *ſo ſmite* the Letter, as *S. Paul* ſaith *to abuſe* their liberty by Jeſus Chriſt to the ſatisfying of the fleſh; this is nothing but the *Devils* and *Satans* ſmiting and taking the Letter: For *fleſh and the old-man* Wiſheth there were no Law, to rule and bridle it: That it might ſeek it ſelf in everything, But this is not *An Othniels* nor *A Calebs* ſmiting and taking; but this is our ſelves; this is not to ſtrike, it *in Chriſts name*, but in our own names, and then we ſhall never marry *Achſah*. Gal. 5. 13.

But He that *Rightly ſtrikes*, the City of the Letter *ſhall have Aehſah to wife*: Obſerve hence, That *we may have the* Scriptures, and yet not marry *Aehſah*: we may be very converſant with, and dayly uſe the ſcriptures, and yet never marry *Achſah*, never Poſſeſs, the *Rending of the Vail*. Some of you it may be have read over the Bible ten times, as I have heard ſome have made it their Boaſt, as being ſome Great Act: and yet all this while have ſeen nothing but only the outſide, only the title page but whats within that is concealed from their eyes. Oh Brethren! know for certain, for all this, you may be thoſe *Dreamers*, *Iſaiah* ſpeakes of *That think they eat and drink*; but if they could Awake they would find how much they have been deceived and; that your ſouls are empty & faint, we may be bred and born with the Scriptures, live and dye with the Scriptures, ariſe and go to bed with the Scriptures Eat and drink with the Scriptures, they may be alwayes *in our hands*, and alwayes in uſe, inſomuch that

that we may be able to give Account of the whole Bible by heart, and yet not many *Achsah*, and yet, this *Rock* yield no water quench our thirst: because we smite it not as God commanded *Moses*, because we read Scriptures but *as an History*, as things *Long ago* without us, and not at *Present* in us

Ezod. 17.6. Isa.66. 11. M*oses* might have stood long enough look at the Rock, till he had fainted for Thirst, if had not smote the Rock: so the Reason we get no *Milk from the Breasts of Consolation* the Prophet *Esay* saith, it is because we them not, we milk it not forth; and rest satisfied without consolation, but he that *strikes* Letter of the *Word* shall *have the Interpret thereof given to him*; for there is abundance Consolation and Milk in these Breasts, if had skill to suck and draw them.

Objecti. *Obj.* It may be you may say to me: But hath not God given us this Letter of the Word our Rule, the which he hath been pleased keep and preserve in all ages and hath brought them to our hands, and so to our Posterity and I have not many authors spent their and taken great pains, and written whole lumes upon this very Word, on the Letter it? and is it not that we preach by and and is our Justification in Preaching? and you say there is nothing in it? or will you *The Letter kills*? What, hath God given us *son* in the Scriptures to destroy us? is far better to neglect them, and never them.

Answ.

Anſw. No beloved, far be it from me to ſay ſo; yet I would have you rightly underſtand me. *For your own ſake.* The Letter, the Scriptures are *All true*, as I ſaid before, But let me tell you withal, they are True only as God means them: We muſt give him leave *To interpret* his own meaning: He that wrote the Scriptures certainly knows beſt, *His own Mind in them*: but I ſay, if you have Only the Letter, Nay, though ye have the External ſignification of them according to the Grammatical ſenſe, yet that Letter *Kills*, that *Senſe deſtroyes* you, if you go no farther. *Anſ.*

Object. But you will ſay, is the Letter, is the Book written in *Black Letters*, is it then Evil? Alas, then let us *Throw away the Letter*: if God hath given us therein Poyſon to kill us, then what do we with it? let us throw away our Bibles, Nay let us burn our Bibles. *Object.*

Anſw. No, in no caſe; let us labour to *preſerve* the Letter of the word, *Whole*, *Entire*, *Pure* and *Unwounded*, but the Letter is ſaid to kill, not that it doth ſo in *Its own Nature*, but *Per accidens*; it is ſo to him who looks no farther then the Letter, we make it ſo to our ſelves, A killing Letter. *Anſ.*

As if, ſuppoſe I ſhould give you a *Coaker-nut*, or an Oyſter and I ſhould tell you. take this. for there is precious meat to ſuſtain and nouriſh you, Now if you take this and keep it by you, and never crack the ſhell, that ſo you may come at the Meat, and the Virtue which is in it: I may ſay now, The Coaker, or The Oyſter kills; for the ſhell kills you: if you only look

look on the ſhells, and lie *Licking* the ou
Onely, will this nouriſh? will this give li
certainly no; But if you crack it, and ope
and Eat the meat, this will nouriſh: yet I
juſtly and truely ſay, *This Coaker* or *Theſe O*
kill you; becauſe you depend upon that
will ſtarve and undo you, viz. the ſhells,
cauſe there is no nouriſhment: But, the me
the inſide that gives life: ſo in the ſame
2 Cor. 6. is it ſpoken concerning the word, *The*
Kills, but the Spirit gives life: If you be alwa
handling the *Letter* of the Word, alwa
licking the Letter, alwayes *chewing upon*
what great things do you? no marvel you
ſuch ſtravelings? no marvel you thrive
no marvel you are ſuch *Monſters*, alwayes
dren, and never come to any growth: in
gion no marvel *you go not on* To Perfe
and I pray you, what do you in this,
then every carnal man may do? what do
more then Hypocrities? *Do not Hypo*
Mat. 5 46. *the ſame*? nay, doth not the *Devil the ſam*
he knows the *Letter* exactly, and He can
courſe excellently thereof, *Far beyond* the
neſt Rabby in the world: But I ſay the
you reſt onely in the *Letter*, that kills: The
fore except this *Letter* be crakt, except
City Kiriathſepher be ſmitten and taken, ye
not Come at the Kernel, the marrow ye
not have *Achſah*, *Calebs lovely* and
daughter.

Though the *Letter* contain in it Life
nouriſhment, as the Oyſter-ſhell doth the O
ſter, and as the ſhell of the Coaker, doth

meat; and ye cannot have the Oyſter nor the Rare meat in the Coaker; without the ſhell: Yet you ſee you cannot have the meat neither, without you crack and Break the ſhell.

As to inſtance farther, if you give me [*Beef* or *Mutton*;] there is in them both meat for nouriſhment, and there is alſo, Excrements; but who can ſay (when he looks on either) *This is the meat*, and this is the *Nutriment*, and this Other is the Excrements, and this is that which goes into the draught, and is good for nothing. Yet you know, The *ſtomach* will after a ſecret, and wonderful manner ſever theſe, and divide to either *their proper way and places*, and to their proper Service and Office, and *A skilfull Phyſician* which knows the body, the ſtomach the Arteries the *Ne*ves and the veins, and all the parts *how they lie*, he knows how nature diſpoſes of all theſe things, and knows both the things and the cauſes and the manner of their working, and how every thing in nature ſe:ves, conveys, aſſiſts and ſupports each other: So little do you know how the ſecret, divine Spirit of the Lord, ſe-vers, ſeparates, divi:es and conveyes the Seed of the Wor l, the Heavenly Manna, the Nou-riſhme:t from the Excrement, after a moſt ſe-cret, abſtruſe, unknown way, But tis revealed to thoſe whom he hath taught in the Truth and the Myſtery.

And ſo likewiſe in *Phyſick*, ye can have no Phyſick without Excrements: though ye cannot *ſee the Vertue*, the life, and the ſpirits, that ye may ſee, the effects: and though in meat

you

you cannot see, the nourishment; yet you may see *the thing nourished* by it. So, we cannot have the true word of God without the Letter. God could not (as *I* may say with Reverence) considering our state, as we are, he could not give us meat or Physick by the word, but by the Letter: although it be not the *Physicians intent* to give excrements. *But only Physick*, and we do not eat meat, *For the Excrements sake*, but for *the meats sake, and for the nourishment*. Even so it is with our Heavenly Physician.

For my brethren, we being of *so low A nature and Quality* as we are, so earthly, so fleshly, so sensual, *So far* from A Spiritual nature, that I say God cannot give us *His mind* and the Soul of the Scriptures; which is So Divine, Heavenly, and Spiritual, without the Letter, without the shell, without those Excrements. Yet *His meaning is not, to give us the shell or the* Rev. 2. 17. Excrements, But the Nourishment: only his meaning is, to give us *Living water springing up to eternal life, And to feed us with Hidden Manna and to give us the white stone, wherein there is a new name, that no man knoweth but he that receiveth it.*

But we must not therefore *Throw away the Letter*, because there is excrements with it, or Neglect it or never use it: as we do not throw away meat or physick or neglect either because Excrements are in them: because, if you throw away the meat or the Physick? you throw away *the nourishment*, the Virtue and the thing that should do you good, as well as *the Excrements* or with the Excrements: But, for

If you take the *Carnal Letter* as Carnally ſpoken; *The Literal Letter* as literally ſpoken; Then, you have not taken *the City of the Letter.* If you look for no more in the Scriptures, or when ye come here to hear, ſeek for nothing elſe but the *Letter*, truly we do but *Caſt pearls before ſwine* nor you go no further then the Phariſees.

The Jews and the Phariſees before Chriſt came, they were ſo Literal, Senſual and carnal they thought that whoſoever did not break *the Letter* of the Ten Commandments, He ſinned not; If they did nothing, Againſt *the Outward Literal Letter*, they thought themſelves blameleſs. As in the ſeventh Commandment, they thought if they had not actually layn with a woman, then they had perfectly kept that Law; but Chriſt goes further, and tells them, *He that looks on a woman, and luſts after her, hath committed adultery already in his heart*: and ſo for murther, they thought, if they did not lay hands on their brother, to murther him, they thought then they had gone a *great* way in keeping that Command; But our Saviour goes further then every eye can ſee, and ſaith, *He that is angry with his Brother without cauſe, is guilty of murther*: So they reſted on the Letter, and the *Letter periſhed them*: They had not married *Acbſah*, they had ſtill *The vail before their eyes*; and thoſe that are come no further they are ſtill Jews; as the Apoſtle ſaith, *They have ſtill the Vail before their eyes, Even while Moſes is read*: and Chriſt is A myſterie Hid' in ſuch, *even from the beginning of the world.* for throughout the Scriptures; if you mind them.

Mat 7 9

Mat 5

It wase ſtill Spiritual worſhip was chiefly commanded, under Earthly and External figures: but it hath alwayes been, the courſe of the world, to inſiſt upon and Purſue after that which is Earthly and External: But (to leave & neglect the heavenly and that which ſhould have been unto them but their [*A B C*] of the beginnings of Religon and of the doctrine of Chriſt, the very principles: that they have made their utmoſt End and aim, their reſt and their truſt their God and their Saviour; and inſtead of going forward from faith to ſight they have left him, who inhabits immortality and dwelleth in light inacceſſible, and all this by dwelling upon thoſe begerly Rudiments and are become, *Elementores ſenes*, and are yet Brought in bondage, being Servants to the Elements of the world, *Gal.* 4.3.

2 Cor. 3. 15. Beloved, Tis true we have many Catechiſts now adayes, and *They ſay*, they are for *Children*, and *I* believe ſo too, *Only for children* to get them by Roat, and be never the better for them, becauſe they understand not, what they prattle of: and I am afraid, there are *Too many* ſuch children, (who indeed think themſelves *Tall* men) who have moſt of the Scriptures at their fingers, ends; who Because they can anſwer or diſcourſe of any Catechiſtical Point in Divinity, they muſt be accounted the *greateſt Proficients* and Talleſt Chriſtians: but you ſee by this we have ſaid, how far men may go herein, and, yet *know nothing* To ſalvation. Truly I find very few men or Too gotten any farther then theſe Catechiſms have made them (as they ſay) for

…d can they think themſelves more then …ildren, who have gotten no further then, …e childs Catechiſms.

As we ſaid, The children of *Iſrael*, how …ere were they in the Scriptures, So as …ey thought themſelves, *the ſtricteſt obſervers* …f the Commandmeuts: yet you ſee, how our …aviour undervalues *all their knowled e and* …illne∫s and now ſeeing it is fallen in our way …e will touch upon *Each Commandment*, Mat. 23. …ſely, as the time will give Leave.

The Iſraelites they thought. If they …ſerved *the litteral* Ten Commandments, …ere was *no more* required. As in the firſt …ommandment, *If he worſhipped either* Sun, …oon, or Stars, or any Creature, then he thought …e ſhould dye the death; But, if they never …owed to any creature in a way of worſhip, …en they concluded they were innocent: But …is they might do, and be never the better: …r ſaith the Apoſtle, *the end of the Command-* Exod. 34. …ent is love, out of a pure heart, and faith unfeig- 14. …ed. To have any thing in the world for thy …od, Either to love or Fear, ſo that it draws …way the Love and fear of thy Creator, that thing …o thee A God, and thou giveſt it that …orſhip, fear and love, that is due Only to 1 Tim. 1. 5. …od. So far as *Any Creature* hath cauſed thee …o offend thy Creator, thou haſt broken this …ommandment. If either Riches, or Beauty, …r honour, or promotion hath weighed down …y love from obeying God almighty, thou haſt …t it, in the room of God, *and caſt Him* …ehind thy back, And that, thou haſt worſhipped …d ſerved; thou ſacrificeſt *to it* thy heart:

Ps 50. 16 ny fear, thy love, thy truſt, &c. which is b
due to God. the *Iſraelites* They never c
to this, To obſerve what they ſet up in
hearts for God; and herein lay the mar
The nouriſhment, *the meat* of the Comma
ment, and all becauſe they had not ſmit
Kiriathſepher, they had not *Cracke* the Lett

And ſo the ſecond Commandment, T
ſhalt not make to thy ſelf any graven Image, h
letme tell you thus much, In making
Exod 20 4 Images, *God loves Carvers better then Painte*
It may be, The ſtrangeneſs of the expre
will cauſe you to take *the more notice* of
I am to ſay: Be not offended at the expre
for I ſhall open my intentions, in ſo ſaying

Queſt. *Why ſir, what do you mean?*

Anſw. Ile tell you; Carvers you know
their work, they *Leſſen, Cut, pare, Diminiſh*
take Away; but Painters they do not ſo;
they add in their work, Put on colour & col
upon colour here & there: ſo this is that I m
God loves thoſe *that ſeek him inpoverty*, in a
of emptineſs & ſelf-nothingneſs, making th
ſelves as little as may be: And as for thoſe t
ſeek him *in Riches & Greatneſs, & in high th*
in mens eſteem, they go farther and farther
him. The Virgin *Mary* found it ſo in experi
Luke 1 49, &c when ſhe ſaid; *The hungry he fills with g*
things, and the rich he ſendeth empty away
hath regarded the nothingneſs of his handmai
hath brought down the mighty, & id exalted t
of low degree, and ſcattered the proud in
imagination of their hearts: If you would
God, it muſt be, by leſſening your ſelves,
paring, cutting, Carving, and taking a

much as you can possibly and by degrees, ...ing the creature quite out of your way: ...nd, if you would think of *God*, to find him ...ou must not imagine. *Him* under any form, ...t cast away from you, all that ever you can ...y, or think; for God is nothing that we can ...y, name or imagine.

And therefore, if you speake of any thing, ...think of any thing, *Either in the heaven above, ...in the earth beneath, or in the water under the ...th*, and think him like it, though it be never so ...glorious; yea ten thousand times more glorious ...*Brighter* then the Sun: yet, in this, *you commit ...olatry*, & make to your self, *a graver, or a formed ...age*, All is one; for, God *infinitely Transcends* all ...our thoughts and all our imaginations: yea *all ...the thoughts* of all the Angels in heaven; for, none ...can comprehend God, but God himself; There- ...*fore herein* you not only dishonur, but you belye ...God, for, *he is* none of all those things, nor like ...*any of those things* we imagine. For you know ...*He speakes falsely*, as well, He that sayes less ...then the Truth, as he that sayes more then the ...Truth: As in your *publick* oaths, they are given ...in this form, *Thou shalt speak the truth, the whole ...truth, and nothing but the truth*: So that he that ...speaks less then the truth, or more then the ...truth, speaks not the truth; and he that speaks ...not the truth, speaks a lye: So he that thinks ...speaks that which comes short of God, and ...sayes, *Such an one* is the Almighty, he belyes ...him, and hath broken the second Command- ...ment.

But he that shall take away whatever is com-

Exo 32 4.

competible to any creature *whatsoever*, he co
Neareſt to God; for, whatever is compet
or agreeable to any creature, *Is all but Acci*
Nay the creature can ſee nothing but *Ac*
dents; we cannot ſee the truth of any th
we look upon, no, not the truth of the
Elements which we are ſo daily conver
with, and whereof we and all things are
yet we cannot ſee them; and ſo the cre
Mat. 11. 27 blinds us, and hides God from us: Tho
God be in every creature, and as much in
2 Cor. 13. 5 as in another, yet theſe Accidents in the cr
tures hide God from us; And thoſe to w
Chriſt hath manifeſted the Father, they
whom *Chriſt dwells*, they know, *That Chr*
in them, and in every creature; but *Repro*
know it not, as the Apoſtle ſaith, *Know y*
that Jeſus Chriſt is in you, except you be Re
bates? Thoſe that be *Reprobates*, do not k
that *Chriſt is in them*: but if they be *No Re*
bates, then they know it, and are ſenſible o
Chriſt hath manifeſted himſelf to be in the
by revealing to them that God fills all thi
Epheſ. 1. 23 They See him, Believe him and Feel him
be, *That ever bleſſed Abyſſe of BEING* that
leth *All in All*, who alone can make them h
py: They have ſeen his *Goings out, and*
Comings in, His glorious Foot ſteps and O
goings in every Creature, which hath enc
ed and won over their hearts to him, ſo
they eſteem him *Dearer*, yea more lovely a
Amiable, then ten thouſand worlds, and the
hearts can never depart from him; or rather
he hath ſo united them to himſelf, *By his L*

and abroad in their hearts, that they can never *be Reprobated* from him, as *David* ſaith, *Pſal.* Pſal. 68 24. *68. 24. They have ſeen thy Goings, O God, even the goings of my King and my God, even in the Sanctuary*: They ſee God in every Creature, decked and arayed as on his Throne, in his Glory and Majeſty, in his Heaven and in his Holy Temple: They can truly ſay with *David*, *Whom have I Heaven but thee, and there is none upon Earth that I deſire in compariſon of thee.*

But as we were ſaying, whatever Creature thou lookeſt upon, be it never ſo glorious, That Creature by reaſon of its Clothing, by Accidents it blinds and hood-winks us from God, or God from us; for I cannot ſhew you God, nor repreſent God to you, by ſhewing or ſetting forth to you any creature; but if Acts 17 ult. you take from the creature, All that can be felt, heard, thought or underſtood; then you come neareſt Him: * As *Dionyſius* in his Book of Myſtical Divinity, writing to *Timothy*, who was *S. Paul's* Scholar mentioned in the *Acts*, He very Elegantly expreſſeth this very thing, we have ſo often ſpoke of, and I willingly ſpeak of it, & the oftner as it comes in my way, becauſe I know theſe things we are very ignorant of generally, even thoſe that think they know all things, and yet are very ignorant in this *Great and Comprehenſive Truth*, which is even the very *Beginning and Foundation, the Ground, and Rock* of all other Truths.

If you could take from the creature all *Heat* and *Cold* all *Heavineſs* and *Lightneſs*, all *Weight* and *Meaſure*, all *Beauty* and *Illefavouredneſs*, all

Youth and *Age*, all *Greatneſs* and *Littleneſs*, and all *Accidents*, all manner of *Faſhion* and *Form*, or whatever hath a *Name*, or can be imagined; then you ſhall find *The High and Holy One, in his Tabernacle, and in his Secret Place*, even he who is *God bleſſed for ever*, that is, even God in Chriſt Jeſus. Thoſe that go about to find God this way, in the way of Poverty and taking away, they ſhall find God in Chriſt Jeſus. But thoſe that go about to find him in the way of adding or enlarging, or ſetting any Creature before them to reſemble God, God hides himſelf the more, and goes farther off from them: And therefore it was, I ſaid, that God *loves Carvers better then Painters*; only for illuſtration of what I intended, twas for your ſakes.

Ps. 91 1

So then, we have ſhewed you how *Moſes* delivered only *The Letter of the Commandments*; and he that made *Not an Idol*, to behold and fall down to it with his Body, he had not broke this Commandment: But *The Spirit of this Commandment* goes farther then every one can ſee, and there is more contained in it, then we can at firſt ſee in the *Superficies* of the Letter.

For, he not only breaks this Commandment *that makes an Image*, falls down and worſhips it; for this is but the leaſt *Breach of it*, For, this is but outward and bodily; he indeed tranſgreſſes againſt the Letter: but there is an *Inward* and more dangerous breach, *viz.* To tranſgreſs againſt *the Spirit of it*; That is, he that thinks or Believes, or Affirms, *That God is like any thing in heaven above, or in the earth beneath,*

Exod 20 4

beneath, or in the water under the earth, and in *his* makes himself a God, Adores and worship it in his mind; *This man*, the Lord will not hold him *Guiltless*, for he is, *A jealous God*. He that thinks God to be like any thing, either Glorious or Base, to be like any thing he hath seen or not seen; to be like any thing he hath felt or not felt; to be like any thing he has heard or not heard; to be like any thing great or little; to be like any thing present or absent; or any thing he can imagine; that man hath made him *A Graven Image*; and hath fallen down and worshipped it.

Nay I tell you, though he hath neither *eyes* nor *hands* to make an Image, yet he hath, *Both made A graven Image* and hath worshipped it: *Whereto* (sayes God) *will you liken me? saw you any thing in that day? &c. and to what will you compare me?* therefore, he *that compares God* to any thing, he hath not smitten *The City of Kirjathsepher, and taken it; he hath not married Adoſah.* Isa Isa 40

So likewise, *The third Commandment*, the Letter of it *Commands*, Not to take *God's name in vain*, or *Blaſpheme* his name: Now if a man hath not in words Blaſphemed, nor ſwore an Oath but when he hath been called to it, he hath done what *Moſes* required: And no man elſe was externally puniſhed, but he that externally broke the the Letter of the Commandment: But *God's Name* you know ſignifies *His Attributes, His Power, His Wiſdom, His Juſtice, His Mercy. &c.* So that the *Spirit of the Commandment* is; he that takes or appropriates

priates this Power, or Wisdom, or Mercy or any other Attribute, and saith, *They are his that* he hath either Power or Goodness, or Wisdom or Justice, or Mercy; or that any Creature has any of these, or whatsoever is *God's Name* hath broke this Commandment: Or he that shall apply these to any Sinister, By, or Self-end, and doth not at all times use them or *To glorifie, serve and honour God* with them, I say, this man hath fearfully and desperately broke this Commandment: This man has not only *Buried his Talent in a Napkin*, but been *An Unprofitable Servant*, for which the Lord commands, *From him to be taken away that which he hath*, that is, *That which he seems to have*, to himself, and to other men like himself; for which *Unprofitableness*, he is to be cast *Into Outer darkness, where is weeping and gnashing of Teeth.*

But then, what shall become of him that has *Arrogated, purloined and appropriated* to himself things which were but lent him, to imploy for *His Lord's use only*, but he hath imployed them for his own Self-ends and Advantages? And moreover, this man hath subjected God himself to serve his turn, and his own Carnal ends, as the Lord himself complains by the Prophet, *You have made me to serve your Iniquities, you have loaden me with your sins*, as a Cart is loaden with sheaves: That is, you have served yourselves with my Power, and Strength and Wisdom, and Goodness, and not me nor my ends, but you have in all you did, served your lusts upon me, and not served me. O Beloved,

Isa. 43. 24
Amos 2 13.

we could but see all these things in our selves, to shame us, and to bring us to nothing, that we may *Put our Mouthes* in the *very Dust*; for these high *Indignities* against the Throne and Scepter of Jesus Christ In our souls! Beloved, know this is the Substance of the Commandment; the other part is but the *Shadow*; this is the Commandment it self; the other is but the *Sacrament*, *the Symbol*, *the Image*.

And so likewise in the *Fourth Commandment*: He that refrained his hands and feet from Servile labour, *and rested*, did no work, nor *Gathered* no sticks, *Moses* found no fault with them: But *The Spirit of this Commandment* goes farther; for he that goes but thus far, keeps but the Sabbath of the *Ox and the Ass*; but you must know, the *Sabbath* is to be sanctified. What's that? only to go to Church and hear or read, and say a Prayer or more, or make a Prayer or to do the like at home? No, no, *Blessed is the man, who keepeth the Sabbath from polluting it.* Many think because they are constant in such things as those, that they have *Sanctified the Sabbath*. But as I said, He that truly keeps the Sabbath *holy*, he must keep God's *Sabbath*, *God's Rest*.

Object. You will say, what is that? Is not that every *Seventh day*, which we duly keep weekly?

Answ. He is called the God of *Sabbaths*, not because (as many ignorantly think) that he is the *God of the Sunday* (as you call it) more then of the *Munday* or *Tuesday*, or of the *Seventh day* more then of any other day: But because *He is the God of Rest*: for [*Sabbath*] is as

Exo 20 8 Numbers 16 23

a 56 2

Object.

Answ.

as much as to say [*Rest*] For the creatures are all in motion, in vegigation and action, and no creature can be at *Rest*, till they return to him. *He only is at Rest.* All creatures were created by him; and are (as it were) gone out from him, as *Noah's Dove* sent out of the Ark, that they rest *Not one Minute*, no, not one Minute till they return into *This blessed Noah* again and till he be pleased to *Put forth his hand*, and take it in again.

Beloved, know this, The most stable & most durable creature that is, is *in Motion*, and alwayes *in Changing*; It remains not the *Same*, not one tittle of time: The iron, the gold, the silver, the stones, none are at rest. *No not one minute*: For could you but shew me any one creature that is at Rest, *but for a minute*, I would be so bold as to say *It were God*, and that creature were immortal and Everlasting: but it is God only that is at Rest, it is *He only that is* immortal, and therefore no creature can be so. God Almighty, *He is* the True Sabbaths and those that return to be *one with Him*, they only keep *True Sabbath*: for, God *Rested on the seventh day and sanctified it*: six days *He was* in creating and working; while we are absent from the Lord, or are at home in the body *we are*, in continual travel and labour and so in continual Changing till the seventh day come: while we are in the world and in the body, we must work, and be in changing and removing from place to place and doing the actions *of Creatures*, as creatures. But know Ash: Prophet saith, *Arise, depart hence,*

Exod 20 11

2 Cor. 5 6

this is not your Rest; Remember your Sabbath *To keep it Holy*, with out turmoils, and hurryings after the creatures, *and learn to live above* while you are *Here below*: I say Above, in the quiet and still Regions, Above all the creatures and things below: for here in these things you Mich 2.10 can never Rest; But Return to God; *Return to thy Rest, O my soul*, saith *David*, where only Exod 20 you shall find Rest, there keep your Sabbaths: All other keeping Sabbaths is but external and bodily labour, and *Bodily labour profiteth nothing*, saith the Apostle, & Christ himself also saith the same: Yet most men, those that not only profess Religion, but also most Teachers, they are Ps 116 gotten into such a Form of Religion and External Holiness, of Outward and Bodily Labour in keeping Sabbaths, and Reading, and Praying, and such like other things in Religion, so that true and real Godliness is almost lost; and which is most dangerous of all, 1 Tim 4 wherein they rest and bless themselves and their Disciples: Therefore I would gladly disturb them, and rouse them from their Lees, whereon they are settled. Therfore I say, look not among the Creatures, nor in your external Duties, nor in your outward keeping of Sabbaths, to find your true Rest; but only in your God, who is the *God of your Sabbaths*.

Then for the fifth Commandment, God by the Letter commands us, *To honour Father and and Mother*; That is to be done: To honour and obey those that are our *Fathers and Mothers* of the Body, and according to the Flesh; and those that are termed Fathers and Mothers in regard

regard of their Office. For my aim is not in this, nor in any other Commandment, to dehort you from doing the external part thereof: But this I blame you for, that when you have done that, there you rest, and think you have done some great Act: And this is that I say, this is not that, God *Chiefly intends*; but God would by them, commend unto us *Himself*.

1. In regard, *He is the Father of all Fathers*, the only and true Father of all. And

2. Because *Fathers and Mothers* are dear to us, and tender towards us: But He is more Tender over us then ever any Father or Mother can be; Nay put all the Love that ever was in any Father or Mother, or Friend altogether in one, yet it comes infinitly short of the Tender Love of God to us: When God afflicts us, yet his Love is nothing abated to us, as we are ready to think; therefore he ought to be more dear to us then any other, then all others, and Him we ought to honour and obey before them and above them; he that honours, obeys and loves them only, hath obeyed *The Letter*, but hath not *Smitten this City*, he hath not man'd *Achsah*.

Mat 10 37

Then come to the sixth Commandment; many think if they can but wash their hands from *Blood*, in that they have killed no man, so that man's Law cannot lay hold on them, they think they *Have kept this Commandment*: But if withal they have not murdered their Brother in their Heart, nor bore no Malice to no man, nor wished any Hurt to no man: and yet in this, who can say, *His heart is free*? But

Mat 5 22

they have gone thus far, they think themselves upright in Obedience to this *Commandment.*

But this I must tell you, is but the *Letter*: If you go no further, you have not *smitten Kiriathsepher* and taken it. But *True and Real murther* is that, which is *Fatal* to the soul; and that is, *the murther of God*: How! What say you Sir? *Murder God?* We murder God? God forbid. Yes, I'le tell you what I mean, and you shall confess it.

Amos 2 13. Isa 43.24. Heb. 6.6

God complains (as I told you before) *That we have loaden him as a Cart is loaden with sheaves, and wearied him with your Iniquities*: we have so pressed him down under your sins, that he cannot rise: And again the Apostle saith, *Ye have crucified to your selves the Son of God afresh*: And this you do when you *Hate God*: And that is, whensoever *Ye apprehend not God Merciful*, and good to you in whatever he doth to you, I must tell you, you then hate God. If at any time you apprehend God hurts you, you cannot love him for it, but you hate him; And this is true and real Murder with God, as well as when you hate your Brother, you are *Man-slayers*, 1 John 3.15. and that you will not deny; neither can you deny this, as much as lies in you. *You murder God.*

1 John 3. 15.

For this is a certain Rule, *No man can love Evil, as it is Evil To him*, and every man *Loves Good*, as he finds it *A Good to him.* So long as we apprehend any thing to be an Evil to us, and for our hurt, we cannot love it, but do *So long* hate it: As *David* in all his Psalms praises God *For his Mercy, For his Goodness, and for his*

Loving-kindness; I

Loving-Kindness: Whatever it be that comes under any other Apprehension, we hate it, flee it, fight against it: But *David* he praised God for his Afflictions, for Corrections, even when God made him to smart; but that was never till he found Kindness and Mercy in it, and that he saw it was good for him: If any thing come upon us, that we cannot account a Mercy to have it so, we cannot praise God for it. If we think when God hath taken away any thing we enjoy, Be it Wife, Children, Friends, Health, Liberty, Houses, Lands, or any thing else that we prize and love, if we think this Evil to us, so long we can never praise God for it: If we do not acccount whatever falls to us a Mercy, & be glad of it, as it is appointed and ordered by God; yea a greater Mercy to want what we desire, then to have it, this man so far hates God,

He that murmurs and thinks, That God in any time doth not well, nay doth not always the best, *This man*, hates God. This was the sin that God so *Hated and punished* in the Israelites, That they would be *wiser* then God, and they would *teach him the path of wisdom, shew him the way of understanding*: still they were *A murmuring* and finding fault with what God did, as if He were not so wise as they, who *The Poor POTSHERDS of the earth* will contend with the Almighty, and for the *Pot*, to stand up against the *Potter*, and say, *Why hast thou made me? why hast thou made me thus; And now hast thou broken me to Pieces?*

When we poor Creatures, poor Crea-

wormes, (yea the beſt of us, compared with God are no better) ſhall take upon us *to counſel the wiſdom of him*, who is *wiſdom it ſelf*? Oh! ſayes one, There is ſuch A Heavy *thing* fallen out: Oh! ſayes another, *God hath not done well in this*: Oh! ſaith another, if he would *have heard my prayers* in that, *I* could have told Him *How he might have done much better*, then he hath done; and *I* wiſh it had fallen out otherwiſe: Oh friends! Oh friends this is no other, then to do *what lies in us*, to throw *the Almighty out of his throne*. How ordinary is this every where? Even among thoſe that profeſs Religion, The greateſt and chiefeſt End form and Aym of their prayers, is *To counſel and direct God*. Nay, though ye will not own theſe things, yet, if theſe things be examined to the bottom, this is the plain Engliſh; *he hath done this, contrary to my will; and, thou doeſt not govern well in this, thou doeſt not rule well in that thou mighteſt have taken My counſel, at ſuch A time, and in ſuch A thing*: *I* could have contrived it better; and it would have fallen out better then now it is: this is the language and the plain Engliſh of many, yea of moſt of your prayers, Even of your greateſt Profeſſors, I know very well, what I ſay.

Oh poor Nothings! poor Graſhoppers, thus *lift up your ſelves* againſt *Him*, who is ſo *Transcendently Wiſe*, Holy and good. Thou thinkeſt much *If thy ſervant*, that is (as it were) thy Equal, in ſome regards, *the ſame fleſh and blood with thee*, That he ſhould contend and

Iſa. 45. 9
Jer 18 6

censure *thy actions:* And *Seemeth* this A [illegible] thing in your eyes, *to Control*, Direct and Cen[illegible] sure, *The Wisdom* of the Almighty; Oh Belove[illegible] *All things* of this nature, Expresseth *Hatred* [illegible] *God.*

Mat.7.37. Let me tell you one thing, there is no m[illegible] that when he looks upon all Providences rou[illegible] about him, within him and without him, abo[illegible] him and below him, that cannot say from h[illegible] Heart, He hath *Done all things well*, he can ne[illegible] ver praise God; I say, if he cannot in ever[illegible]
Eph.5.20. thing set this down for a *Maxim*, and a firm[illegible] resolved undeniable Truth, that *He hath d[illegible] all things well, very well*, else he cannot from h[illegible] heart alwayes and in every thing give thanks[illegible] as the Apostle commands. A true Resigne[illegible] man can say freely and heartily, *Oh! without a question he hath done all things well*; in taking [illegible] way my Friends from me, in removing my de[illegible] Wife: He hath done all things well, in takin[illegible] away my Health, in taking away my goo[illegible] name. And if so, if he have done all things w[illegible] nay all things so much for the best as the ve[illegible] Wisdom of God could do; then, why art th[illegible] displeased with him? why doest thou ou[illegible] dare to lift up one murmuring thought aga[illegible]
Mat.6.10. him? Thou prayest daily, *Thy Will be done*, [illegible] at least thou shouldest do so, why then doe[illegible] thou repine when his Will is done, either to[illegible] wards thee or thine, or in the world, or to h[illegible] own People, or to the Church of God, or [illegible] the Enemies of God?

But Beloved, I well know what your ma[illegible] ner is, viz. To excuse all under daily [illegible]

mincing terms, and call it, *The Infirmity and Frailty of the Flesh*, and your Weakness, and want of Power, when indeed it is no less then *Rebellion, and as the sin of Witchcraft* (as *Samuel* told *Saul*) when alas you take little notice of this High Crime, and of this High Treason against the most High, yet you pass it by and make light of it, as *Saul* did; whenas in plain terms, it is no less then the Renouncing of God, Rejecting him and his Government; and your thoughts are, if you were in his Place, you think, you would do better and otherwise, in this thing, in that and the other. Gal. 4. 13. 1 Sam. 15. 23.

Oh poor Drop! why contendest thou with thy Maker? *Who shall set him a Rule?* wilt thou sit above him, and rule him according to thy mind? wilt thou give Laws to the Almighty? Oh! tremble before him *Ye earthen Pitchers*, Ye poor *Dust of the Ballance*, tremble before him *The whole Earth*, & let them not dare thus presumptuously to strive with their Maker, who is able for one of these Thoughts utterly to undo thee, and it is his infinite Mercy, he dasheth thee not to nothing. Isa. 45. 9.

Oh learn, learn then, *Poor Dust of the Ballance, and poor Drop of a Bucket*, to be pleased with whatever he doth; whether he pleaseth thee or pleaseth thee not, be thou pleased with him. If he drives down the Banks before him, like a mighty Ocean; if he rend the Rocks, and overwhelm the Mountains: If he make the Sea roar, and the whole Earth to shout for Fear, though the Mountains quake at his Presence, and the Hills melt, and the Earth is burnt up Isa. 40. 15.

before him, learn we to tremble before him, and beafraid to withstand him, leſt he conſume thee and bring thee to nothing; for *Who can ſtand before his Indignation, and who can abide the fierceneſs of his Anger; his Fury is poured out like Fire, and the Rocks are thrown down by him*, yet for all this, the Prophet ſaith there, *The Lord is good, A ſtrong-hold in the Day of Trouble, and he knows them that truſt in him*: Learn then to be ruled and guided by his Wiſdom; learn of faithful *Abraham* to obey God; learn to deny thine own will, and to take up his Croſs Readily, and follow him.

As *Abraham* when God had made him rich, Gen 12 1 and he was planted and ſettled in *Ur* of the *Caldees*; God of a ſuddain bids him leave all and follow him, he preſently obeyed and went. Heb 11 8 But whither muſt he go? *Whither I ſhall ſhew thee* (Mark) He told him not whither, nor Good man he enquires not what Conveniencies and Accommodation the Country had whither he was to go: But this was All, *Follow me*, that is, even any where, where God ſhall ſhew thee, thou ſhouldeſt willingly go; if he bid thee leave Health, that thou leave it *Willingly*: and if he will have thee go with him into Sickneſs, that thou go with him Willingly; if he lead thee into any Condition, yea even into *The Vale of Tears* as *David* ſaith, and into the *Shadow of Death, that thou go with him readily and cheerfully*: And ſo likewiſe conſider *Abraham*, in ſacrificing his only Son, how readily he did it, *And conſulted not with Fleſh and Blood*: For conſider, if it be God's will, that thou

ſh

shalt go this way, thou must go it: why wilt thou do that unwillingly, which thou must do?

Again, in the Seventh Commandment, with *Moses*, he that did not commit *Actual Adultery* with a woman, was not guilty of the Breach of this Commandment: And our Saviour goes further in interpreting the very Letter, *He that lusts after a Woman in his Heart, hath committed Adultery already*; But the Spirituallity of this Commandment is, *Take heed of Spiritual Adultery*, take heed of turning aside from the Creator, and going a *Whoring* after the Creatures: to set thy Affections on any creature above the Lord God Almighty, and not to *Love him withal thy Mind, with all thy Might, and with all thy Heart*, or to set them upon any thing below God, thou hast therein plaid the *Harlot and the Adulterer* in the highest degree. Mat 5 Dent 6 5

And certainly, this is that Adultery set out in the 7th of the *Proverbs*, of the Strumpet and the simple young man, *Void of Understanding*: *She had attired her self like an Harlot, and she was subtil in heart, and she caught him and kissed him with an impudent Face; and tells him, how she had decked her Bed with Tapestry; and perfumed her Bed: Come let us take our fill of Love until the morning: And with much fair Speeches she caused him to yield, and her flattering Lips forced him*: But saith the Holy Ghost, *He goeth after her, as it were an Ox to the slaughter, and as a fool to the stocks; till a Dart strick through his Liver, and he hasteth as a Bird to the Snare, and knoweth not that it is for his Life*: This is the Letter,

But yet all this is chiefly to ſet out to us, that all the Sons of men are, *This ſimple Young man*; and that the Beauty of the Creatures woo us to go a whoring after them: They court us as ſhe did the young man, and tell us what Pleaſure and Delights we ſhall have if we will follow them; and by this means the Spirit of man is defiled, and goes a whoring from the Lord.

Ezck. 6. 9.

All thoſe Excellencies and Beauties in the Creatures ſhould be as ſo many Beams from the *Sun*, to draw up and fix our Eyes upon the *Sun* it ſelf; But we are like *PENELOPE's Suitors*; Many hearing of her admirable and incomparable Beauty and Comelineſs, attempted to come to her, but few or none ever came at her; for ſhe had many fair Damſels attending her, to conduct her Lovers to her, which were ſo fair and amiable, that they thought none ſo fair as they, and ſo fell in love with them, and never came at the Miſtris of all Beauty, of whom the Hand-maids were but *Shadows*: All which is a lively Emblem of the Caſe and Condition between God and man; God is compaſſed about with various and Beautiful creatures, which ſhould only ſerve to lead us, and to bid us look higher then them. And though we all pretend to aim at God, as *Perfect Bleſſedneſs and Happineſs*, yet how few attain to him? how many fall ſhort, and by (the way) they are wholely taken up with the Creatures, *His Hand-maids* and thereby their ſouls are caught *As a Bird in a ſnare*, and they know not that it is for their Lives? But yet know, the Crea-

Prov. 7. 23

ture

ture may be loved and used, so we could but use it *Rightly*, and love it *Rightly*; but that is very hard to do: If we could *Use it and love it, as if we used it not, or loved it not*, as not appropriating it to our selves; and alwayes being ready to leave it willingly and freely; so that thou sufferest no *Rending, No Tearing in thy soul* to part with it; and using it so, thou usest it for God, and in God, and to Ends appointed by God. 1 Cor. 7. 29, &c.

Then for the eighth Commandment: Every one will be ready to justifie themselves from theft: that is a poor, base, beggerly sin: But as I said, I say still, the outward part of this Commandment, and so of the rest, you may keep Exactly: It is the easiest part of all; the outward man may keep it, without any Divine or spiritual assistance: Every natural man may attain The keeping of them According to the Letter; and yet, They are deeply Guilty of the spiritual breach thereof: For there is a spiritual Theft; and besides, you know, the extrrnal part of this Commandment, and so of others, God can, and hath dispensed withal: but Never did, Nor never will dispense with the Spiritual part: He gave *Abraham* a Command to kill his son; and had not he Really intended it, he had sinned: And God Commanded the Israelites to rob the Egyptians, to borrow their Jewels of silver, and gold, and raiment, and to spoil the Egyptians; but never did he dispence with any man, Nor never will, To rob His God, to rob God of his honour and of his praise; Will Any man Rob his God? *Mal.* 3 8. And therefore in Gen. 22 2.

all the Commandments, Content not thy self with keeping the Letter of the Commandment, Because for all that, thou mayest go to hell: But if God shall bring thee to observe the marrow, the inside of the Commandment, which is done only by the power of God himself in thee: He that can keep that, I dare assure him, he shall never perish neither in this world, nor in the world to come: For the Spirit, is All in All, that *Holy thing*, which is born of God and pleaseth God, be sure can never perish, but is as durable, as permanent as God himself.

And I may in brief touch at the spirituality of the ninth Commandment: for the time is so far spent, and my own Ability to speak, that I must leave the tenth to some other time; and
Psalm 15 but that I make haste, I would have spoken more largely to some of the former: but according to that *Impulse* of the Spirit, within me at this present, you have had my thoughts: *Thou shalt not bear False Witness against thy Neighbour*: The Letter of it is against thy Neighbour, which I say still, must not be neglected, yet not rested in: The Spirit of it is, *That we should not bear False Witness of God*: Thou professest thy self to be a *Christian*, and a Servant, *A Child to God*, and that he is *Thy Lord, Thy Master, Thy Father, Thy God*; Thou then being one of his Houshold, thou should labour to Credit and Honour him, to whom thou belongest: To report to the World in our Lives and Conversation, *The Holiness and Purity of our God* and *our Father*: Because he is Holy and Pure, and *Loveth Righteousness and*

Jacob Iniquity. And ſo all his Servants ought to do, thereby to bear *True Witneſs* to the world of our moſt Holy God; for elſe they will ſay, as the Proverb is, *Like Servant, like Maſter*; like Child, like Father. If you live otherwiſe, you break this ninth Command, and bear *Falſe Witneſs* to the World of thy Holy and Pure God and Father.

In all theſe I have taken the more Pains that ſo you may ſee, that when you have learned a Catechiſm, or the Bible by heart, or that you are able to anſwer, or ſpeak to any Point in Divinity, according to the Letter, and can render the *Grammatical Senſe*, and have got the Letter of it without Book, nay, have gotten the External Part in your Practice and Converſation: yet you have not gotten the Subſtance, the Life and the Marrow: You have yet, but attained only the Shell and the Huſk, and not the Meat nor the Kernel.

So then by this time, I hope you are come to ſee, how this Letter muſt be ſtruck, how this City *Kiriathſepher* muſt be ſmitten and taken, if we mean to marry *Achſah*: and then that is the way to make it unto us *Debir*, that is, *The Word*; for it is never the *Word* unto us before, as you may ſee in the verſe before my Text.

This City before it was *Smitten*, it was called *Kiriathſepher*, *The City of the Letter*, but when it was ſmitten, conquered, ſurpriſed & taken, then it was no longer *Kiriathſepher*, *The City of the Letter*; but it was called *Debir*, *The Word*; for then it is the *Word*. and never before.

For

For this Book of the Bible, as it consists of Words, Sillables and Letters, is not the Word of God: It is not, nor cannot be the Word of God, without the *Mind* and *Meaning*; till be smitten, till the Shell be crakt; For Cant 4. 12. *Word* is *A Spring shut up, A Fountain sealed*, for as it is in my reading it, that reading makes it not the VVord of God; only the Reading makes them Words; and they are not Words neither, as they are written or printed, till one read them and make them VVords and Syllables, and so make sense of them; for in no Book whatsoever is there one VVord or Syllable of sense, till they be read, and that makes them VVords: And if a Book be written or printed in English, Hebrew or French, &c. It is the Knowledge in him that reads makes them *Words*: For if an ignorant man look on them, they are nothing. So the Scriptures when they are read, they are made *Words*, yet still the Mind, and the Mystery lies hid, though the *External Sense* be understood: And the Acquired, Natural Part will reach this Sense, but the True and Hidden Sense the Natural man cannot come at, as the 1 Cor 2. 14. Apostle saith, *The Natural man perceiveth not the things of God; for they are Foolishness unto him. Neither indeed can he, because they are spiritually discerned.* And if it be true that *David* said, *That the Word of the Lord endureth for ever*; and that of Christ, *That Heaven and Earth shall pass away before one Title of the Word of God shall perish*: then what shall we say when that time comes, that the Apostle speaks of, 2 Pet. 3.

that shall come upon the world, *As a Thief in the Night, in which the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat; and the Works that are therein shall be burnt up.* If so be you do take this according to the Common Acceptation, to be consumed with fire, shall not the Scriptures then, and all your Bibles be burnt up with the Elements? And then, if the VVord of God doth not *Indure for ever*, or the VVord shall then fail and be burnt up; what is then become of all your Faith and Confidence? are they not all burnt up, both the Carnal man and all his works, and with him all the Elements? Certainly you that depended on the Letter, will be in a VVo Case.

And besides, if the natural man should perceive a little of the things of God, alas, they are riddles: they *are fooliſhneſs to him*, they are *wiſdom* only to thoſe *that are perfect*; to thoſe only, that are Immediately taught of God: for then, it is clear this book of the Letter must not only be read, but *Smitten* by Othniel, before you can find *Gods Word*. For *Gods Word*, as it is his Word, *is not* for every *eye to Read* but only for thoſe, to *Whom it is given*, as our Saviour sayes in another case, *to you it is Given, to know the myſteries of the Kingdom of God; but to them it is not Given, becauſe in ſeeing they ſee not, and in hearing hear not, neither do they underſtand*: that is They have not received *power from on high* to smite it, as *Moſes* did the Rock, to get out *the pure water of life*, clear as chryſtal, *proceeding from the Throne of God and of the Lamb*, Rev.

1 Cor. 12. 6
John 6. 45.

Mat. 13. 10, &c.

Rev. 22. 1.

Rev. 22.1. and I must tell you 'Tis not the *Water*, or that Sense that proceeds from the *Universities*, or any the Acquired Parts or Powers of man can do it, but it must be freely given out by God himself, and seldom, very seldom to the learned *Scribes* and *Pharisees*, or the great Princes of the world, but to the *Despised*, to the *Off-scourings*, to poor Fisher-men and the like, that the Creature might be convinced, that the Power is of God, and not *The Wisdom of men*; and seldom or never to be found among great men, or the great and mighty things of the world, which clearly croseth the world's Opinion, viz. That there is no getting the VVisdom of God, or the Knowledge of the Truth or of the Scriptures, without the Humane Learning. *University-learning*, but the Apostle's Experience is quite otherwise, as he expresseth it, 1 *Cor.* 2

For, this book of the Bible is, but the *Letter to the Eye*, and the *Ear*; But Gods Word, that lies hid: There must be a word to the heart. And, *the Heart of stone* must be removed, and *A Heart of flesh* given. We must *Buy of him Eye-salve that we may see*, Before ever we can be *acquainted with, Gods Word*. Gods Word is not Ink and Paper written or printed, but God's word is (as the Apostle saith) *Heb.* 4. 2. *Quick and Powerful, Sharper then a Two-edged Sword.* It is not the dull and dead Letter that giveth Life. *It is the Spirit that quickneth*, saith our Lord; which we see by Experience in most, even those that think themselves *Doctors* and *Teachers*, and think they know All things: And

deed to them, instead of being Life and a
Quickning Spirit, they are dead and dull, emp-
and sluggish: And men may be full of No-
ons, and Litteral Knowledge, even of the
criptures, and yet have no Power. The
etter it suffers men to be dead, idle, sluggish,
to the Life of Regeneration, and the Power
Godliness: It puts no Life into them, but are
dead, frozen.

The Letter never binds *The strong man*, it ne-
conquers the Will, and a man's *Own self*:
never makes a man to deny the world, to re-
oyce in the Cross, to sell all and follow Christ.
the Letters or the *Grammatical* Sense were
e word of God, Christ would never have
often condemned, and expressed so many
oes against the *Scribes* and *Pharisees*; for who
ook more pains in them then they? who had
em in higher esteem, or observed them more
ndly then they? and for that very thing the
ople had them in high Honour and grea
teem; yet Christ he condemns all thei
owledge, Learning, Holiness, Parts, out-
rd Reverence and seeming Holiness, &c. for
hey sought not after the Mind of Christ in 1 Cor. 2
em, but to set up themselves, and to greate 16
emselves; for if they had known the *Wor*
God, they would have known him who wa
e *Word*.

If the Litteral Scriptures were the Word
God, why doth the Holy Ghost so often say
He that hath Ears to hear let him hear? An
hy doth the Prophet *Isaiah* say, *That hearing*
y may hear and not understand, and seeing the
migh

might see and not perceive? Make the Heart of this People fat, their Ears dull and their Eyes heavy; lest they should see with their Eyes, and hear with their Ears, and understand with their Hearts, and be converted and I should heal them. This is spoken, not in regard of those that are ignorant, but of those that are very knowing and very much conceited of their much knowing; and yet their Knowledge and Gifts, and precise Holiness according to the Letter, is but a stumbling-block, and an Occasion of their Falling, Death and Destruction; and thus to know all things, is but to be ignorant of all things: And God accounts these knowing men among the number of those, the world accounts the *Only Prophane*, and he esteems them farther off the Kingdom of God, than *Thieves and Harlots*; and saith, that these shall go into the Kingdom of Heaven before them.

Mat. 11. 31. And therefore Christ himself sooner conversed with *Publicans and Harlots*, and preferred them still before them, as knowing there was more Hope to work upon them, then upon the great, conceited, puffed up Professors.

And therefore *I* have the more, and the longer insisted upon this, that if it were possible These men might come to know the truth and so themselves, *that they might be saved*. This to understand the Scriptures, is that, which the Scriptures call, *Eternal life*; and *That Good part which* Mary *hath chosen*; this is, *to Eat Christ, to Believe, to put on Christ and the new Man, to be regenerate, to be born again, to live to the Spirit, to be Baptized, to recevie the Word,*

Luk 10. 42.

ingrafted into *Christ*, and the like. The other Carnal Knowers, they can reach none of these things, though they think they are poſſeſt of them, and enjoy them; but even from this very Knowledge of the Tree of Life, and from their conceited *Holineſs* they eat Death; and this is that forbidden Tree of Good and Evil; from whence they enquire much after Knowledge, and *Aim to be like God, and ſo live for ever*: and this is nothing but the Seed of the *Serpent* in our Hearts, whereby theſe men much admire themſelves, and kiſs their own Hands; that is, they much ſet up their own wills, their own wiſdom, and their own Carnal Reaſon, and cover themſelves with Fig-leaves, as *Adam* did; whereby alſo they are come to that paſs, that (as I ſaid before) they are ready to teach God Knowledge, and to bring God to *School* to them, to preſcribe and direct him what he ſhall do in the world, and how he ſhall govern according to their wills, and their Pitiful Prayers. Gen 3 5

Beloved, the VVord of God is Secret, Subtil, Pure, High, Holy, Heavenly, Powerful, Quickning, Spiritualizing, but the Letter is not only dead, in all theſe regards, but killing and deſtructive in that Senſe formerly expreſſed; if you live and dye with this *Word*, it will do you No Good: I mean the Letter of the word, and the *Grammatical, External Senſe*, which theſe men call the word of God: Yet I tell ye, All this is nothing, though you have it exactly by Heart, that you have it ready at your Fingers Ends, to apply it

A

all Occasions, as the Devil himself: yet this can be no Service of God, nor profit to you; this is but *Bodily Labour, and Bodily Exercise* (as the Apostle calls it) *Which profiteth nothing*: This is but the Flesh, this is but man's Teaching: The Spirit of it, the *WORD of God* [Divine] you never yet found: But yet (as I said) let us not say, if the Spirit be all, then what do we with the Letter? Let us then cast it away: No, no, by no means; the Letter is of use to regulate the flesh, and to prescribe and direct the outward man, in Bodily Exercises: But I say, it reaches not, nor feeds not the *Inward man*, and the Heart. That must be that Bread, which the Father *Giveth*; which comes down from Heaven: 'Tis not neither *Moses*, nor the knowledge of the whole Law, nor of All the Scriptures, can give us that Bread, as Christ saith, *John 6. 32, 33. Verily, verily*, Moses *gave you not that Bread from Heaven: But my Father giveth you the Bread from Heaven; for the Bread of God is he which cometh down from Heaven, and giveth Life to the world.*

1 Tim 4

John 6 32, 33

And besides, (as I said) As, *the spirit of* man you cannot have without the body; No, you cannot have the Oyster without the shell. So neither can you have these mysteries, these Allegories, without the flesh, without the shell, without Excrements; that is, without the Letter of the word: For, we being of a dull, low, corporeal substance, must have these *High, divine, sublime* things brought to us in such vessels, and represented By such things as we are conversant with and such as we

derſtand, feel, hear, and ſee, and ſo come to know them: We are not able to conceive of the *Spiritual meaning*, and Gods mind, without ſomething repreſented & ſomething propoſed, ſuitable to our Element, to our Language, to our Sphere, to our Condition: Something bodily muſt be preſented, that we may conceive of that which is in the ſame Proportion and Equivalency, done *In Us* ſpiritually: The VVord is very much vailed and wrapped up in *Allegories* and *Reſemblances*: You know there is not one of you that have rich Jewel, but you do not leave them open, but wrap them up warily; and till you take off thoſe Vails and Wrappers you cannot ſee the Jewel; ſo hath the Almighty wrapt his VVord in the Letter, and except the Vails and Coverings be taken off, ye cannot ſee the ſparkling Beauty of the Truth. Jewels are not common to every Eye, but kept up cloſe, and you muſt be Friends to, or you ſhall never ſee or know his Secrets.

And yet, this is that I adviſe ſtill, *Be ſure to maintain the Letter of the Word Undefiled, Unviolated, Uncorrupted*: And let his Tongue cleave to, and for ever Rot in his Mouth, that goes about to abrogate the Letter; for without the Letter you cannot have the Spirit: Even as we cannot have Meat and Nutriment, but you muſt have neceſſarily Dung and Excrements: And if you caſt away the Excrements, you caſt away the Meat with it: Not that the Letter is Dung and Excrement (as of it ſelf) killing, or deadly, but occaſionally made

ſo, to us, and to all thoſe who Crack it and Smite it not, and ſo, ſuck not Life, but [illegible] from it.

Therefore it is ſaid, *My Heart*, or [illegible] *Heart*, *A Caleb* muſt ſet us on work [illegible] *Othniel* muſt ſmite *Kiriathſepher*; for you [illegible] what Fruits follow any other *Smiting*; [illegible] Heart that ſeeks Liberty to it ſelf, it [illegible] the Scriptures, *It comes in privily to ſpy out our Liberty*, that it may be an Occaſion to the [illegible] I ſay, *A Caleb* muſt make Proclamation, and [illegible] *Othniel* muſt ſmite this City, and not [illegible] that ſeeks for Liberty to ſatisfie its own Will and its own Deſires; for ſuch Smiters there [illegible] too many, that would caſt away the Letter the Word: They would have no Law to [illegible] or curb them, but this is not a good Heart. A *Caleb*'s ſetting to work, or *An Othniel*'s ſmiting: But to it I ſay, *viz.* to this Good Heart, e it ſmite the Letter and ſpare not; [illegible] counſel ye, to take it and tear it, and [illegible] all to Pieces, as we do Meat, elſe we get [illegible] Nouriſhment; for in the Letter, lies the Nouriſhment hid: There is no getting at [illegible] Nouriſhment and Virtue, without we do, as it were, tumble it up and down, tear it with our Teeth and chew upon it, to get out all the Virtue we can (as clean Beaſts, I would have you *Chew the Cud*) and that by a Power from above: And the more we can tumble, ruminate upon it, buck it, tear it and chew it, *In that Senſe*, the more and the better Nouriſhment it gives.

Nor do I bid you do it, as of your [illegible]

(by your own Power) but by the Wisdom & Power of God, who will enable you to find the Treasure, *If you dig for Wisdom, as for gold, and search for it, as for hid Treasures.* With a resolved Heart to dig for Truth, for Truth's sake, and not for Self and Sinister Ends and Advantages, but out of Love to Truth; thus I say, let a *Good Heart* use the Letter of the Word and spare not, Take it, Strick it, Smite it, Tear it, Chew it all to Pieces: not because he hates the Letter, but as men do by Meat, they tear it, champ it, chew it between their Teeth, not because they hate Meat, but because they would get all the Nourishment out they possibly can. Prov. 2. 4.

Beloved, in this manner strike *Kiriathsepher*, in the Name of God, and the Almighty prosper ye: Go on, and the Lord of Heaven give you good Success, that he may enable you to get out *Those pure Waters of Life, proceeding from the Throne of God and the Lamb*; that *Hidden Manna*, That *Bread from Heaven*, that may nourish you to *Everlasting Life*, that ye may have that Treasure, that *Pearl hid in the Field*, That *White Stone*, and that *New Name*, that ye may be enriched *With Gold purified seven times*, as David in that 12th Psalm saith the *Word of God is*; Do you think he means the *Letter*? No, no, but that thou mayest have that *White Raiment* to cover thy Nakedness, and that *Eye-salve* to anoint thine Eyes, that thou mayest see: Then also art thou, Him that *Overcometh*, to whom it shall be given, *To sit with him in his Throne, even as he also overcame and is set* Psal. 12. 6. Rev. 3. 21.

down in his Father's Throne; then shall ye come to be married to *Achsah*, *Caleb's* Daughter. Then shall *Othniel*, God's fit time or Opportunity, give you the Possession of this City *Kiriathsepher*, this shut Book of God, that it may be unto you *Debir*, the Word of God revealed. That the *Vail being rent*, you may be admitted to look within to see the Glory of the Most Holies; and that you may behold the Beauty of the Lord, and visit his Temple, and there fall down and worship, saying as *David* saith, *One thing have I desired of the Lord, and that will I seek after, that I may dwell in the House of the Lord all the dayes of my Life, to behold the Beauty of the Lord, and to inquire in his Temple*, and desire there to be for ever and for ever, Amen.

SHADOW

Shadows vaniſhing,

SOME

Rays of Glory appearing

The two laſt SERMONS on JOSH. 15. V. 16, 17.

But here Ioined in one.

And Caleb ſaid, he that ſmiteth Keriathſepher *and taketh it, to him will I give* Achſah *my daughter to wife. And* Othniel *the ſon of* Kenaz *the brother of* Caleb *took it, and he gave him* Achſah *his daughter to wife.*

THe laſt Sabbath I told you that part of this Chapter was as the One Cherub upon the Mercy-Seat, and that in 2 Cor. 3. was as the other Cherub which, as the two Cherubims lookt directly *Face to Face* to each other, ſo doth this Chapter look forward to that, and that, *turns it ſelf* and looks *Face to Face* upon this; that is, *the One* is the interpretation of the Other. and

you may remember as a Prologue to our
we gave you A brief Epitome of the Hi
Moses his sending the twelve spies to
and view the Land of *Canaan*, whereof
and *Caleb* were two of the twelve:
Numb. 13.27 bring news of the Goodness of the Land
the other ten, which Ten, even all the
all but *Caleb* and *Joshua*, they brought
Evil Report, though they all confessed
Land was excellent and good, and abou
in plenty of all things, *Flowing with Mi
Honey*: Yet these ten they said it was impo
to get it, or conquer it; for the men were
ty, Sons of *Anack*, *Giants* and men of gre
ture, & the Walls *Thick and High*, &c. The
ple hearing this, began to murmur. Then
and *Joshua* standing up, they strive to
the Slander and encourage the People;
for this Confidence and Faith of theirs,
two only entred the Land: All the rest,
about Six hundred thousand that murm
Dyed in the Wilderness, and not one entred
Land.

And as we related the History, we
some Observations, and endeavoured to
the History home to our selves; for the Scr
ptures are so written and ordered, that
do not only concern that present Age and
ple, but all Ages and all People to the E
the world; and shewed how these things
daily in Fulfilling, spiritually, and really
in Us. Then we came to our Text, whi
also told you, that this Text as I have
read it, It is *Hebrew*; and reading it but
is printed, is still *Hebrew*,

but (as I then told you) we may not, nor will not deny the Truth of the History and of the Letter; but we must take heed, *we rest not in the Story* and go no further; for the VVord of God (saith St. *Peter*) *Endureth for ever, and is Truth to all Generations*: There is a Secret in the whole Letter of the VVord, which lasts to Eternity; which is accomplished not only in that time, and of that man of whom it is written, but fulfilled as well and as really, In all Times, In all Ages, In all Men ever after and before: As *Ambrose* said of *Ahab* and *Nabal*, *Their Histories are old in time, but new in practise, for there are many such persecuting Ahabs, and many such churlish Nabals.* So may I say of this History and the rest of the Scriptures: *Old in time, but ordinary in use*: To this very day, Caleb to this day still proclaims, *Whosoever shall take Kiriathsepher and take it, he shall have Achsah his Daughter to wife.* This was done *Once in the Letter*, but *Ever doing* in the Spirit: for the VVord of God lasts for ever, as *David* also saith, *Thy Word O Lord endureth for ever*; often in the 119th Psalm and elsewhere; And the things related in the Scriptures, they are such things as not only instruct One Age, One Season, but every Age and every Season that follow it: Therefore in reading the Bible, the Meaning and the Mind of God we must look at, and not to the bare History: hear what the Apostle *Paul* saith, *Bodily exercise profiteth nothing*; or rather, hear it from our *Saviour*'s own Mouth; *The flesh profiteth nothing, but the Spirit gives Life.*

1 Pet. 1. 23, 25

1 Kings 2.

Pf. 119. 2.

Caleb here signifieth A good Heart, and *Kiriathsepher* the City of the Book, or the City of the Letter, which is to be smitten; and he that doth so; shall marry *Achsah*, which signifies the Rending or the Tearing of the Vail; and so by that means, that which was before *Kiriathsepher*, the City of the Letter locked up, shall be made unto us *Debir*, the Word set open. So that if you put them together, you may read it thus in English.

And a good Heart said, He that smiteth the City of the Letter and taketh it, To him will I give the Rending of the Vail asunder, & he shall pass into my Holy Place and my Holy Mountain, *and enter into my secret Pavilion, or into my Tabernacle* (He shall behold & enjoy the Glory of the Holy of Holies) as 'tis promised in that 15th *Psalm*. This was that *S. John* wept sore for when the Angel made Proclaimation in *Rev.* 5. with a loud voice, *Who is worthy to open the Book, and to loose the Seals thereof?* Rev. 5 *And no man in Heaven or Earth was able to open the Book or look therein*: But at length it was revealed, *That the Lion of the Tribe of* Judah, *the Root of* David, *had prevailed to open the Book, and to unloose the Seals thereof.*

The Letter is not this *Sealed Book*, for every one reads that, and knows the Meaning thereof; nay Humane Abilities will not, cannot reach the True, the Divine Sense, but the Letter and the Grammatical Sense it may. The Letter is not the *Tree of Life*, nor the Waters of Life, proceeding out of the Throne of God, which God promiseth to give unto us. Neither is the Letter *God's Holy Place*, nor the

Secret

ret place, of the most High, nor his Secret Pavi-
on. Every unclean *Beast* may *Hear*, and *Read*
therein, and come and drink of these waters:
But He that hath the word of God, he that
drinks of that *shall live for ever*. How many are
and have been exercised constantly in that, viz.
in the Letter, and yet do *Not live, but perish and*
die for ever? Many thousands have taken great
pains, and writ many Volumes, and preacht
many hundreds of Sermons, and yet never
reacht *This living for ever*: Many have read it,
heard it, preacht it, been very studious in it
day and night, and therein have thought, *They*
have done God good Service, and expect to enter
Heaven, and shall say, *Lord open to us*; and yet
Christ shall say to them, *Depart ye Workers of*
Iniquity; for by them the City of the Letter,
for all this, was never smitten and taken: but he
that shall be admitted to come into *This San-*
ctuary, and to eat of *This Manna*, he shall find
and say, from a true and feeling Sense there-
of, This is Heavenly Manna indeed; I find
these are the VVaters of Life indeed; for I
find they give Life: To read, hear and pray,
preach, study and the like, they give no Life;
They are no Service to God, without the Life
and Power, but kill and slay those souls that
rest therein (as most men do.)

The words, as I told you, divide themselves
into two Parts, *Onus* and *Honos*; The Burden,
He that strikes or smites Kiriathsepher *and taketh*
it. And the Honour or Reward to him that
so doth, *He shall have* Achsah *to Wife*: But see
here, it must be *A Good Heart* must do it, not

A Heart that seeks Liberty to the Flesh, [illegible] to make the Knowledge of Christ, as a [illegible] easie way to sinning, to facilitate and encourage them to please the Flesh. No, no, my Text sayes, it must be *A Caleb*, a Good Heart, such a Heart as seeks not Rest in sinning, but such a Heart as seeks its Rest only in God; such a Heart as hungers and thirsts after God, such a one as labours with all his Soul night and day, and never can be at Rest in any thing below God. But to attain him, is unwearied and cannot rest; and then as it follows here, he *watched* the Lord's fit Opportunity, or, as in good time, he struck it and took it.

Concerning *Num.* the Burden, I intimated that it is not sufficient *To read the Scriptures*. No though we could say All the Bible without Book, yea and understand it according to the Letter, it were nothing to Salvation: If they would read the whole *Old and New Testament* over every Year, as I have known some have made it their Task; yea made it their Boast: Nay I say more, if it were possible they could read it over every day in the year, and daily discourse of it, and could cite Scripture to prove all they say, yet this were no thing; for the Devil can do as much: What man can come near him for Pertinency in bringing out Scripture upon all Occasions?

But as the Flesh of Christ, till it was broken, and his precious Side till it was pierced, and his Blood was shed, there was no profit could redound to us, as himself said, *This is my Body which is broken for you*: This Letter of the

Mat 26 6

Scriptures is as the Body of Christ; till this side of his be pierced there is no Salvation; so till this Letter be broken, there is no Food for us; till this Rock be smitten; there is no water for us; till the Lord give it down from Heaven; there is no *Manna*, no Bread for us: Else I tell you we may live and dye with the Scriptures; and yet hunger and starve, and dye: But this Body being once broken, and this Rock smitten and this Side pierced, then we shall find a Fountain of *Living Waters springing up to Eternal Life* and precious Blood gushing out, to feed and revive us; and Hidden Manna to nourish us so as we can never dye nor perish, neither in this world, nor in the world to come. As you know, Bread is not Food till it be broken, and ground to meal or flower; whole Bread and whole Meat goes into the Body, and through the Body into the Draught, and yields no Nutriment to the Body: The Nourishment, the Life and the Spirit of it remains untoucht, lookt up: But if it be broken and chewed, then the Stomach separates the one and the other: the Virtue and the Excrements it divides and conveys to each way its part: Yet truth it is, many toss and tumble the Letter, and have it much in their Mouthes, and rowl it up and down upon their Tongues, but never crack it, never break it, never chew it, though they seem to, do it, and make you believe they expound it and give you the Sense and the Virtue: Yet how shallow, how literal, how humane, how low, how sensual and carnal do they make the *Word* to

psalm 19.

to be? even your Rabbies, your Doctors, your great Scholars (which the World cries up so much) which shews, If that God himself, The Lion of the Tribe of *Judah*, *If the Root of David do not open the Seals*, tis not all the Learning, or all the Universities in the world can help us to the Mistery and *The Mind of Christ*, as the Apostle calls it. Truth is, the world of men, wicked men they feed but upon Husks, upon Excrements upon the Letter, & keep a great Stir and a great Noise about that; they indeed champ that in their Mouthes, but they let the Nourishment, the Virtue and the Marrow escape; they eat not of the *Children's Bread*, that is not for Dogs, as our Lord said to the Woman of *Canaan*. And as in *Luke* 15 the History of the Prodigal: there Wicked men the world of men, Carnal men, they are there compared unto Swine, because that any trash any Excrement or the Refuse of any thing will serve their Turn; they can feed upon Husks and it agrees well enough to their Stomachs that satisfies, and they neither desire nor know any better Food: And as their Meat is so are they, Carnal, and Fleshly, and Earthly. Nay they cannot relish any thing Higher that which is Spiritual, Heavenly and Divine and like God, that they turn at, and quarrel at because it is out of their Element, quite out of their Reach, and beyond their Comprehension. And all because *The Word of God*, *the Bread of God*, *the Corn of Heaven* they cannot come at, nor indeed they care not for it; and so *The Book is still sealed* to them: They have not

1 Cor 2. 16

Luke 15. Mat 15 26

Senſes exerciſed to diſcern between Good and Evil, between the precious and the vile: The word is not in them *An Ingraſted Word, turning the Heart into its own Nature*, they are not converted nor moulded into the Word, that ſo *It may be able to ſave their ſouls*, as the Apoſtle ſaith: James 1 They get no Good by the Meat they eat, they feed upon Husks, and not upon the *FATTED Calf*, Luke 15, 23. *Nor on the Feaſt of fat things full of Marrow, nor of the Wine on the lees well refined*, Iſa. 25. 6. Therefore it is no ſtrange thing that they profit not to *Salvation*; becauſe they champ only upon the Letter of the Word, and feed upon Husks, and can get no Nouriſhment from it: And no marvel; for it can give none: Doth not our Lord ſay, *Except I depart the Comforter cannot come*? Certainly his meaning muſt needs be, Except I, that is, *My Bodily Preſence* go away, my *Spiritual Preſence* cannot come; and when the Comforter is come, his Body is gone and departed, that all things that are Outward and Carnal (being but ſhadows) may remove, that that which is Spiritual, and that which is the Subſtance may remain. I marvel much, how ſuch men can hope for Heaven, or hope for the Gift and the Reward here ſpoken of that never eat any thing but the Letter of the Word: That only do as the *Jews* did, only deſire but to touch Chriſt's outward Garments, & to ſee his Body, or to ſee his external Miracles on others, or at moſt his external Cures upon their Bodies; but they touch not HIM, nor his Perſon: his Miracles are not wrought in themſelves; they

touch

touch him not, as the woman did with the *Bloody-Issue*; she touched not only his Garments, but touched him inwardly, she got Vertue from him, her Faith touched him: for Christ as soon as she had touched him, askt, when the People prest him, *Who touched me?* After wonders and asks him, *Dost thou ask who touched thee, when thou hast so many hands touched thee? The whole Multitude presseth thee.*

Mat. 9. 20.

Luk. 8, 45.

By this you may see what I mean; Christ knew he was not only Outwardly touched as multitudes do; all that make any profession of Christ do that: But he was toucht inwardly which fetcht Vertue and nourishment from him. For all your Great Professions, and Running after Christ in much hearing, reading and praying &c. Let me tell you, He is scarce when ye touch him; you may do all these things constantly, all your life, and yet never touch him; He can feel when vertue goes out of him. But I do not deny, we all in the flesh, and in the Letter, and according to Carnal men, may be wise in Carnal things, according to men, in the Rudiments of the World, and for Church Governments and the like, we may do many commendable things: And yet herein we see and touch Christ but as the *Jews* did, only see and touch his Body, but none get Strength, Marrow and Life from him.

Indeed they handled Christ when they crucified him; yea and they handled him after too; but who once I say handles him as the *Woman*, to get Virtue from him? For a man may read the Letter diligently, gather his Faith

...ther duly every day, Morning, Noon and ...ight; read it and converse of it, and teach it ...them; but may not Christ ask for all this ...ling about him, Who hath touched me? ...*hath required these things at your Hands*? ...what End is all this ye do? what Nou...ishment do ye get? what good do ye? what ...e, what Marrow get ye? unless withal *Ye ...Christ inwardly*, what doth all this *Touch* ...do you good? This is but to touch Christ's ...dy, this is but to touch the Letter, this is ...to have only the shell.

...s the Disciples going to *Emmaus*, they read ...nd conferred, but they could not understand ...Christ came; for all they had been Brought ...in the Family, and in the House of Christ ...the School of Christ, always hearing and, ...ceiving at the feet of Christ, yet, they were ...orant of the Mistery and the Spirit.

The Letter of the Scripture is but the *Outward Court of the Tabernacle*, where all the Peo...e may be admitted; where Beasts, *Clean and ...ean* come & are sacrificed. And there was ...the Inward *Court*, whither came the Priests; ...nd there were only *Outward Ordinances*, Heb. 9. 1. ...nd Laws for Discipline and Outward Wor...ip: But there was also the *Sanctum Sanctorum* ...where only entred the High Priest, & that but *Once a Year*. The Letter is but as this Outward Court, or the Priests Court at most, where were ...nothing but Outward Duties of Preaching and ...Sacrificing, of Reading, Hearing and Praying, ...and the like: But within, in the *Sanctum Sanctorum*, there is the hidden *Manna*: There is

that

that which all the other things without do but represent: for they were not the things themselves (as the Apostle calls them) they only is to be found *Debir* the Word; there is that which is Quick and Powerful, Mighty in Operation, *Sharper then any two-edged Sword, dividing between the Bones and the Marrow, and is the Discerner of the Thoughts and Intents of the Heart.*

Heb 4 12

All the former things were but *Cold, Low, Dead things*; here is the Life, here is the Quickning. the Spirit it self: There you shall find *That Word, that Sword of* Jonathan, *which never returns in vain* [or *Empty*] as the last Translation renders it) *From the Blood of the slain, and from the fat of the Mighty.* This VVord indeed ransacks the Heart; the strongest, the mightiest, the fattest Lusts cannot stand before it. This VVord pulls down All *Principalities and Powers*, and All *Spiritual Wickednesses in high Places*, Ephes. 6. 12. And it never fails *in leading Principalities and Powers, making a Shew of them openly, and triumphing over them in it.* Col. 2. 15. And saith the Lord, *Isa.* 55. 11. *So shall my Word be that goeth forth of my Mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.* The Letter always returns void, or in vain, thou sayest, thou readest it in the Church, and in thy Family, it may be, twice a day, and thou delightest to be exercised therein, and to see that others do so, this doest well, it is good in its Place: but what Good doth it convey to thy Soul?

1 Jn 6 63

ſhment and Nouriſhment doſt thou find by
s thou ſo delighteſt in, and ſo boaſteſt of?
eloved, where is the Power, that the VVord
ith abroad among theſe kind of men, that
em ſo much to throng after Jeſus Chriſt?
hat manner of People are theſe, that ſo champ
e Letter between their Teeth, and troul it
n their Tongues (For God's ſake) what are
ey in their lives? have they got any Virtue
om Chriſt, by being ſo converſant with him?
e they tranſformed and made *New Creatures*?
o they live *The Inward and Spiritual Life* of
e VVord? Are they dead to the world, and
e world to them? Doth Chriſt's life ſhine
in them and by them, ſo that they live not a-
y longer in themſelves? Are they fetcht off
their own Bottoms, and ingraſted into Chriſt?
rather, do not they altogether *Live*, and
Chriſt is *Dead in them*? Do they feed upon any
thing but Huſks, upon the Letter of the VVord
and upon the world, and Covetouſneſs, and
upon Creatures? And there they have their
Chief life, Hope and Dependance; For had
they *New Diet*, they would become *New men*:
By the men you may gueſs at their meat, as we
uſe to ſay: For if they were fed with Heavenly
Manna, with the Marrow and the Fatneſs of
the VVord, you ſhould eaſily ſee it by their
locks and their lives: But I am afraid, there
is ſuch a general and woful Acquieſcence in the
Bark and Outſide of things, that it hath made
them like thoſe poor Priſoners, whoſe ſmall
Pittance (as the Orator ſpeaks) that in very
deed, though they have been long Teachers,

and Profeſſors of Religion, yet according to that of the Prophet, *Zach.* 13. 4. *It ſhall come to paſs, that the Prophet ſhall be aſhamed every one of his Viſion, when he hath propheſied, neither ſhall they wear a rough Garment to deceive*: That is, Diſtinction of Garments, or of Colours to deceive, becauſe they would be known from other men, and more reverenced and bowed before then others; but *By their Fruits ye ſhall know them.*

As take a man that hath been hard kept, with Ill Fare, Ill Diet, and want of Cloths, his very Countenance will ſhew it: But let him come to better Keeping, good nouriſhing Diet, and warm Clothes, and you ſhall ſee his Complexion and his Fleſh come again, and his whole Body and Countenance will be more white, ſmooth and ſightly: So, he that feeds upon the Life and Marrow of this Word, Oh! he is clean another man then he was before. The time was, that he lived like a *Swine*, eat and fed, and fared like a Swine, went to bed like a *Swine*, roſe again like a *Swine*, walkt like a Swine, ſpake like a *Swine*, converſed like a Swine (and yet it may be, have ſaid their Prayers devoutly down-lying and up-riſing) and all this was becauſe he fed and fared like a Swine, he lived upon Husks, the Letter of the Word, without the *Spirit and the* MARROW, and that would ſuffer them to follow the world to wallow in the Pleaſures, the Profits, the Honours thereof; theſe and the like he fed upon and theſe reliſhed with him, and nothing elſe but ſuch like Husks and Excrements, and

Car-

Carnal things were altogether his Meat and his Delight.

Will not New Food alter all, even the whole man? Judge therefore Brethren, whether we may not call the Letter of this blessed, wholesome & heavenly Book (which within it contains the Bread of God, living Bread, Heavenly Manna and Angels Food) any other but the Husks, to such men; whether it be any thing else to these men, but the City of the Letter, the Book sealed, *Fleshly and Bodily Exercise*, which *profiteth them nothing*: It is not yet *Debir* to them: It's true, they call it the *Word of God*, as the Jews did. Oh the Temple of the Lord, *The Temple of the Lord*: So they call it the Word, and the Word: Yea by all means tis the Word of God; But you see, it is not the Word to them; for where is the Nourishment they get from it? And as the Apostle in another Case saith, the Prophet *Isaiah* is very bold, so say I of St. *Bernard*; for he is very bold, when he saith in his Sermon 63. upon *Cant.* and applicable upon this Occasion, That *The Litteral, Common, and Usual Sense of the Letter is*, Ineptus insulsus *Unprofitable and Unsavoury*; They are his own bold Language, and in deed utterly unworthy and unfit for the Scriptures of God, and the *Living Word*, or *Mind of Christ*, which is so Reverend, so Holy, so Authentical, but that I take his Aim to be, He would not have men rest in that which is so to them, if they go no farther; for the Letter and the Grammatical Sense is but the Bone, the *Living Sense*, the *Marrow*, the *Nourishment* that is sait

Jer. 7. 4.

lockt up in the Letter, as the Marrow is in the Bone, and cannot be come at without the Bone be broken: And Oh! if men did but feed upon the Life and Marrow, alas to do how would it alter their Lives and their Looks, and reform their wayes, and make them look like Christians, doing the works of Christians: I profess (for my part) I find very few men look like Christians in their Lives. But that they smooth themselves up with crying the *Temple of the Lord*, and the *Temple of the Lord*, with a meer smooth, demure, outside Profession of Godliness; but the Prophet tells them there, they were deceived; for saith he, The Temple of the Lord *are these if you throughly amend your Wayes and your doings, if ye throughly exercise Judgment between man and man, &c. But will you steal and murder, and commit Adultery, and swear falsly, and burn Incense to* Baal, *and serve other gods, and oppress the Stranger, the Fatherless and the Widow, and then come and stand before me, in my House which is called by my Name, and say, we are delivered*, What for? *To do all these Abominations? Is this House which is called by my Name, become a House of Thieves and a Den of Robbers?* Jer. 7.

Therefore I charge you in the name of God, and as ever ye hope for Heaven, or think to see God's Face, learn (yet I know it is not in your Power to learn) but this I say, to shew what you should be, and what you must be, if ever you enter into the Kingdom of God: learn henceforward I say, not to keep this Book in your Houses only, and in your Heads; but

BREA

...k the Body of Christ, that you may eat of ...e True Bread; saith our Lord, *This is my Body* ...ich is BROKEN for you: learn to *Smite the* ...k, that you may get the *Pure Water of Life*, ...ing *from under the Throne of God and the* ...b, *and of the Tree of Life in the New* ...salem; and not outwardly to touch it only; ...t will do thee no more good, then if ...u hadst touched the Body of Christ when ...was upon Earth; Yet many desired to see him, ...d rejoyced to see him, and to converse with ... and touch him, even *Herod* himself was ...eeding glad to see him; and so it is now, ...d alwayes hath been in all Ages, with most ...fessors in regard of the Letter, and Exter-...ls of the Word; Christ's Body does us no ...od, except his Body be broken, and his Blood ...d for us. Neither will the Water you draw ...e of the Letter do any more Good for your ...uls, then that water the Woman of *Samaria* ...ew out of *Jacob*'s well, and he that drinks ...f that shall *Thirst again*: But *He that drinketh* ...*the Water* that Christ giveth, *He shall never* ...*hirst, and It shall be IN HIM An Everlasting* ...*ell of Water springing up to Everlasting Life*, ...hn 4.12.

Let us Ministers and all others, learn, *Right-* ...*to divide the Word of Truth*, and not take the ...tside alone, but Outside and Inside toge-...r: And then you shall find what it is, To ...arry *Achsah*, and to have the *Rending of the* ...*il*; what it is to have the Upper Springs, ...d the Nether Springs given to you, as your ...JOINTURE, as they were here to *Achsah*;

and get but her to wife, and you get all.

Yet let no man for any thing that I have [said] once think to undervalue the Letter, and to trample it under foot, as Excrements and Prophane; for though this be the Shell, the Outside, yet it is the Shell, and it is the Outside: But this is that I still say, there is something *Within* of more Price, of greater Value; that far prize it, In that God hath (by this means) given us the Kernel: In the Shell is the Kernel to be found, and without the Shell ye cannot have the Kernel: As we can never see Life but we must see it in a Mortal thing that [dies]. So the ever blessed; Sweet and Eternal Truth is in the Letter hid, as Life is in Accidents, and as Fire in a thing fired, and as the Life in the Body: For true Fire, the Element of Fire ye can never see: Nay indeed you see not the Truth of any thing, you see nothing but Accidents: You may see the Body live, move, act, but you cannot see the Life: And Truth is, as an Oyster in the Shell, fast shut up, which Shell must be forced open, before you can have the Meat: And he that doth thus by the Letter, shall have the Meat and the Vail rent for him: he shall have the Priviledge to pry into the Secrets of my God, and he shall enter *Into his High and Holy Place.*

Now Beloved, the Doors of the Holiest of all being set thus wide open, I humbly beseech God Almighty, that your Eyes may be opened, to behold those Mysteries that are Within. *Paul* that Blessed, High-flown, Self-denying Apostle, He being brought to this, be

e Rays
only conceit he
speakable, so
with, he knew
n: But also
upon the sight
I will henceforth
more; why?
thing: Many
ter, in that the
that they have
to Sacrament:
if he should say
poor Empty
ways take the
man after the
Lord Christ after
was come to the
for no man after
went so far, as
ded not the ve
was a very high
the Flesh, and
better then Bl
that its written
that professe th
ing men, hear
to be as he w
able to compre
Voices would
him for an Here
For many of w
so would have
with him, Cruci
he should live:

only conſeit he ſ w things Unutterable, Unſpeakable, ſo that he was ſo raviſhed therewith, he knew not *Whether he was in the Body or* 1 Cor. 2. 14.
n: But alſo this was another Effect in him upon the ſight of theſe things: Then ſayes he, *I will henceforth know no man after the Fleſh no more*; why? Becauſe that knowing was *n*othing: Many glory in the Fleſh, in the Letter, in that they have ſeen the Body of Chriſt, that they have the Bib'e in daily uſe, and come to Sacrament: but the Apoſtle's words are, as if he ſhould ſay, Away now with all theſe poor Empty things [If you reſt in them] always take that in) *Henceforth I will know no man after the Fleſh, no, though I had ſeen the Lord Chriſt after the Fleſh*: He would (now he was come to this Condition) know nothing, nor no man after the Fleſh no more: No, he went ſo far, as to ſay, that in that Caſe, he vaſued not the very Body of Jeſus Chriſt; which was a very high and a ſtrange word: Men after the Fleſh, and after the Letter, judge it no better then Blaſphemy, and would ſay ſo, but that its written in the Bible: and had many that profeſs themſelves Teachers, and Knowing men, heard *Paul* ſay ſo, not knowing him to be as he was, they would not have been able to comprehend *Paul's* reach but all their Voices would have gone clear, *To have burnt him for an Heretick* (yea, and Chriſt himſelf alſo) For many of whoſe Actions were ſuch they alſo would have cried with the Multitude, *Away with him, Crucifie him, Crucifie him*; *its not fit he ſhould live*: This is too true, for all they 2 Cor. 5. 16.

now seem to Reverence and Worship him and with these men, which live upon the Shadow and content themselves with Shells and Husks, there is no Peace to be had with them except ye make the Substance vail to their Shadows, and the true God stoop to their *Idol Baal*, otherwise they are like *Saul*, before he was converted, *Acts* 9. 1. Exceedingly mad against them like inraged mad Bulls; and Breathing out Threatnings and Slaughter against the Disciples of the Lord, and are still seeking to the High Priests and Powes of the Earth to assist them with *Commissions* to make Havock of the Church But Oh! that the Lord would graciously *Shine* Round about them, and *Smite them from their Horses to the Earth*, causing them to hear that Voice, Why *Saul, Saul, Why persecutest thou me? It is hard for thee to kick against the Pricks.*

Acts 9. 3.

But *S. Paul*, He was now come to those things, of which he knew and found; Christ His body was but A Shadow; He now possest the substance let the shadow go: And if men would never sleight the Shadow, or the Letter or the Shell, Till they did it on the same ground the Apostle did, Then instead of blaming them, *I* should Highly commend them. But this is that which is too common in these dayes, they throw away the shadow and the shell too soon; they throw away the Letter and Ordinances upon A meer supposition that they are in S. *Pauls* condition before it is so. And this is the very ground of the Error of Many in these dayes, and therefore *I* Cannot

Col. 2. 16.

hence thus much, and Charge you, not to throw away the Letter, Nor sleight the body of Christ in the least, except it be, in Relation to the spirit, the life; and the substance: Nay I may boldly speak it and that with all Confidence; that he who most prizeth the spirit and the mystery, He most of all prizeth this Book and the Letter, because By it is conveyed to him, those mysteries and this marrow and Fatness within this Letter and whereas I said they slight the Letter or the body of Christ, tis but Only comparatively, And as you, come Really to enjoy these things yet, not to Cast them Quite away? as I said before, But, not to rest in them, or Prefer the *Handmaid* before the *Mistress*, or the *Bone* before the *Marrow*, or the *Casket* before the *JEWEL*, or the *field* before the *PEARL*. *Let no man* (saith the Apostle) *Judge you in Meats or Drinks, or in Respect of an Holy day, New Moons, or of the Sabbath dayes, which are Shadows of things to come, but the Body is Christ.*

For Beloved; Christ's Body was *Symbolical*, as well as his Actions; They all held out higher things, that we might not rest in them: but this is that the flesh in us is ready to abuse to our own Destruction & Condemnation; The Cunning, Polick Devil In Us, when he cannot hold us in Prophaness, by the Chains of ignorance, then he labours to do it by the Chains of Knowledge: Sayes he In Us, If the Letter be* *A Shadow*, and Nothing, then we will neglect it, we will throw it away, there is nothing now to be done, we will live as we list

we,

This he spake eyeing those People cal'd Ranters, for at

that time they began to shew themselves, and came to hear him, supposing he had justified them.

Heb. 10. 26

Heb 6. 4.

we owe no Duties to God or man, we will please our selves, and deny our selves nothing; for we are gotten above Word, Ordinances, Sacraments, Worships and all of that Nature.

Oh Beloved, these are the Devil's strongest Chains of all: These Chains of Knowledge to abuse the highest Liberty, and indeed the Glory of a Christian, to the Idleness and Luxuriousness of the Flesh: He that is taken in these Chains, a Thousand to one if ever he get out: as the Apostle saith, *Heb.* 10. *There is after this no more Sacrifice for sins*; such will hardly ever recover themselves out of the snare of the Devil: and as he expresseth it in *Heb.* 6. *It is impossible for those who were once enlightned, and have tasted of the Heavenly Gift, and were made Partakers of the Holy Ghost, and tasted the good Word of God, and the Powers of the world to come; if they shall fall away, it is impossible to renew them again to Repentance*: And he so goes on and explains it by a similitude: *For the Earth which drinketh in the Rain which cometh oft upon it, and bringeth forth Herbs meet for them by whom it is dressed, receiveth Blessing from God: but else it beareth Thorns and Briars, and is rejected, and is nigh unto Cursing, and in the end to be burned*: This Caution I thought good to mind you of, that in taking you off from resting on these things, that you do not quite sleight them; nor think your selves come to the Spirit, when ye have scarce attained to the Letter and Outside; For *Resting*, and *Sleighting*, are the *Two Extreams*.

But as I was saying, Christ's Body and

A&

Actions were Symbolical; for though he healed the lame, and cured the deaf, and raised the dead, and the like, yet this was not the Substance, nor the End of his Coming; for he by them shadowed out to us what he doth internally in our souls; For *Jesus Christ is Yesterday, to day, and the same forever*; He did then those Actions, of Curing the Blind, cleansing the Lepers, casting out Devils, and the rest: So he doth the same still, as *David* saith, *Psal.* 103. 2, 3, 4. *Praise the Lord, O my soul, which cureth all thy Diseases, and healeth all thy Infirmities; which redeemeth our Lives from Destruction, and crowneth us daily with Loving-kindnesses and tender Mercies*: These are the Diseases Christ cures daily; and so cures that they never mortally fall sick again: Those he cured then, they might fall to the same Diseases again, or worse it may be; and besides, That Curing saved them not from death, as this Curing doth. The young man *That was raised from death*, dyed again; and *Lazarus* died again: but those he cures in soul, they are cured for ever, them he quickens for ever, them he so raiseth from death, that they dye no more. Heb. 13.8.

As old *Simeon* said of him *Luke* 2.34. *That He was for the fall and rising again of many in Israel: and he was for a sign, which shall be spoken against*: He is for a sign in the Flesh, and in his Humane Nature, of what he did from the Beginning, and of what he is still in doing: He himself, in the Body, in his Humanity, and *All his Actions* were Typical; for *Paul* saith plainly, That the *Flesh of Christ it a Vail*. These things

I often represent to you, because we are backward to receive them, we are loath to turn our Eyes inward in hearing and reading the Scriptures, to see all those things fulfilled in your selves; Nay, we do not yet feel and believe, that we are those that Christ came to cure; that we are the dumb and the deaf, the halt and the blind: Little do we think that Devils are to be cast out of us: But those whom Christ hath cured, they are able to see really that they are *The men* that Christ then (by *them*) represented; They see when they read of the *Jews* crucifying of the Lord of Life, of their cruel whipping, mocking, &c. Crowning him with Thorns and the like, they can say to themselves, as *Nathan* said to *David*, when by a Parable he had represented his sin; (and so can this man say to himself) *Thou art the man*, that hast done all this to thy Blessed Saviour: And so likewise in all his other Actions, to see them fulfilled in thy self.

Far be it from any one to think that to heal those External diseases was the end of his coming. But thus think; Did he arise from death to life? he doth the same daily in our souls: Did he heal the lame, and cast out Devils then? He doth the same in our souls still; and whereever he doth them, he doth them so, as they shall never be blind more, never dumb more, never deaf more, the Devil shall never possess them more.

The whole Letter of the word is but Christ's Body, and therefore we must not be content with that and Rest in that, When once we have

have the Substance of Christs actions, there is no more use of the signes: we must labour to find out the Truth that is hid, in this shell, and to find the treasure, the Pearl that is hid in this field, seek for *THE WORD*, as our Saviour prayes *Father sanctifie them with thy truth, thy WORD is truth.* Most men, hence think, when they read the Letter of the word, they think they read Gods word: No, no, this is not, the truth, that Christ calls truth; For he himself is the Word; the truth. and the life he is the meat and the marrow, of which that is, but the Bone and the shell: *Search the Scriptures, for in them ye think to have Eternal Life; for they testifie of me*: That is, I am them the Substance, I am the *SOUL* of them, and they do but testifie of me; they are not the Life, the Soul, but I: Yet know, though I thus speak, I prize the Letter as high as any man living: But I must not prefer the *Handmaid* before the *Mistris*, nor the *Bone* before the *Marrow*. Joh 17 17

Yet much ado there hath been among many men about this Letter of the Word, who pretend to know much in God's word, as if they knew whatever were to be known: They are gone so far, and are come to such Perfection (as they think) that they can resolve any point in Divinity, give the Interpretation of any Place of Scripture, and many large *Voluminous Works* have been published to the World, & filled it full of their Expositions; but God knows how many of them have kept a deal ado, and much blustering to little purpose: And *In our dayes*, and in our Nation, what talk is there e-

every where, of Gods word, when in deed and in truth most men are ignorant of Gods word: and all is, because they take these Literal, blank Letters to be the word of God: you are deceived; Is it The Word of God, because it is English, or Latin, or Greek, or Hebrew? Can we tell whether ever God spake in any of these Languages? or if he did, *These Letters* cannot be the Word of God: If any way the word be taken in vain, it is this way, when men think God speaks to them, and they hear him, when they read the Letter: You are deceived in this, the *Letter* doth but bear witness to the Truth; Christ is *The Truth*, and the Letter *Gives Testimony* to him; See what the Evangelist says *The Word is*; John 1. *In the Beginning was the Word* (let me tell you, Bibles were not then) *And the Word was God*: This is that Word so magnified in the Old and New Testament, to which all their Sacrifices and Prophesies pointed to, in shadows but the Substance of them is Christ, as the Apostle saith, *Heb.* 10. *The Law is but a Shadow of good things to come*: But Christ he is the Word, he is the Truth, he is those Good things promised throughout all the Scriptures. The letter is but the *Shadow*, the *Signs*, *The BODY and Substance* is Jesus Christ.

John 1.1.

And if it be so, then let me say thus much more to you, *Never any man ever yet saw the Truth, nor ever any man heard the Truth, nor ever read the Truth*: Those that only read the *Letter*, they are *Ignorant of the Word*; For the *Truth* is the *Word*, and the *Word is the Spirit*:

It is the *Spirit* that diſcerns the VVord through the letter, and it is the *Spirit* that applies it, where ever it works; it is the Spirit only that knows the Truth, and reveals the Truth; and 'tis the Spirit only that fructifies and thrives by it, and lives in it. The word heard or read, is but the Bark the Outſide, the Sheath, the Lanthorn; but the *Sap*, the *Life*, the *Sword*, the *Light*, that is within. And this is only Chriſt *Co-Eſſential with the Father*; This is that Word which the Scripture ſpeaks of, which is *Able to make the man of God perfect*; for as the Apoſtle ſaith, *The Law made nothing perfect, but the bringing in of a better Hope did*; for do you what you can, yea keep the whole law according to the letter, yet this cannot make us perfect; But this *Word* can, This Truth we now unfold, is *The Sure, the Real, the True, the Eternal Word*, againſt which *The Gates of Hell ſhall never be able to prevail*: Have ye what ye can have of the letter, except ye have alſo Chriſt, the Subſtance thereof the letter will but deceive you; for you have but the ſhadow. and therefore you muſt needs be deceived; for you to think you have the *Subſtance*, when you have but the ſhadow: Truly, truly, hence ariſeth all thoſe Errors, Controverſies, Schiſms and Rents that have been and are in all Ages in the Church; becauſe men have but the Letter, and want the *Spirit*, which would guide them into all Truth: It is not any outward thing we can do, will do us any good; It is the *Spirit*, *The Word it ſelf*, that doth the Deed.

2 Tim. 3. ult. Heb. 7. 19.

Mat. 16 18

Yet I muſt tell you more, that *This Word*

and

John 1 10. and *Chriſt*, and the *Spirit* All dwell among us, Dwell *In Us*, and we know them not: as John 1. 10. *He was in the world, and the world was made by him; He dwells among us, and yet the world knows him not*: Nay, *He came among his Own, and his Own received him not*: Theſe are ſtrange Expreſſions; what may be the meaning of this Divine High-flown Eagle, *St. John* (for that is his Emblem:) I conceive it was to ſhew that he ſoared and flew higher in Divine Contemplations of Truth, and in the Knowledge of the Myſtery, then all the Reſt of the Evangeliſts: This was he of whom it is ſaid, *The Diſciple whom Jeſus loved*, and this was he that *Leaned on his Breaſt at ſupper*: This was he that had all thoſe ſecret Myſteries in the Iſle of *Pathmos*, who writ the *Revelation*, and was therefore called *JOHN the Divine*.

I conceive, his meaning is (when he ſaith *He came and dwelt among us, and yet the world knew him not, although it was made by him*) was this, that God in Jeſus Chriſt, dwells in every creature, but the creature comprehends him not. Acts 17 28. *Becauſe the Light ſhineth in Darkneſs, and the Darkneſs cannot comprehend the Light*: It is in *Him* (as the Apoſtle ſaith) *that we live, move, and have our Being*, and yet we know it not, becauſe we are compaſſed about with Darkneſs. Nay we are Darkneſs it ſelf. Is it not a ſtrange thing, that he ſhould be in us, be ſo near us, and be *Our light and our life, our ſun and our ſhield*, and yet we not know him, not be acquainted with him? But tis ſaid, *It is He that ſhines in Darkneſs*: whats that? That is, *All Creatures*

Darkneſs to him. God in himſelf is, God of Gods, Light of lights, very God of very God, and infinitely far above and beyond all Creatures; and if he put forth himſelf (mark ye) in himſelf) in the making of any Creature, yet that Creature in it ſelf is infinitely below him, as himſelf; The higeſt of Creatures is Darkneſs to him: He is darkned in the Sun, and he is darkned in the Moon and Stars; he is darkned in Angels and Archangels, in Cherubims and Seraphims; and more darkned in men; and more in other Creatures below man: But He is (in Jeſus Chriſt) The SOUL and Life of All things.

There have been great diſputes in all ages what the ſoul of man is, which I ſhall not now enter upon; But whatever it be, be ſure of this, it is infinitely below God: For God is the Life of Lives, the ſoul of ſouls; He is, that Sun and Glory, that excellency and Beauty, that ſhines, in all creatures: he not only gives, to all things life and Being, But he is their life and being; he fills all things with his being: So as all things are nothing, compared with God, nor can the ſouls of men or ſpirits of angels, Comprehend or conceive, what God is; and yet, for all this, for all he is ſo GREAT, and ſo much ALL, yet I ſay, they ſee him not, comprehend him not: *Iohn* who was the Forerunner of Chriſt confeſſes, that he knew him not; for all he was of ſuch Excellency, that he was *He whoſe ſhoe-latchet he was not worthy to ſtoop down and unloſe*: And for all he was *So full of Grace and Truth* (as tis ſaid of him) *And waxed ſtrong*

in ſpirit; yet he knew him not, he ſaw not this Glory and Majeſty that was in him: but all he was The *Meſſiah*, The Saviour of the world, lived with him, and converſt with him (in all probability) for he was his Couſin German according to the Fleſh; And if their Mothers viſited one another while the children were but in the womb, and for the childrens ſake we may well conjecture, much more after the Births did they come together, viſit and ſalute one another; beſides many other Reaſons which might be given: Yet he knew him not all that Thirty years, till he came to be baptized of *John*, *and he ſaw the ſpirit deſcending on him like a Dove*. And if it was ſo with *John Baptiſt*, who was a Prophet, and the *Immediate Harbinger* appointed to bring Tidings, That the *Meſſiah* followed him: I ſay, ſeeing it was ſo then, do not wonder, I ſay, do not wonder, that men who read the Word, and read the Letter of the Word all their Life long, never know Chriſt, never be acquainted with the Spirit and his meaning in the *Literal*. Therefore take it not ill, if I tell you, If a man were able to ſpeak the whole Word, every Letter in every Tittle, that he could or were able (or if it were poſſible) to ſpeak the whole Scriptures in one word, or at once, yet he may go to the Devil for all that: for no man can do ſo much as he in this regard.

But I'le tell ye, if ye had once known Chriſt after the Spirit, ye would not make a ſtir about Forms, Diſciplines and Ceremonies as if thoſe were the great and only Religion

For all those things men may do, and not be one Hair better before God; For all that Reformation, *The Devil is the Devil* still, and *Flesh is alive* still, and the Heart may be set upon the Creature still, and to this man, *This World* is amiable still: I pass not what men say and prate to the contrary: Let us see their Humility and Self-denial, and *Becoming All to All*; let us see their Self-judging, and judging other men less, and themselves most of all; let the Life of Christ appear in the Fruits, *Humility and Lowliness of Mind, not seeking themselves*, and their own profit and advantage, *But the profit of many, that they may be saved*: Give me such Professors, and such Christians as these; But were it so (as they pretend) what means so much knowing men after the Flesh, and *Having mens Persons in Admiration because of advantage?* What means their seeking after *Greetings in the markets, and uppermost rooms at Feasts?* What means *Their long Prayers, under a Pretence*, but that it is *To devour Widows Houses?* Jude 16. and to ingratiate themselves so, as to get the Mat. 23. 14. Praise of men, being exceedingly desirous of Vain Glory, and the Wealth of the world. And if they have not these, they are dead on the Nest, heartless and little or no Fruit of Love comes from them, but the contrary; *Censoriousness, Bitterness, Hatred and Envyings.*

Were you but once come to the true Vision of God, and the Life of Christ, you would be above and sleight all these Base and Carnal things, and they would here with the Apostle, never more *Know men, nor the world, nor any*

conversant daily with the Scriptures, when alas! *all* our Knowledge doth but serve to *puff us up*, and make us proud, stern and lofty, not condescending to the weak, but full of Expectations of Admiration of our selves from others, & disdain of their Brethren, though better then themselves, of whom the Apostle saith 1 *Tim.* 6. 4. *He is Proud knowing nothing*, & procures nothing, but *Doting about Questions, and strifes of words, whereof comes Envy, Strife, Railing, Surmisings, Perverse Disputings of men of corrupt minds, and destitute of the Truth*, from such let us withdraw; for there is nothing to be got by them, & so long as we follow them *to us as well as to them The Vision fails, and the People perish*, Prov. 29. 18.

Beloved if a man Love his Wife this Love will produce all Care and Tenderness in him, and all Offices of Love towards her that may be; if he love her, let him *kill* her if he can; let him beat her or hurt her if he can: If a man love his Friend, let him wrong him if he can: But here is the matter, if ye have but the External Worship, as most men content themselves with that, and never care for the Internal, this is that spoils all; But if once ye have the Spirit and the true Sense of the Letter, through the Letter, then I say, let him throw away the Letter if he can: No, no, he cannot abuse, but love that in the Place and degree, which hath been the Shell and Instrument to bring him all that Sweetness, Meat and Nourishment.

I say Beloved once again, things being thus and men being generally thus taken with

Rest

Letter and go no farther: wonder not to see all the world in a Deluge, all drowned In their own wayes, all seeking themselves and their Own things, and not the things of Jesus Christ, all being taken with, and Idolizing their own Conceits: Wonder not to see them all in a Mist, groping in Darkness, and every one feeding himself with his own Devices: I say, wonder not: For *John the Baptist*, *He that leapt and sprang for Joy in his Mother's Womb* at the Salutation of the Virgin *Mary*; for all he (as it were) lived with him, was of his Kindred and Acquaintance, and conversed with him for 30. Years, yet *Knew him not*: wonder not to see an Universal Darkness over the whole world, and scarce a man knows Him that lives in them, dwells In them. I am afraid it is with most men, as it was with those women the Apostle *Paul* speaks of, *Always learning, and never come to the Knowledge of the Truth.* Yet it is well known, ye have always been Throngers after Christ (with the *Jews*) But I fear, never yet drew *Any Virtue from him*, and that ye have not yet taken the City of the Letter, never yet had *The Rending of the Vail*, never yet took *Achsah to Wife*: for if ye had, you would be (so far forth) Altogether spiritual, and much taken up with these things, *Knowing no man any more after the Flesh*, but altogether in a Spiritual manner: Knowing God to be In you, and to dwell With you: Wherefore to stand in Awe of his Goodness and Greatness, Marvelly and Incomprehensibleness, &c.

phil. 3. 21.

2 Tim. 3. 7.

But Beloved. I press these things the more

conversant daily with the Scriptures, when alas *all* our Knowledge doth but serve to *Puff us up*, and make us proud, stern and lofty, not condescending to the weak, but full of Expectations of Admiration of our selves from others, & disdain of their Brethren, though better then themselves, of whom the Apostle saith, 1 *Tim.* 6. 4. *He is Proud knowing nothing*, & procures nothing, but *Doting about Questions, and strife of words, whereof comes Envy, Strife, Railing, Surmisings, Perverse Disputings of men of corrupt minds, and destitute of the Truth*, from such let us withdraw; for there is nothing to be got by them, & so long as we follow them *to us as well as to them The Visions fails, and the People perish*, Prov. 29. 18.

Beloved if a man Love his Wife this Love will produce all Care and Tenderness in him and all Offices of Love towards her that may be; if he love her, let him *kill* her if he can; let him beat her or hurt her if he can: If a man love his Friend, let him wrong him if he can: But here is the matter, if ye have but the External Worship, as most men content themselves with that, and never care for the Internal, this is that spoils all; But if once ye have the Spirit and the true Sense of the Letter, through the Letter, then I say, let him throw away the Letter if he can: No, no, he cannot abuse, but love that in its Place and degree, which hath been the Shell and Instrument to bring him all that Sweetness, Meat and Nourishment.

I say Beloved once again, things being thus and men being generally thus taken with the Letter

Lever and go no farther: wonder not to see all the world in a Deluge, all drowned In their own wayes, all seeking themselves and their Own things, and not the things of Jesus Christ, all being taken with, and Idolizing their own Conceits: Wonder not to see them all in a Mist, groping in Darkness, and every one feeding himself with his own Devices; I say, wonder not: For *John the Baptist*, *He that leapt and sprang for Joy in his Mother's Womb* at the Saluration of the Virgin *Mary*; for all he (as it were) lived with him, was of his Kindred and Acquaintance, and conversed with him for 30. Years, yet *Knew him not*: wonder not to see an Universal Darkness over the whole world, and scarce a man knows Him that lives In them, dwells In them. I am afraid it is with most men, as it was with those women the Apostle *Paul* speaks of, *Alwayes learning, and never come to the Knowledge of the Truth.* Yet it is well known, ye have alwayes been Thronging after Christ (with the *Jews*) But I fear, never yet drew *Any Virtue from him*, and that ye have not yet taken the City of the Lever, never yet had *The Rending of the Vail*, never yet took *Achsah to Wife*: for if ye had, you would be (so far forth) Altogether spiritual, and much taken up with these things, *Knowing no man any more after the Flesh*, but altogether in a Spiritual manner: Knowing God to be In you, and to dwell With you: Wherefore to stand in Awe of his Goodness and Greatness, Majesty and Incomprehensibleness, &c.

phil. 3. 21.

2 Tim. 3. 7.

But Beloved, I press these things the more

and the oftner, because I know such things as these had need to be taught you, as the Prophet *Isaiah* saith, *Line upon Line, and Precept upon Precept, Here a little and there a little.* For these things ye receive but slowly and by degrees, like narrow-mouth'd Vessels, as ye are able to receive: Otherwise these things run over, run at waste and run besides, and are spoiled; and ye trample these Pearls under your feet: And besides, I know you have enough that press the Letter, but these things very rarely, and therefore I take the more liberty, because I know your Tempers (for the most of you, very well) I fear you are offended at my dwelling so long on these Divine things because they are not suitable to you, nor you to them: I know you love short Prayers and short Sermons, but long Suppers, and long Meals: You can sit up late, if not all night, to delight your selves in Gaming, or in Wantonness and Adulteries; and others of you, are never weary in telling and hoarding up money, and the like; but you cannot abide these Tedious Preathers and long Preaching, a little of that and away: All this shews that you have no Delight, no Relish in the VVord of Truth.

Isa. 28. 10.

1 Cor. 3. 1.

But this is such a Truth we are now upon that I would have you in Love with it. I would have it Founded, and well Rooted in you, viz. That *God is he that fills All in All*, All things, yea every individual Creature, even the highest and the meanest, is full of God, and nothing else but God. Brethren, I would not have you ignorant of this one thing, *viz.* That God

He

he is All Act. A most pure Act; and nothing acts nor grows, or increases, or moves, but in him. I know that not one Creature stirs in any Act, or any Virtue, or in anyway of Evil towards you, but by Commission; There is no such thing, as *Chance or Fortune*. This is such a Foundation-Truth, that every Branch of Godliness ariseth from this Root.

Jacob he saw this; for tis said, *When he awaked then he saw, God was in this Place.* God there appeared to him on purpose to convince *Jacob* of this very truth: not but that God was in that place before, but *Jacob* saw him not there before. *God was in this Place before, but I knew it not*, saith he: But his Eyes being opened, then he cries out, *Oh how dreadful is this Place, This is none other but the House of God!* God dwells With us and In us, and yet we are not aware of it all this while, to this very day. *Gen.* 28. 16.

As suppose two men should come into a large Room, in which the King should be in one Corner behind the Hangings privately (I suppose I have used the Simile before, but the fitness makes me use it the oftner, therefore take it and apply it) And the One of these two men espieth the King, the Other knowing nothing of him: He that knows the King is there he behaves himself with all Reverence and Fear, as before the King; because he knows the King hears and sees all; but the other lashes out into Idle and Frothy Talk, and behaves himself Rudely as among his Companions; the reason is because he sees not the King: But if once he chance to espy the King, or the King discover

discover himself to him, then he humbles himself for all his Idle Carriage, falls down amazed in Trembling and Fear, and carries himself so much the more Humbly and Awfully, and the more Submissively: His Carriage is quite changed, he is no such man as he was before: So howsoever a man carries himself before he sees God, and before he knew of him, that he was so near him and he knew it not: Yet when God once shews and discovers himself to such a man *In the midst of all his Pride & lofty Carriage, in the midst of all his high Towring Imaginations and Self-conceits.* as he did to *Belshazzar, when the Hand-writing appeared to*
5. *him on the Wall, his Hair stood upright, and his Knees smote together, and his Joynts were loosed:* Even so is this man astonished at the sight of God in him. he falls down and cries out with *Jacob, Oh! how dreadful is this Place, this is none other but the House of God and I never knew so much*: VVas my God, my Creator the Almighty and Maker of Heaven and Earth, He *That the Heaven of Heavens cannot contain*: Is he here *By me and In me* all this while, heard all my words, observed all my Actions, and I not know it, I not aware of it? Oh Vile wretch that I am! How can I stand before his Presence?

Beloved, the Case was thus with *Jacob*; he over night being weary, Travelling a whole dayes journy from his fathers house, had no Inne to lodge at, But in the open field, having gotten some stones together for his pillow, and the heavens for his Curtains; He lies down in

in sorrow and thoughtfulness what he should do, what would become of him, what course he should take: He was a young man, and apt to run his own wayes, and follow his own will: Little he had, and knew not how he should be provided for: He was fain to run from home, leave his fathers house, as a banished man: and it seems in these thoughts and the like, he fell asleep; And in a dream God appears and speaks to him, and comforts him; and to that purpose, in his dream he saw a vision; *A Ladder reaching up to Heaven, and the Angels of God ascending and descending*, &c. and when he awaked, he finding God to be so near him and present with him whersoever he went, his spirit was comforted and refreshed: Then he was a changed man, then he had New thoughts, & all his former thoughts were banished. Even so doth this man behave himself when once God hath spoken to him and discovered himself to be so near; He doth as *David* sayes, he did; *Set the Lord always before his eyes: and take heed to his paths*, *Ps.* 16. 8. & 39. 1. then he minds God and observes his workings, his outgoings, and in-comings; then he alwayes, puts God forward in him, he must do all, he must be his Buckler and his shield, his Counsellor and his Champion Before he was the forward man, and who but he? All Gods acts in him, he arrogated to himself: and (as he thought) the actions where his, done by His power, wisdom, and parts, and so he took home the Glory and Praise of all to himself: but now upon God's appearing to him this man

Gen. 28.

man is undone, slain, crucified: And then he can, yea with all his Heart, let God be all, and do all; speak in him, move in him, live in him. *Work all his Works in him and for him*; He now minds God, in whatsoever any Creature saith or doth to him: He no longer lives his own Life, but the Life of God: Tis true, he lives (as the Apostle saith) *Yet not he, but Christ in him*: He now, as a *New* man hath no words but the words of Christ, no Thoughts but the Thoughts of Christ, he is made one Spirit and Life with him, and so he becomes throughout *A changed man, A New man.* But the other, he that is not aware of God, he that is *A Reprobate*, who knows not that Christ is in him, he takes no Knowledge of all this, but doth what he list (and as he thinks) he speaks his own words and thinks his own Thoughts: And all their Thonghts, Words and Actions, all their Aims and Endeavours tend to the fulfilling *The Desires of the Flesh*, either more *Gross and Open*, or else more *Subtile and Refined* and more *Hid* from the Eyes of the world: their Desires and Aims are, how they shall procure such a Benefit to themselves, such an Estate and such Honours, or how he shall be delivered from the Danger of the Times: And he is full of Carking and Caring how his Flesh shall be provided for, and the like: And truly Beloved, it cannot be otherwise; For *Whatsoever is born of the Flesh is Flesh, and whatsoever is born of the Spirit, is* Spirit: For it can never Act without, or above its own Sphere and Compass; Were we born of the Spirit, we could;

Isa. 26. 12.

Joh. 3. 6.

could not but dye to the Flesh, and seek the things of the Spirit; then all his Thoughts for the Advantage of the Flesh *Cease*, and he is altogether for *Increasing and Perfecting* this Life of God begun in him: Saith he now, Let God live more and more, but himself less and less: As *John Baptist* saith, *He must increase, but I decrease*; That is his Life now, which before was his Death: And contrary, his Death is now his Life. Col. 3. 1.

God is now A Welcome Guest to this soul, yet not that God is more or less there; you being alwayes *God's Temple*, as well before you see him, as when you see him: for Christ cannot alter his Lodging in the Reality of it, This is a certain Truth, *Nothing can make Christ depart*, in regard of his *Essence and Being*, but as to you he may depart, and in your Apprehension, as not seeing or feeling him to be your Life and Joy, and so you are to understand all such Expressions: for if you think (and as some preach) that God comes and goes from Place to Place, from Earth to Heaven, or from Heaven to Earth, departs and returns, that he is sometimes here and there; that above in Heaven is his Court and his Place of Residence, and sometimes he makes his Progress through his Dominions as Kings use to do in theirs; and that you can stop him, or stay him, or change him, or make him return from his Purposes; these are all childish fopperies; in this ye do as it were *Create another God to your selves*, and make the true God an Idol; but whatsoever is of this Nature, it is

spoken

Spoken in Reference to the creature, in regard of our Sight and Apprehensions; as to you he is departed and dwells above far remote, and is as a Stranger; And indeed and Really he is as *Having no Being*, and is as *No God* to thee however thou mayest flatter and deceive thy self, until thou hast smitten and taken *Kiriath-sepher*, and married *Achsah Calebs*'s daughter: Till there be Power given to thee *To rend the Vail*: But then you shall see him who is the truth of all things, the substance of all things and not before, for whatever you can see, are but Shadows and not the Truth; As in this my Body you cannot see the *Internality*, nor the Truth of it: For the Truth and Substance of it doth not consist either in the Coldness or in the Hotness: for it hath been hotter, and it hath been colder: neither in the Oldness nor Youngness: for it hath been Younger, and it may be Older: neither in the Heavines nor in the Lightness; for it hath been Lighter and may be Heavier: neither in the Shape nor the Complexion of it: nor in so Accidents you can name: for they are all changeable. Then if so, none hath ever heard, or seen, or spoke that which is the Truth of me for my Substance cannot be seen, but only Accidents: The Truth consists in things *Eternal and Unseen*, and tis the like for any other thing or creature you behold besides.

And so likewise, such is the Word of God It consists not in any thing you can hear or see or can perceive or comprehend: for God's Word is as himself, *Mighty, Incomprehensible*

Omnipotent Incircumscriptible. &c. not included in any Place: His Word is the Being and Life of all things: The Letter cannot possibly contain the Mighty, Eternal Majesty of the Word: Nay I say more, it is not *The Word of God* till it be expounded to the Heart, and made *A Word of Power* and Quickning in the Hearts of his People. The Word is Eternal, and was before any Letters or Scriptures were, and shall be for ever when all those things shall cease

Gods speaking, is his Creating, Let it be done; there can be no resisting, sayes *david, what ever he commanded it was wrought*: God hath spoken as many words, as he hath made Creatures: But he hath spoken one Great and mighty word, and that one WORD includes all those many Words: and that one word is Jesus Christ, the only begotten of his Father, and *The first-Born, of Every Creature*: all the rest of the creatures are, but as so many Letters of this GREAT Word: for he is called the *Word*: He, being in the bosome of his Father, he was Unspoken Unuttered, Unpronounced: there was not then any one creature in heaven or earth: but God was ALL and so he is still, but there was then, Neither Father, Son, nor Spirit, as divided; but he being once pronounced His Son, he is then the VVord Spoken; then immediatly there is Father Son and Spirit; For these are expressed Several or TRINE, only in relation to the creatures: which, to me, is clear; for there is not nor cannot be diversity in God, but God is one, and in himself he cannot be more; and I hope it is clear, to you. Now

Pr 148. 5.

Now if any should think or say unto me, the words of *Pilate*, Oh Sir, what thing is truth? I must answer thus; That truth is not possible to be either spoken or heard, for God only is truth, and nothing else can be: Now, it is impossible, to see or hear God; saith our Saviour, *No man hath seen God at any time*: for we cannot see him, and live; we must depart *Joh. 1. 18.* *of the nature of man*, and return into God, and be One with God, else we can never know God, *'Tis only his Well-beloved In us* that know him, *And who also is in the Bosom of the Father, he hath declared and revealed him*, and he only. Whatever it be that a man sees or comprehends; that cannot be God, that cannot be Truth indeed: It can be at most; but the *Emblem*, the *Shadow* of Truth: As in a man we cannot see his Life, but we may see him live. Even so, Truth cannot be seen, but you may see the Effects and Fruits of Truth. But he that marries *Achsah*, to him will I give the reading of the Vail; that is, He shall see as much as a Creature *Can see and live* (as God said to *Moses*) [*Achsah*] She will give you a Glimpse, *a sight through the cleft of the rock* as was to *Moses*, *of the back-parts of* JEHOVAH. But True cannot be seen in the true Glory and Splendor thereof; only *The back parts of her*: But if you can but marry her, She will admit you into the *Sanctum Sanctorum*, & She will Beg of her Father *Josh. 15, 11* *to give you a Blessing*, *That seeing he hath given you the South Land*, as it is here in this chapter, *That he would give you also Springs of Water*. That you shall not only have, *The Nether*

Springs

Springs. The Letter of the Word, External Ordinances and Outward Duties, Bodily worships and the like; but you shall have also, *The Upper Springs*, the Life of the Letter, the Power, *Quickning Spirit*: To see, not only Christ's Body and touch it; but you shall have the Virtue of *The Breaking of his Body*, and the Benefit of the *Shedding of his Blood*.

And when the Vail is rent; take but a short view of those Priviledges and precious things you shall then have: Though I have hinted at them in general, as I went along, yet let us view a little the particular things contained within the *Holy of Holies*, as time at present will give leave,

When they came to the Tabernacle, there was first, as I told you, *A worldly Sanctuary*, as the Apostle sets them down, *Heb.* 9. 1. *And there was Ordinances and Divine Service*: for so the Apostle calls them in the first verse. *And there was the Candlesticks, and the Table, and the Shew-bread*, and thither came the Priests, and did their Office, *There was Sacrifices and Offerings for themselves and all the People*, And all they could learn there, was but worldly and External Ordinances, Bodily VVorships, which very little concerned the Heart and the Inward man; but if they offered such and such External things as was required, this was all, but into the second Vail within the *Holy of Holies*. Thither the High Priest must come but *Once a Year* (for we shall only at present touch at those Particulars mentioned there by the Apostle) And first there was *The Golden Censer*, Heb. 9. 1.

Rev. 8. 3. which typified *Christ's offering the Prayers of the Saints*, as it is expresst *Rev.* 8. There is an Angel which had the *Golden Censer*, and there was given him *Much Incense*, that he should offer it with the *Prayers of the Saints* upon the Golden Altar; which Angel is Jesus Christ, *The Angel of the Covenant*: Shewing unto us Thus much, That he is *The Mediator between God and man*, for whose sake, All our Services are *Accepted*: Nothing is accepted from us with the Father, but what his Son doth bring us; be they never such glorious Actions, and done with never so specious and religious pretences; yet if they be our Actions, they stink, they are Abominable; In him *Only, He is well pleased*: They are his Actions only that can be *Savoury Meat* to him; although as they are *Our Actions*, they may seem Beautiful and Glorious to us, yet to him they stink, though we labour and sweat your Hearts sore: You may see in *Ezek.* 44. 18 The Priests are expressly commanded, when they enter into God's Sanctuary, to *Officiate*, that they should not gird themselves with any thing, to cause them to *Sweat* about the Lord's work; for indeed what comes all men's Labour, Working, and Sweating to? Truly to just nothing but stinking Abomination and Odiousness in God's Nostrils. A dead man hath the shape of a man, but he stinketh. So thy Duties, though they have the shape of Right and Holy Duties, as to men, yet they are to him, but *Putrified and Dead Works* Heb. 9. 14. *How much more shall the Blood of Christ purge your Consciences from*

Works, to serve the living God, who through the Eternal Spirit offered himself; When your Services are not from an Internal Principle, from the work of the eternal Spirit, but are just like the Motion of Clocks and Watches, which is from Art and external Weights, and Force, not from a New nature, all such Services are Dead works, and all your Zeal therein is but as strange Fire in the Lord's Sacrifices.

When we are gotten within the Vail we come then really to see All Our Works Nothing, that they are Abominable: yet we think highly of them, while we remain in the worldly Sanctuary, and are gotten no farther: But here within the Vail, God speaks to us, as he did to *Job*, and we are convinced of our Vileness: *Behold* saith *Job*; *then surely I am Vile; I will lay my hand upon my mouth; I have heard of thee by the hearing of the Ear, but now mine eye seeth thee, wherefore I abhor my self in dust and ashes*: *Job* had oft made confession of sin before in words and in the Notion, and practised daily External Worships, but yet we may see all along, for all that what an high Opinion *Job* had of himself and of his Strictness and Righteousness: *Job* sacrificed often and constantly, and observed the Letter very strictly, and thereby *Job* maintained an high opinion of himself: But now the Vail must be rent, and God must appear himself, to darken and Confound all *Job*'s Righteousness, before ever *Job* could say, *Surely I am vile*: *Job* was strickt in Externals; but *Job* could not really loath and *Abhor himself*, and his

his own Righteousness (though in words he might; as many can easily & frequently do that daily complementaly. but to be realy VILE in themselves, this work is from above, from Heaven, from God: and so within the vail we come to see, What it is, and for what; we or our Actions are accepted; it must be his Son's work in us, else he loaths all even the Best of your Sacrifices, if it be not Jesus Christ in us that doth all; *viz.* that loves God, and fears God, and obeyes God, and believes in God, &c. *His Father regards it not*; This may seem a Paradox, but yet it is a truth: for indeed & in truth *There is nothing fears God*, but God, nor nothing obeys, God but God; nor nothing loves God, but God, as *David* saith, *All that we have prepared cometh of thine own hand, in thine hand only is power and might: All things come of thee, and of thine own do we Give thee, for all is thine*, 1. Chron 29. 14. And saith the Apostle *From him alone cometh both to will and to do of his good pleasure*, Phil. 2.13. And saith our Lord to his Disciples, *John* 16.15, *All things that the Father hath are mine, Therefore said I, he shall receive of mine and shall shew it* (or give it) *unto you*. There is sweetly expressed both his propriety, tis his own, and also the Community; They cannot partake thereof without he please to Distribute, without his donation and gift: And he accepts his own work in us and nothing else, God cannot accept any thing any creature doth out of himself, but only what himself doth, what his Son doth that pleaseth him, nay that he can not

not but accept. And this is that *Achsah*, that so pleaseth her Father, that he can deny her nothing: This is the first thing we shall have after the Vail is rent: And none can attain to the sight of these things really and in good earnest; but he indeed to whom the Vail is rent.

The next thing there exprest, is, The Ark *overlaid with Gold*, the Ark of the Covenant overlaid with Gold, overlaid round about *with Pure Gold*. Well, having married *Achsah*; we shall also have Power to break open this Mystery: Christ is he *In whom* all the Promises *are Yea and Amen*, they are all fulfilled in him: As all our Actions must be derived from him as from the Fountain; that is, If they be not Quickned and Animated with the Power, Purity, Holiness and Excellency of Jesus Christ, that they are of himself, of his own Divine Nature, and are his Off spring, his Birth in us, he cannot accept or regard them: So also if this be so, then is there, not only *Holiness within*, flowing from *A Natural Principle* of a New Nature, but there will be also, *All External Glory*; There is the *Ark of the Covenant overlaid all over round about with Pure Gold*; to shew that from this Spring and Fountain cannot but proceed All Purity and Holiness *In all External Actions*: Then they cannot but must shew forth *The Virtues of him who hath called them from Darkness to Light, and from the Power of Satan to God*: Then there is such a Power and such a Burning Desire in the Soul, that *they must shew forth their Good Works*, for the

Heb. 10. 4.

end, *That they may glorifie their Father which is in Heaven*: Neither can this be attained really, till we be admitted within the Vail, and have *Achsah* to wife.

True it is, while we are in this *Worldly Sanctuary*, being gotten no farther, we may do many External good Actions, as to our selves and other men; and also good in themselves, and be very conversant, strict & devout in all Religious Outward Duties; but they are not done to this end, to shew forth the *Virtues* of him that has called them, nor to *glorifie* their Father that is in Heaven, but tis to glorifie themselves, and to set up themselves, either for praise or esteem, or else for fear of hell or Judgments, or for hope of advantage, or reward, &c. They *Serve God* (as the Devil said of *Job*) *for Nought*; not for love of *Holiness*; not for that Excellency that is in *Its self*, but to get something by it: They use it frequently, tis true, but tis as men do a *Bridge*, to carry them over to some desired place, to some *Self-happiness* or Advantage they have propounded to themselves, that they may get to this same *Heaven* that is so talked of, but very little known: And were it not for these, the *Man* were dead: and you should find if the Heart were searched throughly, and these Ends, these Hopes and Fears were removed, the man would stand stone still: But the other man, He who is ascended, and gone *Within the Vail*, he works freely and naturally for Love to Holiness, and he cannot do otherwise: Though there were neither Fear of Hell or Punishment, or Hope of the Reward

Job 1. 9.

he must work: and he will work, and he cannot but work, and that for the Love of Goodness: This is that I still say, *Let but the Heart* be set to Rights, let the man *Be Regenerate*, and be but partaker of the *Divine Nature* and then, with such a man you need not keep such a stir as you do, with Laws and Precepts, Rules and Disciplines: He hath that *Within him*, which will not only Inform and Teach, but Reform and Compel to do, and that by the *Power of Love*, for (saith the Apostle) *The Righteous are a Law to themselves*: He warrant you, ye may turn this man loose, ye need never seat him.

2 Pet. 1. 2.

And Beloved, *This is Service indeed*, this is the Service God loves; *He loves a cheerful Giver*, He cannot abide that which comes *Forced, Unnatural and grudgingly*, like a Forced, Imposed Task, that by Sinister Respects they must be held to it: But I say, This man needs no such thing, But turn him loose at all turns, he hath *An Informer*, and *A Reformer* In him: *Those that are led by the Spirit, are not under the Law*, Gal. 5. 18. *But under Grace, and under the Power of Love, and of a free mind; for the Law is not made for a Righteous man, but for the Lawless and disobedient*: This man is no longer under the Law, but *Is Dead to the Law*; that *he may live to God*, and not *Unto himself*; for *Self* is [In him] conquered and dead, and Christ now *is Alive*, and exalted, *And set in his Throne*, to reign for ever and ever.

In the third place, There was *the Pot of Manna*, which Manna God gave the *Israelites* in the

Wilderness, some of which by the Providence of God was preserved many Hundreds of years together, until the time (as it is thought and affirmed by some) of their last destruction by *Titus* and *Vespasian*; He that hath gotten within the Vail, I'le warrant him, he hath gotten Food sufficient to *Nourish* him for ever: he shall never hunger more, nor never thirst more: as in that of *Rev.* 21. He that lives according to this *New Life*, he is fed with *Hidden Manna*, He eats and lives upon no less, nor no other then *The Tree of Life*, In the midst of the *Paradise* of God; His Comforts are pure, and Ravishing, and full of Everlasting Delights: His Waters ever flow, and never cease, here is *In his Belly* a Spring of Living Water *Ever springing up to Everlasting Life.*

Rev. 12

In the next place there was *Aarons* Rod that *Budded*, that was laid up by the Pot of Manna. Those that are accepted to look into the *Holy of Holies*, their *Good Works* are always fresh, budding, always coming forth, their Fruit is always flourishing and Green; Their *Good Works never dye*, but they ever after bring forth Fruit, like *A Tree planted by the Rivers of Waters, that bringeth forth Fruit in his Season, his Leaf shall not wither, and whatsoever he doth shall prosper*: And not only shall they bring forth Fruit, but *Ripe Fruit in their Age*, Psal. 92. 12. *The Righteous shall flourish like the Palm-tree, He shall grow like a Cedar in Lebanon: those that are planted in the House of the Lord, shall flourish in the Courts of our God, they shall bring forth Fruit in their Old Age, they shall be fat and*

Psal. 1. 3

Psal. 92. 12.

flou

nothing: The truth is, These men, they are never satisfied with God, they are never weary. *They that wait upon the Lord, shall renew their strength, they shall mount up with Eagles wings, they shall run and not be weary, they shall walk and not faint*: The truth is, they never have enough of him; His Comforts are always fresh to them, alwayes flourishing and green: They are never satisfied with the knowledge of God: This is such Manna, such Meat, the more they eat, the more they may: the more God communicates himself to them, they are the more hungry, the more thirsty, the more unsatisfied: they have overcome, and are still overcoming. *They go on Conquering and to Conquer*, they are still conquering and subduing all their Enemies, and getting their sins and their lusts under their Feet: And so long as there is any to overcome and conquer, they can never rest till they have brought all under, *every high Thought and every strong Hold, and every Imagination that exalteth it self* against the Power, Kingdom and Soveraignty of Jesus Christ. 1 Cor. 10. 5.

Well, within the Holy of Holies, There was also *the Cherubims of glory, overshadowing the Mercy seat*; and we may say as the Apostle there, of which things we cannot Now, speak particularly: Those glorious Cherubims, they look Face to Face beholding one another, overshadowing the Mercy-seat. Beloved were you but once come to this sight and to marry *Ach*, you should behold God Glorious and Amiable, *Full of Love and mercy*, and tender Bowels. Heb. 9. 5.

els: All wrath And All frowns, blown clean away; We then, shall behold in him Not so much as any shadow of Anger, but there will be a most sweet and amorous beholding of one another: He will love and Delight in us, and we shall love and delight in him: if you will not believe me, Nay we cannot Look so delightfully upon him as he will upon us; there will be then Nothing but Amorous imbraces, and love kisses and that with great delight and we shall then see How sure all his Mercies are to them that love him, and that they are *The sure Mercies of David*: we shall find in our own Hearts; All his Promises made good, and we shall then call him *Our God & Our Jehovah*, He making good & giving being as to All things, *So to All his Promises*: that we shall say feelingly, *Not one, no not one hath failed, of all the good things he hath promised*: We shall say by experience, Now we know, *That Heaven and Earth shall pass away, But not one tittle of his Word shall* Mat. 5. 18. *failed*. We shall then see all Solomon's Love-songs (in the *Canticles*) fulfilled, and not till then: And yet Beloved know, all these things here spoken of, are but dark shadows to the Truth and to the Things themselves.

But to conclude, we run over these things for time hastens: Those that are brought to this Condition, to have the Vail rent before their Faces, they shall see such things as I am not able to express: *For Eye hath not seen nor* 1 Cor. 2. 9. *Ear heard, neither ever entred into the Heart of man those glorious things which God hath prepared to entertain and to feast such Self-denying souls*.

All

All which are, both *Full ſatisfying and Raviſhing* Contentments: Beloved, theſe are ſuch things as cannot be enjoyed or known, till you are fully poſſeſſed of them, nor to ſee them by *Feeling*, till the Vail be rent.

But yet know this, tis *Othniel* that takes this City, tis *In the Lord's good time*, or *In his fit Opportunity*: We cannot take this City, nor marry *Achſah Caleb's* Daughter, when we would, but we muſt *Wait God's Opportunity, when he pleaſes to give it*: not in our time, but in *His time*: Nay, we cannot ſo much as *Haſten that time*, when we ſhall have Power to ſmite *Kiriathſepher*, and marry *Achſah*; No more then a woman in Travail, by all the means and induſtry ſhe can uſe, can haſten the time of her Delivery: We muſt wait the time *Till God reveal*; for we muſt take it, *When* He will give it, and as he will give it by degrees, time after time; *Line upon Line, and Precept upon Precept*, &c. And ſo we waiting in God's way, he will reveal, and we ſhall come to underſtand *The Good Will of the Lord*, one time after another, *Now a little, and then a little, Line upon Line*: That ſo you may come to *Glorifie God your Heavenly Father*: Not that you may bring *Honour, or Profit or Advantages* to your ſelves (though this be our greateſt honour and profit) or that you ſhould take the praiſe to your ſelves, as though by your Power, you have ſmitten this City; or married *Achſah, and poſſeſſe the Upper and the Nether Springs*, the Letter and the Spirit: thus to do, is not to ſmite this City; You as yet have not ſmitten it:

Iſa. 28. 10.

Joſh. 15. 19.

it this smiting is not by the power of God; this is but your selves; this is but by the power of industry and by the power of flesh; this is indeed but by the power of Satan in us: and not by the power of God: But, here is the misery of the sons of men, they are ready to think and believe, that they have smitten this City, when tis Nothing less; they think they know as much as can be known, and do, yea marry do they, I know not what, do they do, they think they can do all things, and glory in this, and so look for, and do give Praise and Honour to themselves: And if any go beyond them; they cannot fathom what you say, presently they *Cry out upon it* as an Error, and no Body must know more then they, and they must have the *Honour* and *Praise Of All*: they must and will be sure to keep men within their Compass and within their Knowledge, always holding them in the Letter, in the Rudiments and in the *Pedagogies*, and in the Shadows of Religion, and cannot endure, nor cannot bear that men should be brought up to Perfection, or out-strip them, and to possess those *Plerophories*, those high, far and full Enjoyments prepared for them, that so they may be delivered and set at Liberty from under the Law, and from the *Killing Letter*, from Bondage, Servitude and Thraldom, that they may come to receive *The Inheritance of Sons and Free-men*, that so the glory and praise of All may be to God Almighty (None at all to them) who hath freely given them Power to smite *Kiriath Sepher*, the City of the Letter, that is

mi-

may be *Unto Us*, DEBIR *The Word of God* and to reveal unto us things *Unutterable*, and unspeakably *Glorious*, even *The White stone, and the New Name which no man knows but he that hath it*, and the *Hidden Manna*, and the *Living Waters, to nourish us to Everlasting Life*: where the Glory of God is *The Light of the Temple*; whose Brightness you shall see, so far as you are able to receive: where you shall have Safety from all your Foes, and you shall see and behold their Ruine; where you shall have the Company and Comfort of all the Saints, and God himself shall strive to fill, and (if it were possible) glut you with Happiness; where the City Gates are built with Pearls, the streets paved with Gold, the walls of precious Stones, and the Temple in this City, Is Almighty God Himself; and many Kings and Princes shall be but Vassals, and cast out and not regarded as such: Where the *Messiah* is the Judge, Saints the Jury, & the Verdict Innocent; and this may comfort you throughly, it may comfort you eternally: There the River springs from under the Throne and the Hill of God: The Water clear as Crystal, the Banks set with Trees of Life, where your Cheer is Joy, your Exercise Singing the Song of *Moses* and the Lamb; your Duties Praising; the Subject, God; the Quire consisting of Angels and Saints; the Songs *Hallelujahs*, Rev. 19. 3 4 6. Where there is no more need to fear, that ever your Eyes shall be dimmed with Tears, or Ears affrighted with Cries, or your Senses disturbed with Pain, or the Heart dam- Rev. 15 3

ped

ped with Sorrow, or the Soul ever surprized by Death: Where there is All Good, and No Evil: There is no Persecutorss no Sequestrators: None to claim your Possessions from you. None to envy your Happiness: There the Rich cannot be Robbed, Nor Kings shall not be flattered: Where there is Possessions without Impeachments, Seigniories without Cares: Length of years, without decay of Strength: Love of All, without Jealousie of any; Greatness of *STATE* without Conscience of Corruption: where we shall be Ravished with seeing, Satisfied with enjoying, And Secured for Retaining. But by the way, let me tell you, who this Kingdom and Treasure is fit for: The *Rich, the Full* cannot possess it: It is only prepared and fitted for the *Poor, the Miserable, the Undone Ones* in the Earth. *Blessed are the Poor in Spirit; for theirs is the Kingdom of Heaven, And Blessed are the Meek; for they shall inherit all things*, Mat. 5. 3, &c.

And Beloved, to conclude all these things are Very true, True in the Letter, But far more true, Taking them all as meant and fulfilled Spiritually; There are Such Things as these But infinitely more Spiritual, divine and transcending: such things as these, and whatever else The heart of man can Imagine, are but Poor Things, to what we shall there Have and Live with, and live in, viz. in heaven; The beginnings whereof are given you here, as shadows or Resemblances, or as an Earnest and First Fruits. For heaven is, Nothing else But Grace perfected, Tis of the same Nature with that you

joy Here: *Glory is Grace begun, and Glory is Grace perfected*; For he that is United and made ONE with Jesus Christ by Faith. hath A true and REAL Glimpse of those Ravishing Glories and Delights, which he shall for ever Enjoy: But you must wave all Carnal, Sensual and Worldly Conceptions of these Enjoyments; And look upon the Highest, Chiefest and Rarest here, even all those glorious things spoken of *Rev.* 21. to be but Shadows and dark Resemblances of those Blessed, Blessed, Good things, which we shall then enjoy, for ever and ever.

Thus through the Assistance of God I have given you a short view of your Everlasting Habitations, and a small taste of your full Feasts in the Eternal Mansions; and some dim shadows of those transparent Glories, and a glimpse of your never-ending Pleasures in the Kingdom of God, to whom be all Glory, Dominion and Praise for ever and ever: I know its a common saying with you, but I would to God the Believing were as common.

THE TWO MIGHTY AND Wonderfull, Mysterious TREES of EDEN

In the Garden of

אלהים *ELOHIM*

Incognita Unknown.

Ever since Man was driven out of Paradise, until admitted to return in again, viz.

THE TREE of KNOWLEDGE OF GOOD and EVIL, AND The TREE of LIFE In the midst of the Paradise of God.

Taken out of A *Book* Called The LETTER and The LIFE, Or The FLESH and The SPIRIT

Translated by Dr. *EVERARD.*

THE TREE of KNOWLEDGE OF GOOD and EVIL, *WHAT IT IS.*

I Will not much contend with them that will have *The Tree of Knowledg of Good and Evil*, as it is Recorded in Sacred Scripture, to be A Natural Tree, Planted by God in Paradise, And of such a Nature, That whosoever did Eat of it, should have *their Eyes opened* against themselves, and so to be made *As Gods*, to know *Good* and *Evil*; it may be God would admonish *Adam* both *Inwardly* and *Outwardly*, of what he did *Inwardly*, and in his Heart, either Forbid or Teach him; That he would likewise *For the greater Evidence*, set before his Outward Eyes: But I desire withal, that they will grant this, That what was Outwardly done, The Same also happened Inwardly, in the Heart of *Adam*; That he was there tempted by the Seed of the Serpent, viz. To make some Account and Reckoning of his *Own Wisdom, Will and Nature*, and not to submit himself unto God; As *Void of all Name Knowledge or Work*: But to be *SOMETHING* of himself, and there are Two Causes that move me to

think so. The first is this, because the Promise is, *That the Seed of the Woman should bruise the Head of the Serpent.* Now, we read of no *Natural* or *Living Serpent*, whose Head was so Bruised, by that Seed: Therefore say I, As the Spiritual Seed of the Woman was in *Adam's* Heart, so likewise *Was the Serpents Seed*; For Man indeed was made Good, Not *Of the Substance of God*, But out of *Nothing*: And therefore he alwayes turns himself from God, and inclineth to his own *NOTHING* and *Vanity*. For I call the *Devil*, *Sin*, *Death* and *Hell*, *NOTHING*: As many of the Ancient Fathers have done, and especially *Taulerus*; For God never created them, but they are A *NON-ENTITY*, A *NOT-BEING*, which is contrary and perfectly opposite to *ENTITY* and *BEING*. And peradventure this was the Devil that dwelt in *Adam*, and seduced him, as well as in Lucifer.

The other *Cause* is this, That the Scripture likewise witnesseth, that *The City of God*, And The *Heavenly Jerusalem*, and *The Kingdom of God*, is a *Paradise Within Us*; and further, that God and his *Almighty Word*, Is Our Paradise, The Tree *of Life*, The *Temple* where we *Dwell*, *Walk*, *Sacrifice* and *Pray*; As we likewise are, *The Temple and Paradise*: And, That the BEAST spoken of in the *Revelation*, Which the Whole World, *Great and Small*, Do at this Day *Worship* in their Hearts, As likewise *The Tree of Knowledge of Good and Evil*, is *Within Us*. For All the Whole *Exterior* World, or Whatsoever either *Is*, or is *Done* outwardly, are but Only *An Accident*, and *A Figure*, Signifying the In-

of the thing, and The *Internal* Nature And therefore there is *Nothing* True, of whatsoever is seen with our Eyes; For the *Figure and Fashion of this World must pass away* and perish, As being *Nothing else* but a certain *Imaginary* world, and The Figure of the *World* That is *True. Right, Eternal* and *Subsisting of it self*,

Consequently, All things, which in the *Bible* were done *Externally* and *Signifyingly*, must again *Be done*, and *again*, brought to pass *After their manner*: And all the History of the Bible, All *Moses* and the Prophets, and in *Summe*, the whole Scriptures *Do* (To this day) *stand in force*, and are Continually *Accomplished* and *Fulfilled*, Internally and Spiritually. All things are *By Christ* Translated *Into the Truth*, and it must needs be, That all the Propheſies which God spake, *From the Beginning of the World, by the Mouth of his Holy Ones* must still be *Called back, Reiterated*, or *Done over again*; therefore that *Shadow*, or that Tree was and is Nothing else in the Truth but the *Nature, Will, Knowledge* and *Life of Adam. Of This* he should not *Have Eaten, This* he should not have *Aſcribed* or *Arrogated* To himself: But rather, To be *Free*, and *Freely* Subject to God, and not to have *Known* any thing, but *What God Knew* In Him, nor to have *Done* any thing, but *What God did* In Him: Nor, to have *Spoken* any thing, but *What God Spake* In Him, and so forth in the rest. And upon this account every man is as much forbidden this Tree as *Adam* was.

To the End that God, *Without any Impediment*, Might have Exerciſed his *Almighty King-*

dom, *Will*, *Nature* and *Power* In Him: But *Himself* should have been utterly *Void* of all *Knowledge*, *Will* or *Nature*, and not have Arrogated any of These, *As Proper* to Himself. This *Pleased God*, *This* was That which he *Commanded*, and what he would have Him *Done*.

To this *Interpretation* agree the GERMAN DIVINITY, which *Resolves* That this Tree in the Substance thereof is Nothing else, but Our *Own Will* and *Knowledge*. Of which alone, In the *Earthly* Paradise of this *Wide world* of our hearts, We Ought *not to Eat*, but to account it as *Forbidden*, Except we will also *Eat* of Death and *Destruction*.

Now then, As soon as *Adam fell*, and did *Eat* of This Tree, The TREE was *Immediately* Planted *In His Mind*, and afterwards Derived into *All* the *Branches* and *Fruits* thereof, so far as the Same *Word*, *Precept* and *Forbidding* was Common to all, So is the *Same* Fall. *All* We which are *In Adam* have Now *Eaten* of Death and have received from the Serpent, This Digested Poyson: *Of an ill Bird, an ill Egg*.

Hence it may easily be perceived, That Every Man is his Own *Greatest* Enemy; and what he ought to think of *Himself*, of his Own *Will*, *Understanding*, *Wisdom* & *Knowledge*; Seeing it is the *Counsel*, *Seed*, *Wisdom Knowledge* and *Head* of the Serpent, which must By Christ be *Bruised In Us*: I say, it must needs be, That (as in the Old Testament was signified by Circumcision, and in the New One by Baptism) *All things* which we have *By Nature and Inher-*

from *Adam* must Flye, that we may *Unlearn* and *Put off* all things, even as we would do the Devil, and *Death* self viz. Our own *Will*, *Prudence*, *Wisdom and Righteousness* wherewith as with *Fig-leaves* our *Adam* doth *Vainly* seek to hide himself; for that is SIN, and the *Sting* of Death, Namely, To eat of this *Tree*, and to *Arrogate* to a Man's self his own *Wisdom*, *Providence*, *Will*, *Nature*, or *Himself*.

But alas for VVo, *VVho knows This*, VVho thinks of it? VVho is it that is *Displeased* with his own *VVill*, *Understanding* or *VVisdom*, Oh when shall we forsake them? Every man Delights himself in his Own *VVill*, and recreates his mind sweetly and contentedly therein, resting upon his Own *Knowledge*, *Understanding* and the like. The Tree is *Fair* to be looked upon and *Sweet* to be tasted; and therefore all *Natural men* do *Greedily Swallow* and Devour *Death*, as *Adam* did: But this is the Misery, *No Man* knoweth it, *No Man* thinketh of it, But judgeth it to be *Good*, and all Flesh thinks assuredly, That this is the *Tree of Life*; Even To follow their Own *VVills* and their Own *Conceit* and *Opinion of Good* (which indeed is false) *As to know Much*, to Learn *Much*, to Discern Mysteries, and so to grow *Great* in our own Thoughts: and in sum to become Gods: And in the mean time, they are not aware, That this is *Adam's Fall*, his *Biting of the apple*; yea his *Bitter Death it self*.

Continually do we speak of this *Miserable Adam* and of his *Fall*, and never take notice, that the same is done In Us. We talk of *His*

Eating and pretend to detest it, and Him for it; and yet *WE* Continually Eat as well as He. O *MAN*! who art thou, that thou dost so *prepare A Rod for thine own Back* and giveſt *Sentence againſt thine Own Life*, In Condemning thy firſt Father *Adam*, and perceiveſt not, that tho art faſt in the ſame Trap? Here then conſider diligently, what *Our Will*, *Knowledge* and *Underſtanding* is, whereof we boaſt ſo much, and wherewith we think we may come into the Preſence of God; whereas indeed, it is Nothing but the *Bitterneſs of Death*, and the Fruit of the Forbidden Tree.

Who is there, among *ALL Living Men* that perceiveth this, or will learn to Put off, Deny, Fear and Mortifie or Kill his Own Will and Wiſdom? Nay rather, we hold it full Extol & Value it, as pure Gold, when as indeed It is *Eternal Death*. And truly, in this *Miſery* the whole world lieth ſick: But where, where are thoſe Bleſſed Redeemed Ones, who are thus delivered from themſelves, and their Own Wills, Power and Wiſdom? They are very, very few, One of a City, and Two of a Tribe, who find this ſtrait Gate and enter into it.

THE TREE of LIFE

WHAT IT IS,

And why *Adam* was Shut out, forbidden, and withholden from it, and not suffered to *EAT* thereof.

I Can also be content there should likewise *Outwardly* have been in Paradise, The Tree of Life, as you read in the Scripture, whose Fruit might have been so seasoned, and endowed by God, and how it had that Nature, that He who should Eat of it, should *Live* for ever and never dye; and when *Adam* had first *Eaten* of the *Forbidden Tree*, and had *Fallen* (as God foretold) into *Death*, it might not now be that he should be permitted to Eat of the *Tree of Life*; Otherwise, he must have *Lived* for ever, And the *VVord* of God, *If thou eat thereof thou shalt dye the Death*, had been *False*. Moreover, God who is *Meer* Love (and cannot *for ever* be angry with *His own VVorkmanship*) did well provide, That Man in this Misery, Hated of God

and

nd an Enemy to Him, might not for ever lead *Wretch d* nd *Calamitous* Li e, and for that Cause, *He drove him out of* Paradise, from the Tree of Life, into this House of *Penance* (as it were) The *World*; And shewed him A *Way* whereby he migh a ain come out of *Death* in Paradise, t. this Tree of Eternal Life.

But in the mean time, He fenced *The Tree of Life* wi h *A flying Cherub*, and *A Glittering Sword*, Left *Adam* in this *Banishment* should Eat Life; for it seemed better to the *Good God*, That Man *should Dye*, and so *by Death* put off this miserable Life; and Changing it, to be Trasl ted to *A better*: For he knew, that Life a e this *Death*, *Cold*, *Calamity*, *Banishment*, would be so much more welcome and he so much more dear unto God after *Victory*. Therefore God, *Who cannot Hate us*, ever deals *Mercifully* with Us, howsoever he handleth Us, if we would alwayes take it *In Good Part*, and not suspect him to be our Enemy; For such indeed is the Nature and Suspicion of Man's Heart.

Now I do thus think, That for A Great Testimony, the *Same* thing did likewise happen in the True Paradise (i.e.) In *Adam's Heart*. As there is the *Tree of Knowledge of Good and Evil*, which is the *Seed*, *Speech*, *Counsel*, *Knowledge*, *Wisdom* and *Will* of the *Serpent*: So there also is. The *Tree of Life*, The *Seed*, *Speech* and *Counsel* of God, or of the *Woman*. And As God and the Devil are, Even so are these Two Trees; So contrary the One to the Other, That the One brings Life, the Other Death. And

therefore

therefore it is impossible, that whoso Eats of the One, should at the same time Eat of the Other, or come unto it, as being Separated by a *Flying Cherub*, and a *Glittering* SWORD. Thus I interpret VVine, Sin, & Obstinate Disobedience, which is elsewhere call'd in Scripture a *Separation* or *wall of partition*; for who so Eats of the Tree *of Knowledge of* Good & Evil, that is, He that Greedily swallows down, and devoureth Humane and Diabolical VVisdom, He is already Separated from the Tree of Life, that is, from the *VVisdom, Speech* and *Knowledge* of God.

Neither of these *VVisdoms, Speeches, VVills, Knowledges* can endure the Other. Neither can One come from the One to the Other so great is the *Gulf* between them, being as far divided asunder as Heaven and Hell. He that Eats of the *Tree of Life*, That is, Of the *Word of God*, He is *Born of God*, and cannot Dye, No, nor *Sin*: For This *Fruit* doth *Eat the Eater*, and transfare him into his own Nature, That is, Into Life: As elsewhere the Scripture speaketh Of *Eating of Christ His flesh*; for indeed, It is the same thing To *Eat* Christ, and to *Drink his Blood*, to Live in His Word, to Believe, to Know God, and the like.

As likewise, It is all one, to be in *Adam*, to Live in *Adam*, to Dye, to *Eat of the tree of knowledge of Good and Evil*, to obey the Seed and Word of the Serpent, and to become GODS.

Therefore, he that Eats of the Deadly Tree, and cleaves to the Word and Wisdom of the Serpent being Born of Satan, and affected as men are he lives in Flesh and Blood, and therefore

fore he cannot *Do well* or *Please God*: As contrariwise; the Other cannot sin; do Evil or displease God: Therefore he that will have the One must needs part with the Other. We must of Necessity go Out of the Wisdom of man and the Serpent, and from the Forbidden Tree, that so the Wisdom of the Tree of Life may enter into Us: *Adam* and the Wisdom of the Flesh must dye in Us, that Christ may Live in Us, and the Spirit have the Government. The Life of the One is always the Death of the Other, and the weakness of One, the strength of the Other. *No man can serve two Masters*; and in vain shalt thou strive to Reconcile, Couple together and make agree, God and *Adam*, or Christ and the *Serpent*; Light and Darkness; The Old man and the New; God and *Belial*; or the *Temple of God and the Temple of Idols*.

That the Tree of Knowledge of Good and Evil planted in the heart of Adam, *is the* Seed, Speech, *and* Spirit *of the* Serpent: *And that great Idol* ANTICHRIST, Sin, Death, *the* Devil, *and the* BEAST, *spoken of in* Daniel, *and the* Revelation, *Which is the Greatest and most ordinary worshiping of Idols.*

WHat do you think is the BEAST, of which *Daniel* writeth, that Resisteth and Blasphemeth the most high: and killeth his Saints? What is that Old Serpent that overthrew *Adam* and *Eve*? What is *the Tree of Knowledge of Good and Evil*? What is the *Shameless King* and *Antichrist*, Of which *Daniel* wrote, and *Paul* to the *Thessalonians*? What is That many-Headed Monster and the Seven-Headed *Beast* which the whole world Adoreth, Of which is spoken in the *Revelation*? What is Sin? What Death? What the Devil himself But every mans own Will, Wisdom, Reason, Religion, Righteousness, Skill, Delight? For which cause *Paul* calleth it Death it self Enmity against God and Folly before God, and Saint *James* calls it Earthly, humane, Devilliſh wisdom; Because these three are one and the same; and that is Deviliſh which is meerly Humane: And contrariwise; Man, the Devil; *Adam* and the Serpent are the same; and do agree: For the Serpent did so In-still this wisdom

dom and Feigned Goodneſs into the nature of *Adam*, that the Serpent's Seed and Word was in *Adam* made a Corporeal man. So that now the ſame thing may be ſaid of them both. And as they that are born of God, & in whom the Word of God is *Made Man*, or Fleſh, are called Gods and One *Spirit with God*: So all men, being ſprung of Fleſh and Blood, before they be born again, and before they are planted into Chriſt, and *Born of the Spirit*, are juſtly called Devils, and the Devil's Children and Off-ſpring: Therefore that which is *Humane* only, is Evil, and that which is *Devilish* is *Humane*. Again, what is the Fall of *Adam* but the wiſdom of the Fleſh, and the Fruit of the *Forbidden Tree*? what is that Old Dragon that came out of Hell, and drew down from Heaven with his Tail, a great part of the *Stars of Heaven*, but only the wiſdom of this Tree, which extols it ſelf againſt God, and would it ſelf be [God] and place his ſeat with the Higheſt? I pray what elſe are the thoughts of the Fleſh? what is Sin, what Arrogance, but the Fruits and wiſdom of this Tree? what are the the Decrees of all men, and the bent of their Reaſon againſt God, their Devices, Light, Books, &c. but the Cunning of the Devil, from this Tree eaten? what is all the worſhip of Idols, the falſe Religion of all the wicked *Jews*, *Turks*, *Gentiles*, *Mamalukes*, and all falſe Chriſtians? what are all their Leagues, Conventicles, Ceremonies, Covenants, but the Apple of this Tree? which counterfeiting the Tree of Life, ſeemeth to us to be Pleaſant Fruits; but

of such as are Death it self. No man can sufficiently express the General worshipping of Idols, wherewith all the Corners of the world and the Hearts of men are stuffed; how common it is to all men? who is he that Adores not himself, and saith to his own Hand, Reason, Knowledge, Honesty, Art and wisdom, thou art my God, in thee I hope, in thee I trust? They do not (I grant) say thus with their Mouth, but their whole Life and their Idolatrizing Mind saith as much by their deeds; and they continually *Sacrifice to their own Dragg*

Here, here it is that all mortal men deny God, and testifie it by their works; for if they think there be A God; why do they not leave *Vengeance* to God but so much seek to Revenge for themselves; and dare not trust to God to *Avenge* their Causes? why are they so anxiously careful? why do they so exercise mischief and fraud, and so deceive one another? why do they make war and strife; right or wrong; for *Mine and Thine?* why do they so Lye; Deceive and Flatter one another? why do they forget God and his sayings; making no account of his Commandments? wherefore do they labour night and day to get and heap up Riches? Truly all this is, because they believe not that God hath any Care of them, or can provide for them, or will or can Revenge for them: and therefore it is necessary that they help and revenge themselves: Otherwise they might look long enough unto God's hand, but be overcome and starve before roasted Geese flye into their Mouths (as they say)

say) and before he will avenge them on their Enemies: and they might be killed ten times over, and they might all beg their Bread if they will have ought to do with God and Truth in good earneſt: no they muſt not be wanting to themſelves, but make their own markets, by Lying, Deceiving; Cozenning and Uſury. This, this they are aſſured will do them good and enrich them; whereas his Commandments would come too late for to help them; and fail them at moſt need; and the word of God is an inſufficient Help in Adverſity, therefore it pleaſeth them well *To live of their own Hand, and to ſacrifice to their own net*, to ſpeak big words and to admire themſelves: For who elſe is our God? ſaith the whole world by their works.

That Great Idol of Mans wiſdom and Knowledge, How men kiſs their own Hands, and the whole world doth diligently worſhip Only it SELF: *and the works of their Own Hands. That is, the Inventions Arts, Counſels, of their own Reaſon and Wiſdom.*

WHat other thing is the worſhip of Idols, Superſtition, Witchcraft, evil Doctrine and the Ordinances of men, then the *Wiſdom, Reaſon, Inventions, Crafts, Actions,* ſtings and *Prudence* of men? Therefore the worſhipping of Idols, is but to faſhion ſuch or ſuch a Form, like unto God, not according to his Word as he teacheth, figureth and formeth himſelf in us, but according to our Opinion and Judgement of God. Moreover, what is ſin, other then our own *Will, Wiſdom* and *Counſel,* own in the mind of *Adam* and in his Poſterity the Seed of the Serpent? Conſider the Purple Courſe and Life of All Mankind, where & how thou wilt, and it is nothing but Humane Wiſdom. Here will every man be his own God; Lead, Teach, Govern, Actuate, Revenge, Defend, Excuſe, Enrich himſelf, and the like; for every man's own Head, Will and Reaſon is inſtead of a God unto him. Though the ſin and fall of *Adam* be nothing but *Humane* Affectation of the Cunning, Reaſon and Wiſdom of the Fleſh, which is therefore worthily cal-

led by God, Folly, and Enmity against God, yea death it self and Deviliſh VViſdom, yet how do men generally prize and magnifie it, as if they were endowed from above?

All men therefore ought with Chriſt, to bring man to nothing, and by daily leſſening and depreſſing him, to make him as an Aſs, a Fool and A Child: But now it is clear contrary; all men build up the Man, that ſo he may prove *Wiſe*, *Glorious* and *Famous*: Here are many Cart loads of Arts, to the end that wretched and unprofitable man may become *Great*, *Eminent*, *Praiſed* and *Excellent*; and may obtain many places, Titles and names. Here Young men are purpoſely Inflamed with a Deſire of Glory, that they may not be content to ſit in the lower form, but may Domineer in the Pulpits and teaching-places: And to that end, there are *Artificers* imployed to make their Scholars *Accute*, *Witty* *Knowing* in all kinds of Cratts, and in all Exerciſes, Arts & literal Deceits, whereby it appeareth Clearer then the Light, That the world is Contrary An Enemy to God: here every Body Adores *his own Hands*, and adoreth the VVisdom of his own VVit: This he accounteth of inſtead of God, his Way and Word; and indeed which is of all things, the greateſt and only Sin, and that very Fall of *Adam*, and the very Fountain whence all other ſins do flow, as *Job* conſe eth; for this is only to be one Lord and addicted to ſerve himſelf, to admire and adore himſelf, to follow his own will: Briefly to be his Own, and ſerve no Body but himſelf.

glad and willing to be *Somewhat* in and himself; and to do, to omit and to know ewhat in himself: and not to be utterly id of all Name, Will, Work and ſubject on- to God, this is the only and moſt deadly ſin: rather; the Sink and Mother of all ſin; for Delight, VVill and VViſdom of the Fleſh, deth it ſelf: and a man is thereby no more ofitable, better nor religious then a Swine in Death. But ſo far forth as he doth nothing; oweth nothing; willeth nothing, but bears ſuffers and ſees God making *Holy-day* In : This man keeps the Sabbath *Holy*; being id of all skill and will is ſubject only to God him, to go out, work; will, know; both ; what; when and why he pleaſeth.

Now the whole world lieth in this Death Sin, for thet it doth nothing elſe, but *Kiß own Hand, Sacrifice to its own Net*; That is, bore the Purpoſe, Counſel, Invention, and iſdom of it ſelf. To this Purpoſe are all hings intended, aimed, drawn and bent; even he Holy Scriptures and VVords of God: Namely to be conſonant to our Reaſon, and ot to croſs our wiſdom, Courſe and way. ut all theſe things muſt be overthrown and nlearned again, if we will ſee God: For herefore do the Scriptures ſo vehemently rge us to become Children and Fools: vomi- ng up again all the Art and Knowledge of his Forbidden Tree, to be purged by the rength of the Tree of Life: And conſe- quently let every man (in this Caſe) look and bſerve Himſelf narrowly what he doth, either

in his worship of God, or serving his Neigh-
bour, and he shall find all this true in his own
Breast, that himself is the Mark he aimeth at
in all he doth.

THE
Goſpel-Treaſury Opened:
OR,
The Holieſt of All unvailing.

The Second Part.

Containing

I. Two Sermons on *Pſal.* 68 17. intituled, *Militia Cœleſtis, or the Heavenly Hoſt.*

II. Two Sermons on *Cant.* 1. 7. *Where Chriſt feedeth, and where his Flock reſteth.*

III. A ſermon on *Rev.* 2.17. *Of eating Hidden Manna.*

IV. Heads of ſermons on *Jer.* 6. 13. *Covetouſneſs anatomized, or the generality of Covetouſneſs.*

V. A ſhort Expoſition on *Pſa.* 148. *The Plus Ultra of the Creatures.*

VI. The ſubſtance of ſeveral Sermons on *Luke* 7.40. *Milk for Babes, Meat for Strong Men.*

VII. Two ſermons on *Exod.* 3.1, 2, 3, 4, 5, 6. *The Myſtery, or the Life and Marrow of the Scriptures.*

VIII. The ſubſtance of ſeveral ſermons on *Mark* 1. 25, 26. *True and Divine Exoreiſm, or the Devil conjured by Jeſus Chriſt.*

IX. A Sermon on *Mat.* 28. 18. *All Power is given to Jeſus Chriſt in Heaven and in Earth.*

Militia Cœlestis:

OR

The Heavenly Host:

Two Sermons upon *Psal.* 68. 17.

The Chariots of God are twenty thousand, even thousands of Angels. The Lord is among them as in Sinai, in the Holy Place.

Preached at Giles Cripplegate *When those* masking Chariots *and great Shews were* presented & acted at the Court, the Temple, *and in the* City, *after which there was* so much running to be Spectators: *He* choosing Texts on purpose constantly (as his manner still was) and being our Saviours practice in the Gospel, he making use of present things most in use, & most affected, to take men off from admiring such Vanities: or rather to take Advantage by them, and thereby improving them to raise up the mind to Real Glories, which have so few Lovers and Followers: As you see Christ

did with the Woman of Samaria, *at Jacob's Well; She needed* Water, *but he told her of a more excellent* Water: *Such*, That whosoever should drink thereof should never Thirst, but should be in them a Well of Water springing up to Everlasting Life. *And likewise again, at the great* Feast, *the last day of the Feast Jesus stood up and cryed*, Ho, every one that thirsteth let him come unto me, and drink; *And* He that hungers let him come unto me. *He taking occasion from the outward* Feast *to tell them of more excellent* Meat and Drink, *of Food that perisheth not, but Endureth and Nourisheth to Everlasting Life: And many such occasions he makes use of, and is very frequent therein. But saith our Saviour*, Mat 11. 17. But we have piped unto you and ye have not danced: we have mourned, and ye have not lamented. *And again* (*saith he*) Wide is the Gate, and broad is the way that leadeth unto destruction, and many there be that go that way, but strait is the Gate, and narrow is the way that leadeth unto life, & few there be that find it, Mat. 7.

SERMON

SERM. I.

AS this Pſalm was undoubtedly *Davids*, ſo it is more then probable the occaſion of penning it (as you may ſee at the beginning thereof) was upon the *removing of the Ark* to *Jeruſalem*, the City of *David* from the houſe of *Abinadab*, 2 *Sam.* 6. At which time *David* with the reſt of the people of *Iſrael* played on all manner of Inſtruments, and danced before the Ark: Whereupon *Michal* his wife *Sauls* daughter, *Deſpiſed him for A fool*: An extaſie of joy *ſeizing upon his ſpirit*, he enjoying ſo much of God in it, cauſed him to *Leap* and *Dance* before it: She hereupon takes upon her to Reprove *Cenſure* and *Revile* him, and in her heart *ſcorned* him, ſayes the text, *v.* 16. But *David* being *Liſted up*, filled with *Divine* joy, *ſlighted her*, and told her, *he would yet be more vile*. for none knows the Comforts and joyes of the ſpirit but thoſe that poſſeſſe them, all others are ſtraners to them, therefore by them judged no other but madneſſe and folly.

But the reaſon of this former Conjecture is, becauſe this Pſalm begins with that very proverb that was appointed to be ſaid at the riſing of the Ark out of its place, Num. 10. 25. *Ariſe O Lord and let thine enemies be ſcattered, let them that hate him, flee before him.*

I dare not offer at any Method In the whole, nor at any *Connexion* in the parts? For

I find that all your Curious Dichotomizers, and Crittical Dividers, do but dream and play with the Scriptures, feeding themselves with Conceits and Fancies and not Truth, Running out into so many crittical Divisions, and Subdivisions, making forth very little to mens Hearts, but only to tickle mens Ears and Fancies: For sure I am, the only Method that Holy men of old observed, was, *To speak as they were moved by the Holy Spirit*, 2 Pet. 1. 21. And *As the Spirit gave them Utterance*: And with much Plainness of Speech as *Paul* saith, *That they may preach to them Jesus Christ, and not themselves.*

But these Words we have now read, they being a clause in this *Psalm*, I shall take them as a *Melchizedek*, *Without Father, Without Mother*, Heb. 7. 3. as having no *Connexion or Dependance*; We will come to open the words as having a Sense sufficient lying within themselves. There be many Expositions on this Place, which I will not trouble you withal: for Men speak according to Men; but the Scriptures were written by God's Spirit, dictated by his own Finger; and if he do not give out the Interpretation himself, all men do but grope even at Noon-day; for *Solomon* saith, *The hearing Ear, and the seeing Eye, the Lord hath made, even both of them*, Prov. 20. 21. for *Holy men of God spake as moved by the Holy Spirit*. 2 Pet. 1. 21. We must therefore labour to find out (if it be possible) what is God's mind in the Scriptures, whatever men say.

I may call this Text as it is *Luke* 2. 13. *Militia Cœlestis*, The *Heavenly Host*; *There was with*

16

the Angel *a multitude of the Heavenly Hoſt praiſing God*, and I pray God there may be ſo with us here in this Place at this time. And as *Jacob* ſaid of the Angels, *Gen.* 32. 2. when he ſaw them *Aſcend from Earth to Heaven, and from Heaven to Earth again*, he ſaid, *This is God's Hoſt*; for indeed, there is in them both Greatneſs and Terribleneſs, which is proper to the Angels of God.

But that we may give you the parts of the Words, There are four things repreſented in them.

1. Their *Nature*, they are called *Chariots*.

2. Their *Number*, they are ſaid to be, *Twenty thouſand*, or *thouſands of thouſands*: that is, they are *Innumerable* or *Numberleſs*.

3. In regard of their *Names*, they are here called *Angels*.

4. In regard of the *Commander* of all theſe *Numberleſs number of Chariots and Angels*; and that is God himſelf.

The Chariots of God are twenty thouſand, even thouſands of Angels.

1. Their Nature, they are called

Curius, Chariots.

The mention of Chariots is as ancient as any Hiſtory either *ſacred* or *prophane*, *divine* or *mortal*: They being uſed, both for *Peace* and *War*.

In the firſt Book of *Moſes Gen.* 41. 43. there is mention made of *Pharaoh's* triumphant *Chariot* for *Joſeph*, he that exalted *Joſeph*. And again in *Exod.* 14. 9. of the Chariots of the *new Pharaoh* that aroſe, *Which knew not Joſeph*, who purſued

sued *Israel* with Chariots, being All drowned in the Sea, he and all his Chariots. And it is said of *Solomon* that his Chariots were twelve thousand: But the greatest Number we read of in Scripture, is in *Chron.* 19. 7. where *Hanun* hired 32000. out of *Mesopotamia*, *Syria* and *Zobah*.

Now I say, Chariots were used in two regards: As the great men and Princes of the Earth (besides that common use for ease) they had them either for their State and Glory, and those were for Triumph; or else for Terror and Dreadfulness, and those were for *War*.

Some Chariots were drawn with two horses, some with four, some with six, or else for the more state and glory, they were sometimes drawn with men: So also as Chariots were to several ends, so they were of diverse Fashions and Forms, and of several Greatnesses and were both for stateliness and terribleness: some were made of *Wood*, and some of *Iron* and some were made with *Hooks*, according to their several uses and ends for which they were appointed.

So our great God, when he will appear in

{ Triumph, or Terror,

Hath all manner of Chariots at command without Borrowing, Buying or Hiring, &c.

And these Chariots are in one word His CREATURES: in which he rides continually when he pleaseth, and as he pleaseth

Either

Either for { Glory and Triumph, or elſe Terror and Battel.

1. Triumphant: As he is ſaid to be *Fairer then all*, Pſal. 45. 2. That is, there is none like him in Mercies and Compaſſions to thoſe he loves; *Thou art fairer then the Children of men: therefore Grace is poured into thy Lips*: So he is Terrible above all, in *Fury* and *Dreadfulneſs* to thoſe he hates, *Pſal. 66. 5. Come and ſee the works of the Lord: He is terrible in his doing toward the Children of men.*

Thoſe are God's Chariots of Triumph, *When he rides upon the Cherubims, and walks upon the Wings of the wind; when he is clothed with Majeſty and Honour, and coveteth himſelf with Light as with a garment: when he layes the Beams of his Chambers in the Waters; and maketh his ſpirits Meſſengers*, Pſal. 104. When he is clothed with Glory and Majeſty, *and cometh forth like a Bridegroom*, and as the Sun, is his Tabernacle, *Pſ.* 19. 5. Then we may ſay, *O Lord our God, how excellent is thy Name in all the Earth, who haſt ſet thy Glory above the Earth and the Heavens!* And as it is here in the 24th verſe of this Pſalm, ſo we may ſay, *They have ſeen thy goings O God, even the goings of my God and my King, which art in the Sanctuary: The Singers go before, and the Players of Inſtruments followed after; among them were the Damſels playing with Timbrels.*

2. For Terror: Let us ſee which are God's Chariots for Terror and War; as he is *Fairer then all*, ſo he is *Terrible above all*, as I ſaid before.

fore: As he is the *God of Peace*, Rom. 16. 20. so he is the *Lord of Hosts*, Psal. 24. 8. God then rides in his Chariots of Terror, when *He makes Darkness his secret place, and at the Brightness before him thick Clouds passed, hail stones and coals of fire. The Lord thundered in Heaven, and the Most High gave out his voyce, Hail-stones and coals of fire.* Psal. 18. *When he rents the Heavens, and comes down and causeth the Mountains to flow down at his Presence, as when the melting fire burneth to cause waters to boil, to make his Name known to his Adversaries, that the Nations may tremble at his Presence, when he doth terrible things which they looked not for,* Isa. 64. 1, 2, 3. And we read of Chariots of Terror, when *Elisha* prayed, 2 *Kings* 17. *And the Lord opened opened the Eyes of his servant, and he looked and beheld the mountains were full of Horses and Chariots round about them for their Defence,* being Chariots of War.

And as in that *Psalm* 18. *v.* 26. *With the pure thou wilt shew thy self pure: so with the froward thou wilt shew thy self froward,* That is, with those that will be at *Peace* with him, he will be at *Peace* with them: and with those that are at *War* with him, he will be at *War* with them. Yet for all this, think not that God changeth. But so as it is in a Looking-glass, you know it represents unto you such shapes as is set before it; several shapes, several Changes, yet all the change is in your selves, and in the several shapes before it, not in the glass; for the glass is alwayes the same in it self. If you frown upon it, it will frow upon you; if you laugh up-

on it, it will laugh upon you; if you hug it, it will hug you; if you ſtrike at it, it will ſtrike at you; if you embrace it, it will embrace you if you turn your back upon it, it will turn its back upon you.

Juſt ſo it is with our Wiſe and Righteous God; as a man behaves himſelf toward him ſo will he ſhew himſelf towards him: *If we forſake him, he will forſake us*, 2 Chron. 15. 2. If we be ſtubborn towards him, he will be ſtubborn towards us. But if we cleave to him, he will cleave to us; if we hug and embrace him, he will hug and embrace us; if we run toward him, he will run toward us, we cannot make ſo much haſte to meet him, as he will to meet us: As you know what the *Prodigal's* father did, when he was *Yet afar off*, but *a coming* and *Returning* to his father his father *Ran* to meet him, and *Fell on his Neck and Kiſſed him*: And yet for all this *God changes not*, our God is alwayes the ſame: There is no ſhadow of change in him, but the *Change* is in us: But he appeas ſo changeable to us, becauſe we are *Changed*: But in himſelf he is not nor cannot be changed, but is ever the ſame, *Like Mount Sion which cannot be moved*.

But we go on to our Text, *The Chariots of God*.

Queſt. What are theſe Chariots of God?

Anſw. Come, we will not ſtand to mince the matter, look but round about thee, and thou ſhalt ſee thoſe *Innumerable* Chariots and Angels here ſpoken of; for ſo many *Creatures* as thou ſeeſt, ſo many Angels & Chariots of God thou

ſeeſt.

seest, they are all his *Host*, they are all his Chariots wherein he rides: and whether you see it or no, *The Lord is among them as in Sinai, in his Holy place.* The glory of the Lord fills them all (had we but our Eyes open to see it so) and they are all at this Command, and there is not one Creature but doth his Pleasure.

Oh Brethren! how glorious and blessed a thing it is, that looking round about us to behold and see, that look how many creatures *Visible* & *Invisible* thou seest, or conceivest in thy mind to be, for thy soul now to look on them as so many Fiery Charitos and Horsmen for its Defence, Protection & Preservation! And on the other hand, *How fearful a thing it is to fall into the Hands of the living God*, who hath all these Angels & Chariots at his command, to execute his *Will* & *Vengeance* on those that neglect, hate and oppose him! *Amos* 3. 8. *When the Lion roareth who can but tremble?* when God by any Creature roars against a man, and threatens Terror to any one (for when the Creature roars and threatens, or when it comforts and smiles, it is God in it) and I say, who is he, or what Creature then is there that dare comfort? And if God *speak Peace* to a man, what Creature dare, nay what Creature can terrifie? *If God be on our side, who can be against us?* so likewise, if God be against us, who can be for us? *If a man fly from a Bear*, what help hath he *If a Lion meet him?* and *To fly from an Iron weapon, and a bow of steel strike him through*, what advantageth it? when God is become thine Enemy, who dare be thy Friend? when God shall ge-

of a man Comfort, then all Comforts and Comforters fly from him when the God of all Comfort shall deny his Creatures Power to comfort thee, then like *Job*, if thou *Lay thee down*, thou sayest, *When shall I arise, and the night be gone? and thou art full of tossings to and fro unto the dawning of the day*, Job. 7 4. He seeks for Comfort, but none can, none dare give; when the day comes he wisheth for night and when the night comes he wisheth for the day, and is full of Unquietness. Job 7.4.

While a man is in the Body, the Almighty hath *visible* Chariots to ride in towards thee: In this Life, he shoots *visible* arrows, *Nah.* 3 2. *The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping Chariots*: He strikes with *visible* swords: His Chariot-wheels shall rattle against thee in Poverty, *Sicknesses*, *Disgrace*, *Imprisonment &c.* In this life these are his *Rods*, and whatever else seems bitter to us. He hath the *Earth to swallow* thee up as it did *Dathan* and his Company; and he hath *Waters* to drown thee, as he did *Pharaoh*; He hath *Whips*, *Racks*, *Strapadoes*, *Halters* and the like. All these Instruments he hath and a 1000 times more he useth for the Body, in the hands of men, besides Sicknesses and Diseases from the Hand of God. Nah. 3.2 Numb. 16.32.

But add unto these, the *Invisible* torments of thy *Invisible* part, thy Soul: And *A wounded Heart*, which (as *Solomon* saith, and such who have *Felt it* know full well) is far above all the rest. *The spirit of a man may sustain his Infirmity but a wounded spirit who can bear?* Prov. 18 14.

Yea but now if a man shall say (with David *Psalm* 139. 11. *Peradventure the darkness shall cover me, and I will flee far hence, and be at rest*) when I have put off this Body, I shall then be out of the reach of all these things, and I shall then be at *Rest*; then *Dark* Death shall cover me, and it shall ease me, and hide me from all these things.

No, no; then hath thy God *Invisible* Chariots, in which he rides: and *Invisible* weapons, which shall pierce thy *Invisible* soul: *Jer.* 23. 24. *Can any hide himself in secret places that I shall not see him?* saith the Lord, *Do not I fill Heaven and Earth? The day and the night are all one to him*, Psalm 139. 12. Thus when thou hast *Put off* the Body, and *Put on* Death, he hath then also fiery Chariots and Horses, ready to *Affright, Amaze, Pursue, Wound* and *Kill* with a *Never-dying* Death. And therefore let us learn to fear him, who can cast *Both Body and Soul into Hell.* But let us not fear any Creature: And I hope (especially some among us) *We have not so learned Christ*, as either to fear them or trust in them.

Luk. 12. 5. Ephes. 4. 20.

Some (saith *David*) *Psal.* 20. 7 *put trust in Chariots, and some in Horses, but we will trust in the name of the Lord.* These are things we should never regard: for all the Creatures are but Chariots wherein God rides: therefore we should not much heed them, but mind God in them: neither men nor things, but God only, who acts in them and by them, for they can neither do us any *Good* or *Hurt* (as of themselves) but as they are acted and commanded

by God, and therefore I ſay, we ſhould neither *Fear* them, nor *Truſt* in them.

Firſt, Not *Fear* them; for ſo ſaith our Saviour, Mat. 10. 28. *Fear not him that can but kill the body, &c.* Not *Truſt in them*; for ſaith *David*, *A horſe is counted but a vain thing to ſave a man*, Pſal. 33. 17. And again, *Put not you your truſt in Princes; nor in the ſon of man, in whom there is no help.* For what is it that we truſt to, when we truſt in them? *Fear them not* (ſaith the Pſalmiſt) why? *For their Breath is in their Noſtrils*, they are but a Puff of breath, which is ſoon paſt and gone: As ſoon as ever the Gate of our Life is broken down by ſome diſeaſe or other, or our breath once ſlipt, we come to nothing; *The ſnare is broken, and our ſouls are eſcaped*: and what can ſuch poor creatures do to us, either for *Good* or *Hurt*? And (as I ſaid) I hope we have not ſo learned Chriſt, as either to Fear them or Hope in them. Pſa. 2. 22. Pſal. 127. 7.

Secondly, Take notice of the word there: *Not truſt in them*, no, not in *Princes*, *nor in the ſon of man whoſe breath is in his noſtrils*, *in whom there is no help*: and *Wherein is he to be accounted of?* The words are very remarkable and emphatical: for when he ſaid, *Truſt not in Princes*: one would think he had gone to the *Higheſt* Pitch of Power on earth: for what is *Greater*, and who are of more Power then *Princes?* yet he adds, *Nor in the ſon of man, whoſe breath is in his noſtrils*: That is, when a man hath truſted ſo long to things without himſelf, till he hath no more to truſt to, and all fail him; yet at laſt of all, he will truſt to himſelf, and in-

ceed the laſt Truſt is in *A man's ſelf*: therefore Chriſt nameth this before all, *To deny a man's ſelf, and take up his Croſs herein daily.*

But let us have our Eye only upon God, and ſay as *Eliſha* of *Elijah*, and afterward as *Joab* to *Elijah*, 2 *Kings* 13.14. ſo let us cry to God alone, *O my Father, my Father, the Chariots of Iſrael and the Horſemen thereof!* For indeed he is both the Horſemen and the Chariots. So when we look round about us, both on our Right Hand and on our Left, above us: or below us; let us take heed we truſt not, nor reſt not in any Creature whatſoever: but let us look up and ſee, that God alone is the Strength of *Iſrael* his People: and let us call upon him & ſay *O my Father, my Father*, Thou that art alone the *Chariots and Horſemen of* Iſrael! And to ſay with *Jehoſaphat*, in any ſtrait, *O our God, we know not what to do, but our Eyes are upon thee.*

2 Chro. 20. 12.

But as I told you, there were chariots of divers faſhions; ſome that are made open, and ſome made cloſe. For of old, the Princes and great Ones of the Earth had Chariots of divers faſhions, and for divers uſes: So hath God Almighty all manner of Chariots: As he hath Chariots

Of Triumph, ſo he hath Chariots of War,

And theſe are, both { *Offenſive*, to purſue. / *Defenſive*, to deliver.

So alſo the Lord Almighty hath his Chariots

Both Open and cloſe, wherein he rides.

In

In ſome of his Chariots, that is, in ſome of his Creatures, God rides more cloſe, in ſome he rides more open; In ſome Creatures God is more *Apparently* ſeen, in others he is more *Hid*: But yet I will ſay as *Auſtin* ſaith of his Judgments; in ſome he is more *Hidden*, in others more *Manifeſt*, yet in all he is alwayes Juſt. And ſo ſay I of his Preſence in all his Creatures: In ſome he is more *Conſpicuous* and *Apparent*, in others more *Secret* and *Hidden*, but in all alike *Truly* and *Really*, and yet apparently too, to the *Seeing* Eye.

The Heavens are an open Chariot, wherein he appears more viſibly & plainly, *Pſ.* 19 1. *The Heavens ſhew forth the glory of God, and the earth ſheweth his handy-work: day unto day uttereth ſpeech, and night unto night ſheweth Knowledge.* In theſe God rides more openly, here ye may behold him with *Open Face*, as it is *Jer.* 23. 24. *Can any hide themſelves in ſecret places from him? Do not I fill Heaven and Earth?* ſayes God.

So the Earth is a cloſe Chariot, wherein he rides: God rides and abides in the cloſe and ſilent Earth (though therein he is leſs glorious (as to us) as well as in the open and more glorious Heaven. Pſal. 18. 10, 11. *He made darkneſs his Secret Place, and his Pavilion round about him were dark waters and thick clouds; He bowed the Heavens and came down, and darkneſs was under his feet.* Tis true, he fills Heaven and Earth, but in the Earth we cannot ſee him ſo open, and ſo glorious, and ſo manifeſt: ſometimes he hides himſelf in Darkneſs, and ſometimes he ſhews himſelf in Light; and as he is

called Light, so he clothes himself with Light, Psal. 104. 2. Like as he was to the *Israelites*: He went before them *In a Pillar of Cloud by day, and in a Pillar of fire by night*, Exod. 14. 19, 20. And he doth so now, though we see it not.

He in himself, is alwayes *Invisible*; but in his expressions and workings, he is more *Seen*, in more *Manifest*, Isa. 45. 15. *Verily thou art a God that hidest thy self, O God of* Israel, *the Saviour*. For God was both the *Cloud* and the *Fire* that went before and behind the children of *Israel*, and he it was that *filled the Tabernacle*. He was in both, though he expelt himself diversly: And when we have put off this Tabernacle of Clay that hangs about us, then we whom he hath appointed, *Shall see him as he is, And shall know as we are known.*

Exod. 13.21.

1 John 3. 2.

Yet let me tell you, No man can see God as *he is*, not as he is in his *Essence*; No, not the Angels in Heaven, they themselves are not capable of that Sight, nor ever shall be: but when the Scales of Ignorance and Blindness shall fall from our Eyes, then shall we see his Influence into all creatures, and shall see how this infinite God flows into them all, as the River of Thames or the Sea, by its Streams and Rivolets it flows into all the adjoyning Creeks and *Arms*, but into every one according to their capacity, and not according to their own Greatness, but according to the Greatness or Littleness of those *Creeks*, yet they are all filled: So doth our infinite God flow into all his creatures (yet these expressions are infinitely below him, and too narrow to set out

God

God to you) but only something we may say in a way of Resemblance, I Say, after this manner doth the Almighty flow into all his creatures, into Angels, into Arch-Angels, Cherubims and Seraphims, into Men, into Beasts, Birds, Fish, into all Creatures, yet not according to his Infinite Greatness, but according as every one can receive him, and according to their Capacity.

For if God should so fill his creatures to communicate himself unto them beyond their capacities, he should destroy his creatures; for his Splendor is so great and so excessive, that were we but allowed to gaze on him, it would presently ruine the *Spectators*: As to *Moses* God shewed him as much as a Creature could see & *Live*: For if God had shewed him more, he had been *Blinded* and *Undone* by it; for things may be invisible by too much light as by *too little*, by excess of light, as by want of light. As the Sun, if it should shine unto us in that excess of Light, that is in it self, and that it were not intercepted and interrupted by Clouds and Vapours, by thick and dull Air; and the like: or if we were nearer to it then we are; we should see nothing at all. But whatever we see not of God now, while we are in the world, it is not for want of Light in God, but for want of Light in us, because the thick Scales, and the thick Darkness are still before our Eyes, and the *Dark Vail* is upon our *Hearts*; for God is alike *Apparent* in every creature in regard of himself, yet *Accidents* and *Matter*, those clothe God in the Creature, and hides him from our sight.

Exod. 33.20.

2 Cor. 3.5.

For if we ask the *Sea*, or the *Winds*, or *Beasts*, or *Men*, of God; these all speak *Duly* and *Darkly* of him: for thou art now *A Hidden God* from our Eyes, though thou art in every creature, art the *Action*, *Motion* and *Being* of every creature; yet God himself is *A hidden* and *A close* God, *Isa.* 45. 15. *verily thou art a God that hidest thy self, O God of* Israel *the Saviour*: And as *Jacob* when he fell asleep, and dreamed, Gen. 28. 17. when he awaked he cries out, *Oh how fearful is this place! This is none other but the house of God.* God was there before, but *Jacob's* eyes were not opened; for God is in every place alike, and cannot be more in one place then another, but till our eyes be opened, we can never acknowledge it: but as soon as they are open, then we can cry, nay then we shall cry out; for we cannot contain our selves, with *Jacob*, from a holy Fear and Reverence, we seeing the Fulness of his Presence every where: *Oh how dreadful is this place! This is none other but the house of God, and the Gate of Heaven; doubtless the Lord was in this place, and I was not aware.* And therefore how great or how little soever the Creature be, ye may safely cry out of it with *Jacob*, and say, *Doubtless* God is in it, *How fearful is this place? This is no other then the house of God, and the gate of Heaven.*

Object. 'Tis true (you may say) I see all the creatures are God's House and his Temple; but why doth he call it, *The gate of Heaven?*

Answ. Because every creature (when our Eyes and Ears are open) it plainly represents and speaks out God To Us, with a loud voice;

leads us to ſee God himſelf, who is not only the Subſtance and Being thereof, but he is the Action, Life and Motion thereof; it leads us to enjoy the Infinite God, who is *Heaven it ſelf*. Then ſhall we come to ſee and ſay, breaking out with the Prophet *Iſaiah*, *Holy, holy, holy Lord God of Hoſts, Heaven and Earth are full of the Majeſty of thy Glory*: And then ſhall we cry out one to another, as the *Seraphims*, *Iſa.* 6. 3. *And one cryed unto another and ſaid Holy, holy, holy Lord of Hoſts; the whole Earth is* FULL *of his Glory*: Then we ſhall ſee him to fill All Places, and All Creatures (even as he *Filled the Tabernacle* with his Preſence and Glory) inſomuch that we ſhall be overcome by his Preſence, and the Excellency of his Divine Glory.

Beloved, let me intreat you, but to take home this Truth with you and prize it, and the Lord fix it in your Hearts; meditate and often think on it, till you come to ſee it and believe it, ſo that you are really reſolved and convinced of it, without wavering or doubting (viz.) *That God fills every thing though you ſee it not*: And although he be Hidden, not only from men, but even from the Angels themſelves, in regard of his Eſſence; yet whatever creature it be, or how little ſoever it be, it is *The Houſe of God*, and *The very gate of Heaven*; for indeed, this is Heaven upon Earth, thus to enjoy God; and therefore well may *Jacob* call it *The gate of Heaven*.

Nay, he fills alſo the *Loweſt Hell*, and is as well in the damnedſt Lucifer in Hell, as in the glorioueſt Saint in Heaven, in regard of his

Eſ-

Eſſence; becauſe he is (in that regard) in all Places alike: But here is the Difference, the one ſeeth him not ſo; nor yields unto him the Praiſe and Glory of his Infiniteneſs, and of his Filling all things, as the Saints and Angels do: To the one he is not manifeſted to be in them: To the other he is ſeen gloriouſly. But they think they have an Eſſence, and a Being of their own, even as all we poor ignorant men think, who live not *With* and *In* God: And they think they are governed by their own Powers and Wills, and look on themſelves as *Living out of God*, and at a Diſtance from him (as indeed they do) becauſe he is not manifeſted to them to be *In them*, as he was to *Jacob*, and as he is to all Saints; and ſo far as any of us live in this Remoteneſs, and as Staangers to God, we live in Hell, and in the very condition of Devils and Reprobates, though we know it not.

But, O Lord, where am I? and to whom do I ſpeak? I pray God I do not call *Pearls before Swine*: Though theſe be glorious and undeniable Truths, yet if you ſee them not ſo, I expect no other then that you ſhould turn again and *All to rent me*, as our Saviour ſpeaks: But the Truth is alſo, I have out-run my ſelf, and my Purpoſe; for I feared (as the Apoſtle ſaith) *I could not ſpeak unto you as unto ſpiritual, for hitherto ye have not been able to bear the things*, & I am afraid, *neither yet are ye able*: But you muſt be led to the underſtanding of them, by low, mean and carnal things: and you muſt ſtill be dealt with, *As with Children*, becauſe ye are not yet fit *For ſtrong meat*, Heb. 5. 13, 14.

Mat. 7. 6.

1 Cor. 3.

For

For when for the time ye ought to be Teachers, ye have need that one teach you which be the firſt principles of the Oracles of God. becauſe ye receive & underſtand all things ſo carnally, *and therefore are become ſuch as have need of milk, & not of ſtrong meat* (as the Apoſtle ſaith) *For every one that uſeth milk, is unskilful in the Word of Righteouſneſs; for he is a Babe.*

But ſeeing Providence hath opened my mouth, the Lord open your ears, and your eyes to ſee and underſtand, and that I may declare *and ſhew forth his Praiſe and Glory*, and let me yet the whole Creation be Nothinged, and *Annihilated*, ſo our Infinite God may be *Magnified* and *Greatned*.

But our great God himſelf, deſcribes himſelf *What he is*; and what *His Name is*, to the higheſt of man's Conception, *Exod* 3. 14. *I am that I am*, and yet alſo that expreſſion comes infinitely ſhort of what God is; for he is *Unexpreſſible*, *Unutterable*, therefore I hope you would not have me to ſet him forth to you, and give you to *ſee and handle him*, who is *Not to be handled*, nor to be ſeen; would you have me to ſhew you *Him*, who is the *Unknown God* ſpoken of *Acts* 17. 23. I confeſs I have read in ſome Authors, of the occaſion of that *Altar* that was erected *To the Unknown God*; for (as they relate) they having been *A long time together* afflicted with a *great Plague*, they ſacrificed to *all their own Gods*, and to all the gods they ever heard of, and were not delivered, at laſt (they *Knowing and Believing* there was a God that could help them, but they *Knew him*

not

not) they then sacrificed to that *Unknown God*, and *Were delivered*; whereupon they erected that *Altar*, and ever after sacrificed to the *Unknown God*.

But I would willingly (so far as humane capacity can reach, and by the Assistance of Almighty God) unfold something of this *Our great God*, who fills all things, even this *Unknown God*: But so as you must then say with *Balaam*, Numb. 24. 17. *I shall see him, but not Now; I shall behold him, but not Nigh*: while you live in the Creature, and have your Dependance upon the Creature, you cannot now see nor know God.

Beloved, if I go about to describe him to you by the way of *Honour*, by the way of *Credit*, by the way of *Health*, by the way of *Riches*, or the like, or by any Creature, or by any Worldly glory, Happiness or enjoyments, it is impossible to find him, or ever to come near him; *For he filleth the Hungry*, or the Empty *with good things*, *the Rich he sends Empty away*. Or to find him out by the way of *Addition* or *Multiplication*, we shall never do it; for if you go from one glorious creature to another, and so multiply and add one to another higher and higher, till you come to the glorious Heavens, and put all these Glories together, yet these are infinitely short of God; the Heavens are not so much as a Span of his Hand; for *Isa.* 40. 12. *He hath measured the Waters in the hollow of his Hand, and meted out the Heavens with a Span, and comprehended the Dust of the Earth in a Measure; he hath weighed the Mountains in*

Scales

Scales, and the Hills in a Ballance: Therefore none of all theſe things can fully ſet forth What God is.

Queſt. What then? How ſhall we find him?

Anſw. I tell you, if ever you will find HIM, This Infinite, Unſpeakably *GREAT God*, it muſt be by way of *Subſtraction*, & Taking away all that ever you can, and then you come *Neareſt* to God! (as *Dionyſius* ſaith in his Book of *Myſtical Theology*) in the way of *Poverty* ye may find him, for our *Saviour* ſaith expreſly, Mat. 5. 3. *Bleſſed are the Poor in ſpirit; for theirs is the Kingdom of Heaven*; and the Virgin *Mary*, *He hath filled the hungry with good things, but the Rich he hath ſent empty away*, Luke 1. 53. By the way of Subſtracting and taking away, many have found him: If ye ſeek after him thus, *Happily ye may feel after him and find him, though he be not far from every one of us*, Acts 17. 27. but by adding or multiplying, or greatning him in your Imagination, you ſhall never come to ſee him.

For if you conceive God to be any thing that you can imagine, go as high as you can, and to think he is any thing (any glorious thing) you can imagine you do no other then make an *Idol* of him: for if you conceive God to be [*Light*] which is the moſt glorious thing, he is no ſuch thing; for, He *Dwells in Light* inacceſſible: but take away Light: and all ſenſible Accidents, as Hardneſs, Softneſs, Heat, Cold, Greatneſs, Littleneſs, Light and Darkneſs, and all that you can conceive, this is the way

way to know and to find out God: then ſhall you come and draw near to him, who is *The very Image of the inviſible God*, Col. 1. 15. And to *him who is the Brightneſs of his Father's Glory, and the expreſs Image of his Perſon*; And To him who *upholdeth all things by the Word of his Power*, Heb. 1. 3. And to him who is *The Ancient of days*, Dan. 7. 9. And to him that is *I am that I am*, Exod. 3. 24. and to him that is *Alpha and Omega*, the *Firſt*, and the *Laſt*, Rev. 1. 8. Know this our Great Jehovah is not to be meaſured or compared with any thing like or competible to any of the Creatures, though never ſo glorious: for he infinitely tranſcends all the Excellency of all Creatures, though all the Glory and Excellency, yea the Quinteſſence of all were gathered, collected and ſummed up together in one, yet they all fall infinitely ſhort of him

It may be when you have thought of God, you would reſemble him to ſome glorious thing, and then it may be (as I ſaid before) you have thought of [Light] or when you have thought of him, you have thought of [Fire] for tis to our underſtanding & comprehenſion that the Scriptures compare him to both, to reſemble him by them; ſo it may be you have ſometime thought him to be [Sweet] and the like, but he is not Sweet, as we conceive of Sweetneſs; for he is not the *Sweetneſs* of a Roſe, nor of Honey, nor any ſuch thing: nor he is not the Lightneſs of the Light, nor the Terribleneſs of the Fire, nor the Pleaſantnes of Fruit, nor any ſuch thing: But he is that by which all

ſuch things have their Pleaſantneſs, Light and Sweetneſs; and whatever Excellency any creature hath, he is not that thing (as ſome have fooliſhly conceited) becauſe God is In them, therefore they are God, they are Gods, with ſuch, and ſuch like Abſurdities, &c. This deſcends in ſuch much Ignorance and Weakneſs; that he is the Cauſe and Being of all ſuch Excellencies; but he himſelf in infinity tranſcends whatever can be thought or imagined by men or Angels, For he that conceives in his God, that there is in him Light, or *Sweetneſs*, or Glory (as we account Glory, or Light, or *Sweetneſs*) or that he ſhould be Muſick to the Ear, or ſome glorious or glittering Sight to the Eye: He that conceives God or Heaven to be any ſuch thing, what ſoever, he is much deceived.

Beloved, I hope (though truly I have ſome cauſe alſo to fear it) that you are not ſo childiſh as to conceive that there is *Muſicks*, *Viols*, *Harps*, or *Organs*, or *Thrones*, or *Crowns* or *Scepters*, or any ſuch thing in Heaven, as are here on Earth; He tranſgreſſes againſt the firſt Commandment: Whoſoever he be that apprehends any of theſe things to be in God or in Heaven, according to the Letter, he is as great an Idolater as he that makes *A Golden Calf*, and then falls down and worſhips it; nay he is a more dangerous Idolater and Tranſgreſſor; for the other Idolaters were ſo groſs and abſurd, that every reaſon condemns them to worſhip Stocks and Stones for God; but this is more ſpiritual and more cloſe Idolatry, and therefore more dangerous, *For the Kingdom of Heaven conſiſteth*

eth not in meats and drinks, but in Righteousness and Peace, and Joy in the Holy Ghost, Rom. 14. 17. That is, it consisteth not in Food or Raiment, in Riches or Honours, or whatever is accounted precious or amiable to the World: But saith our Saviour, *The Kingdom of God is within you*: And again, *My Kingdom is not of this World, neither cometh it with Observation.* Luk. 17. 20, 21.

But I say more then all this, he that would find God, let him be *Silent* and *Sit in Darkness*, neither to see any thing, nor to hear any thing; for he that thinks he hears or sees any thing, or thinks of any manner of thing, or hath any manner of Form, or thing in his Imagination, when he thinks of God, he is an Idolater. Therefore all sensible Accidents must be removed out of your Imagination, as all Hardness and Softness, all Heat and Cold, all Weight and Lightness, all Greatness and Littleness, &c. As, for instance; First, will you see God in a man? As he is in *A good man*, so he is also in *An evil man*, God or Christ dwels in them both, in regard of Essence, both in good and bad: but here is the Difference, Christ lives not, is not *Formed in them* (as to them) in the one; but in the other he is in them (as to them) the one sees it, and knows it, prizeth and rejoyceth in the seeing and knowing and believing of it: the other doth not, but is *Anathema Maranatha*, and separated from Christ, 1 *Cor.* 16. 22.

Christ lives in every man, in regard of himself, and is as much in the one, as in the other. But I say, here is all the Difference, to the one Christ is manifested, to the other he is not

God

God lives in All, but all know it not: *A Good* man hath God *In Him*, and he ſeeth, knoweth and believeth it; the other do neither ſee, know nor believe it, and ſo *Rejoyce* not *in the Manifeſtations of God in them*: But they believe they have a Power, a Will and a Being of their own, and this they glory and rejoyce in, preſume on and *Live to themſelves*, and *Sacrifice to their own Drags, and regard not God, in whom they live move and have their Being*: As God tells Cyrus, *Iſa.* 45. 5. *There is no God beſides me, and it was I that girded thee, though thou haſt not known me.* Hab. 1. 16. Acts 17. 28.

Again, would you ſee God in the Sun, Moon and Stars; or in Beaſts, Fowls, Fiſh or Trees, or in all other Creatures? Know then, He is the Life, Act, Motion of all Creatures; Take away then from all, or any of theſe, all that may be taken away, all Accidents, and then, that which remains is *God*. In the Sun or Moon, or any thing elſe above, or in all Creatures below, you muſt firſt ſtrip it of all *Viſibility*, and of all *Form* and *Repreſentation*, *Glorious* or *Baſe*, and then you ſhall behold God; not as that Form, or any thing like it: but as the Cauſe, Eſſence and Being of whatever is in it: Or as in a man, take from him Highneſs and Lowneſs (for thoſe are Accidents) Weight and Lightneſs, Greatneſs and Littleneſs, Youth and Age; for all theſe are Accidents; and what remains then? But He *That was, and is, and is to come*? the *All in All*; He that is *Alpha*, the Firſt of all; and ſhall be *Omega* the Laſt of all: What remains then? Col. 3. 11. Rev. 1. 8.

but *The First begotten of the Father*, Jesus Christ *The Heir of all things*; even Him that is *The Ancient of Dayes*, He that is *Above all, through all, and in all*, Ephes. 4. 6.

Dan. 7. 9.

For Beloved, there was Something of me, before I was either Hot or Cold, before I was either Dry or Moist, before I had either Weight or Lightness; yea before I had any manner of Shape; these things, these Accidents, I say, being taken away, what remains then, but he that is *I am*, He that is *Alpha* and *Omega*; For take away *Heights* and *Depths*, *Things Present and things to come*, and then *Nothing can separate Christ and us*, as the Apostle in that Case reasons, *Rom. 8. ult.* He was perswaded *Nothing could separate him from Christ; neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Heights nor Depths, nor any other Creature should be able to separate him from the Love of God which is in Christ Jesus our Lord*: For Nothing hinders or separates us from Christ (in this Case) but these things: although I know many men say, and teach in a general way, *Sin is the Cause of Separation*, which is a Truth, but *Too general* a Truth: But this is a cause more *Particular*, and the Cause of abundance of particular sins. Seek therefore to remove the Root and *Cause*, and then Particular Fruits, Effects and Branches will wither and dye of themselves.

Rom. 8.

For were it not for the Vail of Accidents that is between God and us, we should see God: If we could but take away these Acci-

dents we might then ſee God in the *Gold*, and God in the *Light*, God in the *Sun*, and God in the *Waters*. God in the *Earth*, and God in the *Trees*, God in the *Flowers*, and God in every *Pile of Graſs*; yea God to be *All in All*, were but thoſe things, thoſe Accidents removed from our ſight, which are as Scales upon our Eyes; for where any thing moves, God is the Mover: nay, where any thing hath a Being, a Subſtance, he is the Being of that Being, the Subſtance of that Subſtance) if we may call any thing Subſtance or Being but God) For he is the Motion and Being of every thing, Great or Little, Glorious or Mean, they are all, not only his *Workmanſhip* (ſo far moſt men teach and believe) but I tell you, he is alſo their Subſtance and Being: And the Saints they ſee, That the Lord is among them, *As in Sinai in the High and Holy Place*, and that he was not more preſent and glorious in Mount *Sinai*, then he is in all Creatures.

And further let me tell you, this is *The Angel of the Covenant* ſpoken of in the *Revelation*. whom theſe Types and Shadows, not only repreſent, and point to; but they are alſo thoſe which hide and blind him from our ſight. *Iſa.* 12. 6. *Cry out and ſhout thou Inhabitant of Zion, Great is the Holy one of Iſrael in the midſt of thee*; He that is an Inhabitant of *Zion*, will (upon the ſight of God in any Creature in a holy Amaſe and Amazement of Spirit) fall down before him and worſhip him: The ſeeing him to be ſo *Infinite* and Great, and filling all things, they cannot, but muſt with the Prophet

(in an holy Ravishment and Extasie, as being made *Drunk*, *Overcome* and *Swallowed up*) Cry out and shout, *Great is the Holy one of Israel in the midst of thee.* The Word in the Original signifies in the *Inmost*, *Inwardest* part of thee, in the very Heart of thee.

When this Divine Being shall Arise, Discover and Rouse up it self before the poor soul that never saw him before: Oh! how Amazed, Ashamed and Confounded is it in it self! This Seeing of God, is only peculiar to the Saints. God is only manifested in them, and to them, but not at all in *Reprobates*; But he is Hidden and Removed from their sight and believing, though not at all *Out of them.*

The Chariots of God are twenty Thousand; yea, even Thousands of Angels; the Lord is among them as in Sinai.

Ephes. 3. 17. 1 Cor 6 19.

You see I hope by this time, what sweet and glorious Truths are couched in these few words: these words I think many of you have read often, but how few have understood them we know not: You may see now by this Doctrine, what a glorious Priviledge the Saints have, to have Christ *Dwelling in them* so that they see not only, that their *Bodies* are the Temples of that *Great* and *Holy One*, but they by Faith see him *Filling* and *Dwelling* in all Creatures: And know this, that God is not revealed or manifested thus, but only in and to the Saints: Not Effectually and Operatively though Notionally and in Words men may acknowledge these things, but they are not inwardly *Filled*, *Amazed*, *Overcome* and *Swallow-*

ed up with the Glory of the Lord, even as Moſes and the Prophet *Iſaiah* was when the *Glory of the Lord* filled the Tabernacle and the Temple.

For they can, yea and muſt; for they cannot chuſe but ſay and cry out of all Creatures, *Oh! how amiable are thy Tabernacles O Lord of Hoſts, my Soul longeth, yea fainteth for the Courts of the Lord; my Heart and my Fleſh cryeth out for the living God; when ſhall I come and appear before God! A day in thy Courts is better then a Thouſand elſewhere. I had rather be a Door-keeper in the Houſe of my God, then to dwell in the Tents of Wickedneſs.* Beloved, thoſe are Tents of Wickedneſs where God is not ſeen; and thoſe dwell in *Meſeck*, and have their Habitation in the Tents of *Kedar*, that believe none of theſe things: But that man that enjoyes God thus, his Soul is filled with the Fulneſs and Greatneſs of his Preſence; even as the Houſe was filled with the Odour of that Ointment, *Joh.* 12. 3. How was *Bleſſed Mary* taken with thoſe Sweet Drops that fell from her Saviour's lips! *Luke* 10. 39. who made it her whole Buſineſs, Content and Happineſs; Nay whoſe *All* it was, ſo ſhe could but ſit at his Feet, ſtare in his Face, hang upon his Lips, and hearken to thoſe *Honey-droping*, Heavenly and Healing Words that fell from his Lips. And Oh Beloved! Bleſſed is that man that thus ſeeth Him, and truſteth in him: No marvel that theſe men undervalue all the Afflictions of this Life, and all the Glory of the World, and ſee that they are not worthy to be compared with

Pſ. 84. 2

Luk. 10. 38.

this Glory Revealed in them; as the Apostle saith concerning Afflictions, *Rom.* 8. 18. All Glories are nothing, and all Afflictions are light and vain, compared to this Fulness of God filling all things: Therefore the Prophet had great cause to call upon us, *Isa.* 12. 6. *Cry out and shout, thou Inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.*

Rom. 8. 18.

The next thing considerable, is their *Number*, and they are said to be *Twenty Thousand*, even *Thousands of Angels*. Many Interpreters differ in the Explanation of this Number, but I having viewed all or most of their Judgments, I conclude, that here a certain number is put for an uncertain, as it is often in Scripture, as *Numb* 10. 36. when the Ark was set down and rested, this Proverb was appointed to be said at its setting down. *Return O Lord unto the many Thousands of* Israel: There is put an Uncertain Number, but in the Margin you may see the Word signifies a Certain as well as an Uncertain Number, and an Uncertain as well as a Certain, either of both. Which Interpretation gave *Hierome* and *Novatianus* the Hint to say in plain Words, *Twenty Thousand*, for *Thousands of Angels*: That is (say they) they are *Innumerable, Infinite, Immense*: and I think that Interpretation is best, & most agreeable to the manner of the Scriptures Expressions, and to the meaning of the word here used, and elsewhere: for the Hebrew Word *Ribboth* signifies ten thousand in *Dual* Numbers, and *Ribbaboth* is interpreted 1, 2 *Sam.* 18. 7. Ten thousand: and *Rebaboth* the plural number, is rendered *Numb.* 10.

Numb. 10. 36.

36. the *Many Thouſands of Iſrael*, which come all from the Verb *Rabbah*, *Multiplicavit*, and *Rab*, *Multus*, which gave *Hierome* and *Novatianus* that hint before expreſſed: nay *Jerome* in plain words renders it, *Innumerabilis*, that is beyond *All Number*: for that is beſt, and moſt agreeable with God, and Renderings of Scripture: but alas, alas, who will, who can number with God, or find out his *Arithmetick*?

Then we muſt conclude; the Chariots of God are numberleſs, that is, no man can number them; not but that God can number them, and call them all by their Names, as *David* ſaith of the Stars, *Pſal.* 147. 4. for any Number that can be numbered, is but like the Number of the Beaſt, *Rev.* 13. 18. which is according to the Number of A Man: But God numbereth All things: for as he made all things in Weight and Meaſure, ſo in Number, *Wiſ.* 11. 20. Suppoſe now, as great a Number as can be numbered, as great as can be called or named, yet God's numbering is beyond all thought, and to us it is impoſſible ſo to number. If all the Words that ever I ſpake, or ever ſhall ſpeak, were numbered: if the Minutes that are paſt ſince the world began were numbered, this is beyond the Number of A Man; but God can number all things, he hath made all things both in Number, Weight and Meaſure; but himſelf is the Plot, the Standard, the Meaſure of all; and the Meaſure, Scales and Weights are all his own: for he numbers not according to the Number of a Man, nor he weighs not as man weighs. It ſufficeth

Pſ. 14. 4.

therefore that the Number of his Chariots are as the Number of his wayes; both in Difficulty and Number; no man can find them out, they are unsearchable and past finding out, so that we may well with the Apostle, Rom. 11. 33. cry out, Oh, *How unsearchable are his Judgments, and his wayes are past finding out!*

Rom. 11 33.

He weighs the world in a Ballance, but what is all the world to him? Tis but as the *Drop of a Bucket to the Sea*, and *as the small Dust of the Ballance to the whole Earth*, and as *A Drop of the Morning Dew to the Ocean*, yea infinitely far less and inconsiderable; tis true according to that in *Isa.* 40. 12. *He measures the Waters in his fist, and metes out the Heavens with his Span, and comprehends the dust of the earth in a measure*; but the *Omer* and the *Ephah* are both his own: tis true (as *David* saith) *He telleth the Number of the Stars, and calleth them all by their Names*: But know as they are [His Stars] so they are numbered by his *Aritmetick*; for they are not according to the *Number of a man*. As God saith to *Abraham*, Gen. 15. 5. *Look toward Heaven, and tell the Stars, if thou be able to number them, so shall thy Seed be*: and let me tell you, that the Saints have such an Interest in this great God, that God is not known in the World, but in and by them; therefore do not runaway with a conceit, as if I should affirm, that they have no Priviledge by this Doctrine: Yea, yea, know, tis the Saints only know him, and have Interest in him; for Christ dwells only in them by Faith; that is,

Ps. 147. 4

He

He is manifeſted only in them, and to them, though he dwels in all: And *Their Bodies are the Temples of the Holy Ghoſt*: And know moreover, *The Saints ſhall judge the World*, Yea, Judge Angels, 1 *Cor.* 6. 2 3. and God is not manifeſt but in them.

I hope Beloved, by this time you begin to ſee what a numberleſs Numb r of Chariots and Angels God hath ready preſt at his Command for any E rand he pleaſeth to ſend them on: And alſo how eaſily our Saviour (*The great Arch-Angel of the Covenant*, and *Michael* Captain of the *Lord's Hoſt*, who is no other but Chriſt himſelf) could have commanded more then *Twelve Legions of Angels*, Mat. 26. 53. Mat. 26. 53.

Beloved, I would, if I thought you could bear it, Propound it briefly to you in two things, or by two Scriptures, wherein ye may a little have a glimpſe of God, and a ſmall Scantling of God, and of God Almighties Arithmerick; and make this uſe of it, If this ſmall Scantling and little Climpſe be ſo Wonderful, what is his Perfection? what is Himſelf? what is his Eſſence and glorious Being?

One ſhall be from that which *David* ſaith, Pſ. 90. 4. *A Thouſand Years with God are but as yeſterday*, or as One day; there is no Succeſſion of time with him. In a thouſand years (you know) are three hundred ſixty five thouſand dayes, and all this time is to God, but as one day is to us: then who can number dayes with God? ſo who can number God's Angels, his Armies and his Chariots? They are to us, Pſ. 90. 4.

Infinite

Infinite and *Numberleſs*; we muſt not, nor cannot number them, no; for they are *Not according to the Number of a man*: As we muſt not meaſure God by man's Meaſure, ſo God numbers not by man's Number, nor meaſures not by man's Meaſure; For whenſoever ye read of God, expreſſed under any *Name* or *Attribute*, meaſure him not as you apprehend of that *Attribute*, but as infinitely beyond it, as the Ocean to the Drop, yea far, far beyond.

Beloved, when we think of God, we muſt go backward from our firſt principles that were Born with us, or inſtilled into us by our teachers, or acquired by our induſtry, and unlearn what we have been learning ſo long; or rather to Tranſcend, forget and forſake all that knowledge of him: we muſt be ſtript, from all carnal apprehenſions of God, ſo as to meaſure him by any thing we can comprehend: And to teach us this *Arithmetick* we had need have *Line upon Line, line upon line, and Precept upon Precept, Precept upon Precept; here a little and there a little*, before ever we can learn theſe things: for they are far, far above us.

Iſa. 28. 10.

As God himſelf is unſearchable, unknowable, ſo all the wayes of God are *Unknowable, Unſearchable*, Rom. 11. 33. And ſo all the Armies of God are Unſearchable, Unknowable: And the Chariots of God are all the wayes of God, and both Chariots and Wayes are his Creatures: God hath his wayes in all his Creatures: his goings forth and workings in all the Creatures, are but the *Goings forth* of himſelf; they are but the *Diſplayings* of his own *Wiſdom*,

Power

Power and *Greatneſs*. *Behemoth* is called *The Prince of the Wayes of God*, Job 40.19. And *David* ſaith Pſ. 77. 19. *Thy Wayes are in the Sea, and thy Paths are in the Deeps*. And *The Lord hath his Wayes in the Whirl-winds, and in the Storms, and the Clouds are the Duſt of his Feet*, Nah. 1.3. And be ſure of this, VVhatever God is, he is infinitely ſo as he is: If he be called [*Good*] he is infinitely good: If [Being] he is infinite in Being, and he only hath a Being: for if any thing elſe hath a Being, he cannot be Infinite: All things but God, are but Shadows, dead and dark Pictures, Bubbles, Repreſentations which ſoon fade and vaniſh, ſoon up & ſoon down: And if he be all Power, and all VViſdom, &c. as moſt certainly he is; then there is no Power, nor Wiſdom, nor Love, &c. but only his, either in Heaven or Earth: And if his be all the Glory, then no Creature hath any glory: If his be *All the Power, Kingdom & Glory*, as in the concluſion of the Lord's Prayer; then no Creature can claim any, no not the leaſt: and yet how commonly do men aſcribe and appropriate theſe to themſelves. and with the Whore in the *Proverbs*, *Wipe their Mouther*, and ſay, *I have done no evil*?

Job 40. 19.

Nah. 1.3

Mat. 6. 13.

The ſecond thing wherein I would have you take a little ſcanding of God, or of Gods *Arithmetick*, or of his wayes, is from that place, *Dan.7.* 10. *A fiery Stream iſſued and came forth from before him, Thouſand Thouſands miniſtred unto him, and Ten Thouſand times Ten Thouſand ſtood before him*: Mans Arithmetick may reach far (as to man) to Hundreds, Thouſands,

sands, Millions, Ten Thousand, a Hundred Thousand, Thousands of Thousands of Millions, &c. even as far as can be numbred or named by all the best *Arithmeticians*; but alas, alas, how far is this short of God's *Arithmetick*, when man hath gone as far as he can, he reaches but the very Beginning of God's Numbring or of his *Arithmetick*. One of the Ancient Fathers concerning Eternity, to give you a glimpse of it, propounds a *Simile* thus, The Sea (saith he) is a *Vast* Ocean, whose Drops cannot be numbred, yet suppose a small Bird should come but once in a thousand years, and drink but one Drop, and a thousand years after one Drop more, and so successively till the Sea were dry, yet in time the Sea would be drawen dry by that little Bird, yet when this were clear an end all this time were nothing, nor a Span to Eternity: yet this is beyond the *Number of a man*; alas, alas then, what is mans Numbering, or his *Arithmetick* with Gods? I tell you, I could make very strange Inferences upon these Calculations; but *The Bed is shorter then a man can stretch himself upon it, and the Covering narrower then he can wrap himself in it*, Isa 28.20. and let me tell you, God creates every day an infinite Number of Angels, & I could say more then you are fit to hear; for I know you cannot take in or digest what I was about to say; for I am afraid I may have to do with distempered and ill-affected Bodies, where the most nourishing Cheare, most nourish your Diseases, and the strongest Complexions, may occasion the longest Fits and Accesses of Ignorance

rance and Weakneſs. Therefore well may we (with the Prophet) conclude, v. 23. *Precept muſt be upon Precept, and Line upon Line, &c. that ye may go backward and be broken ſnared and taken*: Therefore I muſt forbear and conſider your Weakneſſes, leſt inſtead of giving you Bread, I give you *A Stone*, and inſtead of *Fiſh*, to give you *A Scorpion.*

But Beloved, this I will and muſt ſay, ye muſt be undone and broken all to pieces (as to your ſelves, to your own Wiſdom and Parts) and then begin again, *Line upon Line*, and *Line upon Line, here a little and there a little*, &c. for ſaith he, *Whom ſhall he teach Knowledge? and whom ſhall he make to underſtand Doctrine? even them that are weaned from the Milk, and drawn from the Breaſts: For we have hitherto made lyes our refuge, and under falſhood have we hid our ſelves*, v. 15. And O Beloved, how do I wiſh that you were once Snared, Broken and Taken in your own Wiſdom; for till then you will never embrace or receive the Wiſdom of God, and go backward from your own.

Then Beloved, if God be ſo infinitely great as he is, ſo that he is All Greatneſs, All Wiſdom, All Power; yea, ſo Great that he comprehends, Commands, Acts all things, Fills all things in Heaven and Earth: Oh then all you the People and Children of God, do but look about you, I ſay, do but look round about you, and take notice of *Your Inheritance*, and do but behold your *Portion*: None hath ſuch a God as you: none hath ſuch a *Protector* as you; none hath ſuch a *Father*, ſuch a *Provider* as you

have;

have; none hath such a *Guard* about them as you have; none such a *Defence* as you have; for saith the Lord, *I will create upon every dwelling Place of Mount Sion, and upon her Assemblies, A Cloud and Smoke by day, and the shining of A flaming fire by night*: Alluding to that Defence *Israel* had coming through the Sea: *For upon all the Glory shall be a Defence: And there shall be A Tabernacle for a shadow in the day time from the heat, & a place of refuge for a covert from Storm and from Rain.* Oh happy! Oh happy; yea thrice happy indeed art thou that hast but these *Everlasting Arms under thee, and his Right Hand to defend thee, and his Care to provide for thee*; what needest thou to fear? what needest thou to care? What times and Changes soever come, thou art safe, and secured for ever.

Nor henceforth let not any proud flesh quarrel at, or any doubtful Soul wonder at, or question our Saviours Words, saying how can it be that all the Hairs of our Heads are numbred? and that not One Hair can fall to the ground without him; and that not a Sparrow lights to the ground without your Father's Pleasure? For by Infinite Inconceivable wayes he is infinitely present with all things, and all Creatures, in all Places at one and the same instant of time. And besides, since there are so many Angels attend upon us and upon every one of us, as if there were no more but our selves to be cared for. The young Prince that now is, he knows not what a Protection is about him; he knows not how many Heads

Mat. 10. 30.

must

muſt bleed and Hearts muſt ake before the Adverſary can reach his Life. And let me tell you, thoſe that are the Children of God, they are all Princes with God, and have the greateſt Attendance, and Protection, and Guard that Heaven and Earth can afford or make, and I think that is enough in Conſcience, ye cannot wiſh for more.

But then further, let all that hate, or dare ſlight this great God, tremble at his ſtupendious Preſence, Greatneſs and Power; For *Nah.* 1. 3, 4, 5. *Though the Lord be ſlow to Anger, yet he is of great Power, and will not at all acquit the Wicked, who hath his way in the whirlwind and in the ſtorm, and the Clouds are the Duſt of his Feet: for at his Pleaſure he rebuketh the Sea, and maketh it dry, & drieth up the Rivers;* Baſhan *languiſheth, and* Carmel, *and the flower of* Lebanon: *The Mountains quake at him, and the Hills melt, and the Earth is burnt up at his Preſence, yea the world and all that dwell therein: who can ſtand before his Indignation? And who can abide the Fierceneſs of his Anger? His Fury is poured out like fire, and the Rocks are thrown down by him, and Darkneſs ſhall purſue his Enemies.* Think upon this All you that *Forget God, leſt he tear you in pieces, and there be none to deliver,* Pſal. 50. ult. But (ſaith he) Pſ. 61. 3. *The Lord is good, and is a ſtrong Hold in the day of Trouble, and he knoweth them that truſt in him.* Nah. 1, 3, 4.

Oh Beloved! Let us all then give glory from our very ſouls to this our Great God, to this Infinite and Everlaſting Being, who fills all things, who comprehends all things, but all things

things cannot comprehend HIM: And let us all pour out our souls before him like Water and be melted to nothing in his Presence. And to that end.

First let us subscribe to the *Infiniteness* of our God in all his *Attributes*, in all his Wayes, and in all his Creatures: Let us alwayes believe it and conclude it; and have [Him] continually before us, our Eyes seing Him every where, in every Place, that we may tremble to offend him, even the wickedest man; and that godly men may both fear and love him, and that they may with strong Confidence be firmly rooted in this, resting and depending on him, who is the stupendious and standing Rock of all Ages: And

Deut. 33. 26.

Secondly, Let us cry out (with *Moses*) in continual acclamations, in that powerfull Oration, when ever we think of him or Behold him, *Oh there is none like the God of Jesurun who rideth upon the Heaven? for thy help, and in his Excellency upon the Skie: For the eternal God is thy refuge, and underneath are, the Everlasting Arms*, for believe it thou canst be in no Trouble, but he is by thee, with thee in the fire, or in the water; where ever thou art. *Ps. 34. 7. 8. The Angel of the Lord encampeth about them that fear him: O taste and see how the Lord is good, blessed is the man that trusteth in him. O fear the Lord ye his Saints, for there is No want to them that fear him: The young Lions may lack and suffer hunger, but they that seek the Lord shall not want any thing.*

Jacob when he went from his Fathers [house]

was afraid he ſhould have wanted, *Gen.* 28. but God appeared to him in a dream, and he beheld *A Ladder, reaching from Earth to Heaven*: The longeſt Ladder that ever was read of, or ever heard of, and the Greateſt Builder, hath made it, and onely for his own uſe: And Jacob by it, ſaw, that the Providence of God was Every where, and Angels were continually paſſing up and down upon this Ladder, they being ſent of the Almightie's Errands, not onely for protection, But, to be *miniſtring ſpirits ſent forth, not only for the good of thoſe who ſhall be Heirs of Salvation* and for the Good, of all his Creatures So that we may ſay of the providence of God as *David* ſaith of his preſence, for they are both one Pſ. 139. 7. *Whither ſhall I go from thy Preſence? If I aſcend into Heaven thou art there*: There is the Top of the Ladder; *If I deſcend into the deep, thou art there*, There is the Bottom of the Ladder. Nay, I tell you, that the Eternal God himſelf is the Top of this Ladder, and his Everlaſting Arms are the Foot of it, and placed upon the Earth, that is, upon the Sons of men.

Gen. 28.

Heb. 1. 14

Pſ. 139. 7.

The Builders of *Babel* aimed to make ſuch a Ladder; but that which they could never do, the *Builder* of Heaven and Earth hath done, yet in his own way & to his own Content: But were not thoſe Builders very fools to think to build a Tower of ten thouſand times 1000000 Miles high? But let us labour to ſee the Eternal God at the Top of this Ladder, and his Everlaſting Arms at the Foot of it, and then how can we doubt? He that *Hears the Ravens*

Gen. 11.

when they cry unto Him, & the *Lions that seek their Prey of him*, who have neither Faith nor Understanding, and shall he not hear thee, *O Thou of little Faith*? It is against both the Promise, and against the Practice of your Father, that any of you should want any good thing: Can he (doth thou think) neglect thee, upon whom he hath planted and settled the foot of that wonderful long Ladder, which reacheth from Earth to Heaven? What needest thou fear his Love? What needest thou fear Pardon for all thy sins? what needest thou fear Acceptance with him? Though he hath regard to all his Creatures, and his Providence reacheth to all, yet in them all, the Almighty hath an especial Eye unto man; and as man is the Object of his Providence and Care, so let it be to us, the Argument of our Thankfulness: it was *David's*, *Ps.* 8. 4. To say, *Lord what is man, that thou art so mindful of him? And the son of man, that thou art so careful to visit him?* &c. yet, *When I behold the Heavens, which are the work of thy Fingers, the moon and the stars which thou hast ordained*, then say I, the whole earth is but a Point to the World, and man is but a Point of that Point; yet for his Sake, all these things were created; The Sun runs his Race like a Giant with Strength and Constancy, yet he is *Insensible*, he knows not why; The Moon and the Stars move constantly in their Course, yet know not why; The Earth doth its dayly work and is never weary; Rivers and Fountains have their Course, they run and return, but know not why; All Beasts and

Ps. 8. 4.

Fish

Fiſh yield Food for man, their Fleſh feeds him, their Skins clothe him, yet they are all ignorant why they do all this. But again, if we conſider how the *Creature is ſubject to vanity*, Rom 8. 20. and how ſinful man is, we may the rather cry out, *Lord what is man that thou art ſo mindful of him, or the ſon of man?* &c. for Sin is of ſuch a defiling Nature, that it is like the *Leproſie* in the time of the Law, that it not only defiled the Perſon, but he that had it defiled every thing he toucht; the Bed, the Stools, the Walls, all was unclean: yet all the Creatures are not only made ſubject to his Will, but to his Vanity: Conſidering all this we may, and have great cauſe to cry out, Lord, what is man, that upon him thou ſhouldſt ſet the Foot of thar long Ladder, that the Almighties everlaſting Providence ſhould be ſet ſo much upon him? Oh wonder and be amazed at this!

Friends, I know I have ſaid enough already to make you all Proud, and yet withal, enough to lay you all low, and to make you humble, in Reſpect of man's Vanity, Sin and Perigrination from God: But, either I muſt conceal the Truth, or add one thing more, *viz.* That not only theſe *Inanimate* or *Unreaſonable* creatures do owe their Suit and Service unto Sinful Man, but even the Angels in Heaven owe their Suit and Service to Him, and wait upon him; for are they not *All miniſtring ſpirits, ſent forth to miniſter for their ſakes who ſhall be Heirs of Salvation?* Heb. 1 14. *He ſpared not the Angels that ſinned,* 2 Pet. 2. 4. *but caſt them down unto* Hell,

Heb. 1. 14.

Hell, *and delivered them unto Chains of Darkness to be kept unto Damnation*, yet he had a peculiar Favour for man; but for those Angels that stand and *Keep their own Stedfastness*, though we stand them in no stead, yet us they do serve, must serve and will serve, as long as we have any need of their Service, some pitching their Tents round about us, some destroying our Adversaries, some watching over Countries and Cities, some of them bringing *Hagar* Water, some Pottage to the Prophet *Habbakkuk*, some to the *Israelites* Manna, some comforting *Elisha*, some their Lord and Master in his Temptations in the Wilderness, some are watching the Fire that it shall not burn us, some the Water that it shall not drown us, some bringing Good Messages and glad-tidings to us, all of them singing, praising and glorifying God; none Idle, not one, but all imployed for our sakes. And here is man *Coronati cum gloria & honore* crowned with Glory and Honour indeed, that to have the Foot of that Ladder terminate upon him, the Top whereof is in Heaven. Beloved, I know not how you are affected with these things, but the Consideration thereof makes the Church admire her Lord's Love, and cling to him crying out, *Cant.* 2. 16. *My beloved is mine and I am his, he feedeth among the Lillies*, and in that *His Delights were among the Sons of men*, and in the *Habitable parts of the Earth*, and cry out for his Return, that she may see him Perfectly, & that *All shadows may flee away*. I pray bear with me, though I have run out in this Digression beyond my purpose, I beg

it may do you good and no harme. You ſee what a tender fatherly care he hath of you all; Yet, yet how full of complaints are all the ſons of men? One wants *Children*, another *Friends*, others *Honour*, others *Riches*, others *Health*, others *Preferment*, ſome *All Theſe*: But certainly, you are deceived, you do not want any of them; for if they were good for you, and you had them not, then indeed you wanted them; but being not good for you, you want them not; for they in ſuch a Caſe will do you more hurt then good. Therefore I ſay, Let the Servant of God that thinks he wants any of theſe things, but pray for what he will, and he ſhall have it, if he do really want them: For not on. ly all *Inanimals* or *Unreaſonable* Creatures (which are God's Angels when he pleaſeth) do owe their Suit and Service unto thoſe that fear the Lord, but even all the Angels of God in Heaven, they are all *Miniſtring ſpirits ſent forth to miniſter for their ſakes which ſhall be heirs of Salvation*, Heb. 1. 14.

Nay let me tell thee and mind well what I ſay, for I have well conſidered it before I would ſpeak it: if thou wilt command the *Sun* to ſtand ſtill upon *Gibeon*, and the *Moon* in the Valley of *Ajalon* as *Joſhuah* did, it ſhall be done: or the Sun to go backward ten degrees upon the dial, as *Hezekiah* did, or the Rocks to guſh out water, and the heavens rain down *Manna*, or the waters to be divided, and the Sea to ſtand up as a wall, as *Moſes* did, all ſhall be done, and they all ſhall obey, Rather then any of Gods people ſhall want any good thing. Or if he will

Joſh. 10. 12.

Iſa. 38. 8.

command *Iron to swim*, as *Elisha* did; Nay let him command *the covenant of night and day to be broken, and time to be no more*, and it shall be done? for Gods Word can never fail, Nay, *heaven and earth shall pass away, but not one jot of his word shall fail* for all these things either have or must be done Rather then any Servant of God shall want; for I say again, Gods Word can never fail, Nay he that spared not his own Son but gave him up even to death for us all how shall he, not with him give us all things also, *Rom.* 8. 32. &c. can any man say God hath or can forget [Man] upon whom he hath made this Ladder of providence to center, pitch and Determine,

2 Kings 6.6. Isa. 54 9. Rev. 10. 6. Mat. 5. 18.

But for all this, I know, and methinks I hear your murmuring thoughts still, for all this you are not yet satisfied: And you say with *Job*, *Doth the wild Asse bray when he hath grass or loweth the Oxe over his fodder? Can that which is unsavoury be eaten with out salt? or is there any taste in the white of an egg?* we are sure we do want these things, or else we would not complain, we are sure we have them not: and is there any any sweetness in nothing? had we fodder, we would not low nor complain, or what taste is there in Nothing your proverb is, Something hath some Savour.

Job 6.5.

I answer, indeed that may be, that you are without them.

1. It may be you are not of the Family of your heavenly father then what Right or interest have you to expect them? but you are *Servants to sin*, and to his enemies, and you would

would have him Let you want nothing.

2. There is a great difference be tween Not having and wanting: it may well be, that you have not Riches and honour, and preferment, &c. but if you be the *true ſervants* of God, it cannot be, that you ſhould want them. *David* ſaith, it was good for him that he *wanted*, and that he was Afflicted and in trouble. There is oftentimes more mercy from God and more comfort to us, in Gods, Rods, then in theſe outward things which are only eſteemed Bleſſings by the men of the world for they are often no other but Rods. or elſe meat to Fat us for ſlaughter: for our happineſs and comfort lies not in that which the tender and delicate, or wanton fleſh and blood ſaith, is Good, as to *Eat Calves out of the ſtalls, and Kids out of the flock, & then riſe up & ſing to the ſound of the Vial, and the harp* and ſuch like. Can there be any true comforts in theſe Diſcomforts? which if attained, are but vanity, and if not attained, a vexation of ſpirit *Teſhavah, Teſhelemoth*, vanity, *vexation*. Nay moſt commonly better not attained then attained, Becauſe they prove but ſnares and deſtructions. but here may be applyed that of *Sampſon's* Riddle, *Out of the ſowre came forth ſweet, and out of the Eater came forth meat*: therefore, O that we could but behold the Love of God in all Conditions! In plenty and want, in Riches and Poverty, and the like, then we were well enough.

pſ. 119.

Amos 6. 6, 5.

Judges 14. 18.

Indeed there is nothing happens to the wicked that hath any thing of *Love* in it; but if we belong to him, how heavy ſoever the Afflicti-

ons be, or how evil or unjuſt ſoever the Inſtrument be, from him it is alwayes juſt, and is in Love and intended for our Good: and the Iſſue ſhall be ſweet, juſt and good. Shall then any Servant of God grudge at whatever ſuch a tender Father layes upon him? *We ſuffer the Fathers of our Bodies to correct us*, as the Apoſtle ſaith, *Heb.* 12. 9. *and we gave them reverence; and ſhall we not much rather be in ſubjection to the Father of ſpirits and live; for verily they for a few dayes chaſtened us for their pleaſure, but he for our profit that we may be partakers of his Holi-*

Heb. 12. 9.

To tell you Truth, God's Rod is a Staff, as well as his Mercy; that is a Staff of *Bands*, but this of *Beauty*, as the Prophet ſpeaks, *Zach.* 11. 7. *I took unto me two Staves, The one I called Beauty, and the other I called Bands, and there-with I fed the Flock of Slaughter, even you the poor Flock.* I might ſhew you in many things, wherein our profit by Afflictions ariſeth, but this is not our Point in hand: we muſt return to it, that we may end at preſent, and commit you to God.

Zac. 11. 7

And let not me think, becauſe there are ſo many men and Creatures in the world, in Heaven and in Earth, to provide for, defend and protect, that therefore I ſhall be neglected; or that he hath not Armies and Angels enough to defend me; or that thou, whoever thou art, that truſteſt in him, ſhalt be neglected: No, no: To think, becauſe Kings and Princes and great Ones have Angels to defend them; therefore to doubt there will be none, or not enough to mind or to aſſiſt me. Yea, yea, Fear not, he hath

hath Chariots enough to aſſiſt all; yea all his Creatures in all Places, in all times, through all Ages.

Beloved, let me tell you once again, thoſe ſweet Babes, the Kings Children that now are; how pleaſant are they? They take their Sleep, their Food and their Play, and care for nothing; And yet little do they think, how many Heads and Hearts muſt ake and bleed before their Royal Perſons can be touched: but I ſay, they take their Food and their Play, and ſleep quietly in their Cradles, and neither Fear nor Care toucheth them.

So my Beloved, let the true Royal Seed of God do ſo; let all God Servants *Lie down in Peace and take their Reſt*, and ſay, *O Lord, Thou dost make me dwell in Safety*, Pſal. 4. For their God's Armies lie round about them, and ſhall make them all dwell ſafely; they cannot be touched or hurt; for beſides all this, that all theſe Millions of Angels both in Heaven and Earth are their Guard; but alſo, That great General himſelf the King of kings, and Lord of lords, is their King, Saviour and Protector; and his *Everlaſting Arms* are under them for evermore. Pſ. 4. 8.

But it may be their Infirmities and their Ignorance will not let them ſee it, or confeſs it, much leſs make uſe of it; yet little do they know, how many thouſand thouſand thouſands of the Armies of God muſt be overthrown before God's People, or any one of his Children can be touched; before ever any One Member of Jeſus Chriſt can be hurt, I ſay not ſo much as

as hurt or touched: for this God, as he is Great and Dreadful, and able to defend them so he is a God Infinite in Bowels and Compassions, and so *Willing* to defend them; and one who fills and commands all Creatures, and all his Armies and Chariots are for their Defence, Refreshand Protection.

And therefore from henceforth and for ever, let us cry out in an Holy Admiration,

Oh the *Height*h, and *Depth*, and *Breadth*, and *Length* of his *Power*, and *Mercy*, and *Loving-kindness*. *How unsearchable are his Judgments and his wayes past finding out*, Rom. 11. 33.

1. HEIGHTH.

For saith *David Psal.* 36. *Thy Mercy O Lord is in the Heavens, and thy Faithfulness reacheth unto the Clouds.*

How excellent is thy Loving kindness O God! Therefore the Children of men put their Trust under the shadow of thy wings.

They shall be abundantly satisfied with the Fatness of thy House, and thou shalt make them drink of the Rivers of thy Pleasures.

For with thee is the Fountain of Life, and in Thy Light we shall see Light.

2. DEPTH.

Thy Righteousness is like the great Mountains, and thy Judgments are a great Deep: O Lord, Thou preservest Man and Beast.

Psal. 86. 13. *Great is thy Mercy toward me, thou hast delivered my Soul from the lowest Hell.*

3. BREADTH.

3. BREADTH.

Pſal. 104. 24. *O Lord, how manifold are thy works! in Wiſdom haſt thou made them all; The whole Earth is full of thy Riches.*

4. LENGTH.

Pſal. 98. 3. *He hath remembred his Mercy and his truth toward the houſe of Iſrael: all the ends of the earth have ſeen the ſalvation of our God.*

And now Brethren, if this OUR great God the Lord and Governour of the Houſe, what then can be out of order? Is there any thing out of Order in Heaven or Earth? If you think there is, you are deceived.

If he be our *Spenditory*, Our Houſe of Store, what Fear of want?

If he be our Treaſurer, what Fear of Poverty?

Surely, he hath enough and enough, infinitely more then enough: He can do any thing rather then you ſhall want; He can make the *Philoſophers ſtone*, he can make Gold, he can and will create Comforts: And therefore let all theſe things ſtay your Hearts, and depend on him, as on that Rock, to whom there is *None like him*: Though all the Men, and all the Kings and Princes on Earth ſhould conſult and conſpire together, as one man: and all contribute their utmoſt to make thee happy: yet conclude with thy ſelf thus much, *There is none like the God of Jeſhurun, who rides upon the Heavens in his Help, and in his Excellency*

lency upon the Skie; For the Eternal God is thy Refuge, and (conclude for certain) *underneath* ARE

THE EVERLASTING ARMS.

And so I commit you to God, and to the Word of his Grace, which is able to build you up, and bring you on to Perfection.

Militia Cæleſtis;
OR
The Heavenly Hoſt.

The ſecond Sermon upon *Pſal.* 68. 17.

The Chariots of God are twenty thouſand thouſands of Angels. The Lord is among them as in Sinai, in the Holy Place.

At Giles Criplegate, in the Afternoon, the Repetition omitted.

I Tould you in the Mornning, we may well call this Verſe *Militia Cæleſtis* The heavenly hoſt or *The heavenly warfare*: wherein, (as I told you) were contained Four things.

1 *Their Nature*, they are *the Chariots of God*, becauſe God was pleaſed to ride in them, and to uſe them as Chariots.

2 *Their Number*, the Text ſaith *That they are Twenty Thouſand Thouſands* of *Angels*; and I told you from the Text, that they were *Infinite*.

3 *Their Name*, they are called *Angels*. or Meſſengers.

4 *Their*

4 *Their Commander*, and that is [God] he is the Sole Commander and Comissioner of all Creatures all the power to be, to act or do is from him, of him and in him. *The Chariots of God are Twenty Thousand even Thousands of Angels.*

We spake of the two first in the *Foregoing*; we come now to the two last. The third is *Their Name* [*Angels*]

There is much adoe among writers, about this Name of *Angels*, what they are, what their Nature is; but we will not now stand much upon that tone the most do consent that all the creatures are *Angels*. as I then opened it.

The word it self signifies especially in this place *an Embassador*, or *a messenger*: Now all the creatures being so, *Messengers* or *Embassadors from God*, they must needs *All be Angels* even every creature, because God works by & in it. If a man should speak now unto the wisest in Israel, and tell them that there is not any one thing done in the Earth, but God himself sends an Angel on the Errand; let the Business be never so private or open, and if I should say to him, that God sendeth an *angel*, into Every womb, there to frame and create the Infant: would he not wonder? But what if I should say that the very forming-Power is an *Angel*? This I know could not be digested; yet it is true let men say or think what they will, for every particular influence in every Creature is an Angel, and observe this, that never any one Angel was sent on two errands, nor never any two Angels on one errand; for he hath

Angels

Angels enough for every Buſineſs, and Meſſengers enough for all his Errands; for all the whole Creation do jointly together ſing the infinite Praiſe of their moſt wiſe Creator: There is not the Wickedeſt man alive, but ſings and ſounds forth God's Praiſe, yea, as much as the Holieſt (though it may be againſt their wills, or not to thy Apprehenſion) for if they ſing not the Praiſe of his Mercy, yet they ſing as much to his Praiſe, the Glory of his Juſtice. God makes even the worſt of his Creatures ſing a part of his Praiſe.

If you ſhall ask the *Craggy Mountains*, what part they ſing, they will tell you, they ſing the Praiſe of the *Immutableneſs, Unchangeableneſs* of God: Ask the *Flowers of the Field* what part they ſing? And they will tell you, they ſing the *Wiſdom and Liberality of God*, who clothes them *Beyond Solomon* in all his Glory: Ask the Sun, Moon and Stars, what part they ſing? Mat. 6. 29. they will ſay, *The Conſtancy* of God's Promiſes, in that they *Hold their Coarſe and alter not:* And ask the *Poor received Sinner* what Part he ſings? and he will tell you he ſings the *Infinite free* Mercy of a moſt gracious Father: and ask the *Wicked, Obſtinate Sinner*, what part he ſings? and he may tell you, he ſings the Praiſe of *His Patience and Juſtice.*

And truly my Beloved, not one Creature but ſings a Part; and yet all together; all that ever were, and that are, and that ever ſhall be, ſing all together, yet they do not ſing, no not the thouſand thouſand part of the Tranſcendent Praiſe and Excellency of this Infinite, Eternal

nal God: as the *Queen of Sheba*, when ſhe came and heard *Solomon's* Wiſdom, ſhe confeſſed, that what ſhe heard of him, of his Acts and Wiſdom in her own Country, *Although Incredible*, yet it was not the tenth part of that ſhe her ſelf ſaw and heard; ſo though all Creatures ſing Gods Praiſe, yet *All*, and *All*, if they were a Thouſand times more then they are, were, or ever ſhall be, yet they all do not yield the *Thouſand Thouſand Part* of that Honour and Praiſe that is due to him; for he hath all Perfection in him; and he alſo gives and diſtributes to all the ſeveral creatures thoſe ſeveral parts and portions they have, which indeed are exceeding wonderfull, and ſo wonderful, as I have often told you, that the *Perfection of any one ſpecies, cannot be known by any one Individual*, for the World is to be looked on in a threefold reſpect or regard. There is, 1. *The Genus*, 2. *The Species*, 3. *The Individuals*. Now the *Genus* that is the *whole*, all wrapt up together in *one*. *The Species* that is the *kind* the ſeveral kinds of Creatures throughout the *Whole*, & *The Individuals*, is every Particular *Individual* creature of every *Kind*. Now I ſay, The *Perfection* of any One *Species*, can never be *Known* or found out by any One Individual; but each and every Individual, not one wanting, muſt contribute to make up the Perfection of that *Species*. And ſo God's Church *Is A moſt glorious Church*, not as being in one Member or Part, but in *the Comple at Body*: As the *Perfections* of a man cannot be known *By any One man*; for, if one man have *Wiſdom*, another hath *Sobriety*;

one hath *Patience*, another man hath *Temperance*; one excel in *Meekneſs*, as *Moſes*, another excels in *Faith*, as *Abraham*, &c. So the *Beautiful Church* of Chriſt, cannot be known *By any One Member*, be it never ſo Excellent; for, as I ſaid, if *Abraham* hath Faith, *Job* hath Patience; if *Joſeph* hath Chaſteneſs, *Moſes* hath Meekneſs; and ſo of all the reſt. *So* that, as you muſt not look for the Perfections of [Man] *In One man*; for if one man be as fair as *Abſalom*, another is as Proper as *Saul*; If one hath Proportion, another hath *Strength*, &c. So neither muſt we look to ſee the admirable Perfection of the Spouſe of Chriſt, that is *All Fair*, and hath no *Spot*, by any one Member; neither by all that are now living upon the Earth, or that ever were: But look upon all that ever *Were*, *Are*, and *Shall be*, and add to them their Head [Chriſt] and then you will ſay, yea now it is *A Beautiful Church* indeed, and in her no Spot at all: So, though every Creature expreſs and holds forth God; One in one Attribute, another by another: And they ſpeak his Praiſe wonderfully, yet they all come infinitely ſhort of him: And though all together they ſay *Somewhat*, yet not the *Tenth Part of him*: Not the tenth Part of his *Juſtice*, not the tenth part of his *Patience*, not the tenth part of his *Mercy*, &c. One Creature is ſent to deliver a Meſſage of his Love, another a Meſſage of his Juſtice, another a Meſſage of his Patience, another a Meſſage of his Liberality, and Bounty, all of ſeveral Errands: And know, whatever Meſ-

Cant. 4 7

1 Kings 10. 7.

ſage he ſends any Creature on, he is always Juſt, Juſt in all his Ways, and pure in all his Works, and they all do but his Will; though they ſin and tranſgreſs, and therein think they do their own Will, and that makes it ſin: but they all do his Will, therefore it is ſaid, Pſ. 103. 20. *Bleſs the Lord all ye Hoſts, ye Angels that do his Pleaſure*: and although it be more properly ſpoken of thoſe Angels that are inviſible to us in the Air, and in the Heavens: Yet it may well be alſo applied *To all Creatures*; For He *hath made them very little lower then the Angels*, only let me tell you, In the Angels below Matter prevails above the Form; but in the Angels above, Form prevails over the Matter. For if our Forms were not bounded and confined to the earth, by their Matter, even we ſhould be *As the Angels of God*: ſo that we ſhould no ſooner think or deſire to be in any place, were it never ſo far off, but we ſhould immediately be there: For, how ſoon can my Spirit convey it ſelf in Thought *Thouſands of Miles*? But my Body cannot be there, but by Succeſſion of Time and Hours, by Steps and Gradations, Step after Step.

Pſ. 103. 20.

Pſ. 8. 5.

The Reaſon is, becauſe the Form is impriſoned in the Matter, Earth goes to Earth, and Aſhes to Aſhes, and Duſt to Duſt, naturally, becauſe it is its Center: but the Spirit naturally *Goes upward*: the higher we go from the Earth, the more pure the Elements, and the nearer the Earth, the more Groſs, the more Dull, the more Heavy, Sad and Lumpiſh: it is impoſſible that a heavy Body ſhould hang

the Air; for every thing tends and bends to its Center; if it be a heavy Body, it will fall downward; the Water is Purer then the Earth, the Air then the Water, the Light then the Air, the Fire then the Light, and ſo more and more *Spiritual*, till you come to him who is *All Spiritual*, Spirit it ſelf, beyond the Conception of men or Angels.

And For thoſe Angels that are out of our ſight, which are ſaid to be in heaven, you know there are Degrees of them; ſome are *Angels*, ſome *Archangels*, ſome *Cherubims*, and ſome *Seraphims*; and therefore if you have obſerved it, if ever ye ſaw Angels pictured, they were drawn with compleat Bodies, from head to foot but yet to ſhew they are above a man, and more Spirit, therefore they have alwayes wings which ſhew that they are above us in their Nature and are Carried, Above our element; but *Archangels* they are pictured with Half bodies, cut off at the middle, with wings: ſhewing that they are Further off from matter; but *Cherubims* they have Faces only, with wings, ſhewing that they are Further off then all theſe, but *Seraphims* they are pictured (as it were) without any form or matter at all, only with a kind of fiery flame, or yellowiſhneſs as being fartheſt of all, from matter and *Next* unto God himſelf as the utmoſt ſhadow and Reſemblance: Therefore now of theſe angels that are Above us, we can ſay little of them becauſe, [Men] being in Nature below, and they above our Element; they cannot deſcribe things above their Nature and *Sphere*, wherein they are con-

fined, Even as if we should ask a Toad, what man is? it could say nothing, because it is in as sphere below us: so if we should go about to define what these Angels are, we might very well mistake, for though we may conceive, or conceit somewhat to our selves, yet we may be easily deceived in the knowledge of the Nature of these Angels. we have a little digrest for your sakes But so much at present concerning those Angels.

But some may further Object to me, and it is a strong Objection.

Object. Object. *God being so constant, so unchangeable as he is, and he is in the creatures and fills all creatures, what is the reason then, that the creatures are so changeable? the Scripture tells us God is* Immutable, Unchangeable.

Answ. *Ans.* Beloved, *Almighty God, is* like the Sun, Riding in his Chariot (we have no better expressions to set out these unexpressable things to you) the Sun shines to us, yet, it is much Changed as to us, and what it is in it self according to the several Objects it shines through: I tell you The Sun is not the same to us that it is in its Self, for it is exceeding Light, and exceeding hot, and its shinning through the dull and thick air changes it to us, though nothing changed in it self: So though the creature be changed, yet God is not changed; But his works, are changed according to the several Subiects he works on.

Again that same Beam that shines in at one window, is not the same that shines in at another; yet we say, the Sun shines in at both, and

and yet it alters, in a very ſmall Diſtance: in one Quarrel it ſhines *Red*, in the next *Green* &c. now here is a change, but the Sun is the ſame; So Beloved, though the Creatures be Changed and turned *upſide down*, and *mountains be hurled here and there*, *yet God is the ſame*, he is not changed, he *Cannot be moved*: *In him is no variableneſs nor ſhadow of changing*, *Jam.* 1. 17. although according to the ſeveral Creatures, he works in, and by, he ſeems to be changed as to us: yet in himſelf he is not, nor (in him) cannot be any variableneſs or ſhadow of change. Pſ. 102. 26.

Now we come to the fourth and laſt part, and that is, who this General and great captain is that commands all *theſe Armies* of angels? this *Great Army of Chariots* and *Angels*, it is ſaid, they are *The Chariots of God*. Queſt.

Queſt. *But you will ſay to me, I pray, How is God in the creature? is he in the creature, as he was on* Mount Sinai? *for then God appeared to* Moſes *in great Majeſty and Glory, the mount ſhook and trembled, and the trumpets ſounded lowder and lowder: and there was thunder and Lightnings, inſomuch that all the people were amazed, Now if we could ſee God in the creature, thus: we ſhould then believe he were there; but we ſee no ſuch thing in the Creature.*

Anſw. Firſt We muſt not imagine that God hath or had then Either *Trumpets Thunders* or *Thunders-bolts* or any ſuch things material, but there was ſomething anſwerable to them, ſomething equivalent; for God then appearing in terrour he would not appear otherwiſe to make the *Iſralites* ſenſible of the Dreadfulneſs of this

holy Law; and we cannot better conceive of God then by such expressions as these: but although God appear not the same, to us in his creatures, Yet (without all doubt) he is as much in every creature, as in any and as infinitely present as he was then *on mount Sinai*, as terribly, as Glortously, although he doth not manifest himself so much Nor so Terrible; For he is as much in the basest creature, in a *Mouse*, in *a Frog*, in every *pile* of grass, and yet No disparagement or abasing to his infinite Majesty and greatness (as some foolishly think) But, it so much the more Exalts him; yea I say he is as much present in *a Flie* in *a Flea* in a *pile of grass* as he was *on the Mount* how did God put forth his Power in the creatures to *Pharaoh* in the *Frogs*, *Lice Hail*, *Rain*, *Locusts and Caterpilers*, *&c.* And let me tell you, to some, God sounds as loud in their hearts, in the manifestations of himself, as the trumpets Sounded then; though in others he appears more stilly and (as it were) wisperingly: In all he is alike, but he declares and manifests himself but where he Pleaseth: and *Some* are stark blind, and see not God at all.

Gen. 19. 19.

In *Balaam's* Ass he was as much there before he spoke, as then; but when God manifested himself in him, then he spake; for if God would he could *Raise unto himself children unto Abraham out of the very stones*, as well as from among the wisest men: And therefore *O Hierome!* it was thy Fault, it was thy weakness when thou saidest that it was an Abasing of God to say, he was in *a Mouse*, in *a Toad* in those Base cre-

Mat. 3. 9.

tures; for it is no Diſpraiſe at all to him, to ſay, he is as much in a *Flie*, or in a *Pile of graſs*, as in *An Angel*; to ſay, he is as much in the damnedſt Devil in Hell, as in the glorioufeſt Saint and Angel in Heaven, but much to his Praiſe and Glory: for deny this, and ye deny his *Infiniteneſs*, his filling *All Places*, and all Creatures, ye deny his BEING.

But ſecondly, know this, God is not in every Creature as he is in himſelf, but as every Creature can receive him: As, though it be true that the Sea flows into all the Creeks and Crannies of the Earth, yet not according to the Fulneſs of the Sea, although to every cranny and Brook the Sea is not ſparing. It is true, *God is in Heaven*, yet not more in Heaven then he is in Earth: And I remember I was taught when I was a Child, by my Nurſe or by my Mother, That God was *Above in Heaven*; but let us now put away *Childiſh things*: I pray God too too many *Old men* be not guilty of this Childiſhneſs; yea and many of theſe *Literal Divines* teach no otherwiſe; they never bring their Hearers any farther, then to be Monſters, alwayes Children, alwayes feeding them with *Milk*, and never learn them to eat *ſtrong Meat*: So that if they come amongſt ſtrong Men to feed with them, their *Stomacks* are ſo *Squeamiſh*, they turn at all: Or elſe caſt their Pearls before *Swine*, *They trample them under their Feet and turn again and all to rent you.* Mat. 7. 6.

One thing I had almoſt forgotten, concerning the name of Angels, which I will deliver to you in ſhort, before I come to make uſe of

these things: In every Creature there is an Angel, and this Angel is as the Beam that comes from the *Sun*, and this Beam goes directly in a strait Line to the Sun: so that let a man, though he be in never so dark, stinking Dungeon, and never so deep, yet if any little beam of the *Sun* can but come in, though it be but at a *Pin-hole*, yet go and lay your Eye full in that Beam, and you shall behold the Sun it self; therefore, and in that regard
Mat. 18. 10. saith our Saviour Christ, *Their Angels always behold the Face of their Father which is in Heaven*: So, though there be never so much Darkness in the soul, yet do but lay your Eye (blinding all your sight besides) in this Beam or Angel, that comes from God, and you shall behold God, I say, blinding all your sight besides [Mark that] for it must be only This *Single* Eye that can behold God; the Eye of *Self-Wisdom*, and Carnal *Reason* must be quite shut and closed up, and only that Beam, that Angel of God must or can behold God.

Now we come to make some Use from what hath been said.

The first let it be this, To teach us *Charity* and *Love* towards all the Creatures, be they never so Base, or never so Wicked; for we have all one Father and Maker, and God is in them, though he manifests not himself, so as he doth in thee, wherein he is more manifested: For how came he to be manifested in thee? Was it by thy Pains or Industry, or by his good Will and Pleasure? He might as well have refused to shine into thee, as into ano-

ther; and might have made thee in his Caſe whom thou deſpiſeſt: Therefore behold and look upon all the Creatures, as thy *Brethren*: Yea, they are all more truly thy Brethren, in this regard, then if you had been begotten by one Father, and brought forth by one Mother in Natural Generation, becauſe Almighty God is the Common and General Father of all; and therefore when thou lookeſt on any Creature, though never ſo *Baſe*, account and eſteem it as *thy Brother*: for it is a *Son* to that Father, *Of whom the whole Family in Heaven and Earth is Named*. And therefore, however ſome of our literal & ignorant Divines do laugh at that of *St. Francis*, that he called every Creature his *Brother*: He called the Ox his Brother, the Aſs his Brother, and all Creatures his Brothers; If it came from an humble and lowly mind in him, I (for my part) think him the better Chriſtian: For [*Man*] is apt enough to *Boaſt himſelf*, and to look upon *His Edowments*, but *But he will fill the hungry and the Humble with good things*: Nay I tell you, here is ſuch *A Brotherhood* as ſhall never end; the other ſhall have an end, and therefore more cauſe of Love to theſe, then to the other; for we are all begotten by one Father: The other Brotherhood ceaſes; for ſaith our *Saviour*, *You are deceived not knowing the Scriptures, nor the Power of God; for in Heaven there is no marrying nor giving in marriage, but they are as the Angels of God in Heaven.* And ſaith he again, *Who are my Mother, Brethren and Siſters, but they that hear the Word of God and keep it?*

Ephes. 3. 15.

Luke 1. 13.

Mat. 22. 30.

Uſe 2.

Uſe 2. Let us learn to know Our ſelves, and then we ſhall learn alſo to pay the Creatures that which is due to them: Let us give them *All due Reſpect*, ſhew no Cruelty to them, but uſe them as Brothers, even thoſe Creatures which God hath appointed for man's Uſe and Food, and Uſe ſo, they ſerve their Creators *Will and Appointment*; let us then uſe them without Cruelty, that though many of them loſe their Lives for us, yet ſhew as much Compaſſion to them *As we may, or can*; Let us not exerciſe Cruelty or Revenge, or expreſs too much our Dominion or Authority over them, beyond what we are allowed: Do not *Begin to ſtrike thy fellow Servant*, ſhew no Rigour or Wrath to them, no, not to the *Dumb Creatures*; no, nor to men under us; not to our Servants: when thou ſeeſt a *Wicked man*, it may be thy Heart riſes againſt him, and thou wouldſt have God preſently deſtroy him, not knowing thy own Heart how bad that is; and thou art ready to call for *Fire from Heaven*, as the Diſciples did; but what anſwer makes Chriſt to their deſire, *Ye know not what ſpirit ye are of*; no, no judge them not, *Leave them to God*: Thou wondereſt that God doth not ſend Fire from Heaven preſently and deſtroy them, as he did *Sodom*; or open the Earth to ſwallow them up, as it did *Corah*, &c. This is no other then the Spirit of Malice and Revenge: *O Fools*, when will ye *Learn Wiſdom*! Certainly God knows what to do, without thy Directions: yet *Vain man* will be ſo wiſe, as *To teach God Wiſdom*, Iſa. 40. 14. and cenſure his actions, *But who art thou that contendeſt with*

Mat. 24. 59.

Luke 9. 55.

Numb. 16. 32.

thy maker? Iſa. 45. 9.

Though it be ſaid in *Pſal.* 8. 6. *He hath given him Dominion over the works of his Hands*; yet know, though they were made for *Thy Uſe*, they were *much more made* for His: They were not made for you *To uſe as you liſt*, nor for thy Will and Pleaſure, but to be uſed ſoberly and according to his Pleaſure and appointment.

Uſe 3. And laſtly, Learn from hence, that there is no ſuch thing as *Fortune*, but all comes to paſs and falls out by an Infinite, Wiſe *Providence*: Know, that the Name of *Fortune* is an Idle, a *Heathenish*, and a *Wicked Word*, taking it as the Word *Imports*: for nothin comes by *Chance or Fortune*, but tis God that guides all, appoints all, orders all, rules all; And yet, knowing the Right Uſe of that Word, it may be uſed; for it is uſed often in the Scriptures; ſaith *Solomon*, *Time and Chance*, or Fortune (for tis the ſame) *happeneth to all things*: though it firſt aroſe from an evil Ground, and from the Heathens; Who, becauſe there were ſuch Croſs *Events* in the World, that when a Buſineſs was brought to the Head and Period (as it were) of effecting, yet one thing or other oftentimes came between; *The Cup and the Lip* (as we ſay) and quite turned all about, all was of an inſtant undone again and quite ſpoiled: Now hereat they were ſo amazed and at their wits end, they could not tell how this ſhould come to paſs, except there was a God called [Fortune] and therefore they ſacrificed to him; but I ſay the *Ground* and *Miſ-uſe* being forgotten, and a True Underſtanding and a

Right

Right Use made of it, it may come in time to be *Lawful* to use it, at least by such who know how to use it. But what it imports is wicked, and is condemned by this Doctrine as Abominable.

We poor Creatures stand and wonder at many Events in the World; Here now God calls all the Creatures *Fools*; for Instance: When two dear friends that have been long apart, not having seen one another in twenty or forty years, the one falls to come in some great danger, his dear Friend chanceth (as we say) to come to that Place at a *Very Instant*, and uses means, so that he saves his Life: here now we stand and wonder; it is no wonder at all, if we eye God; ye are herein but *Fools* and *Blind*. Again, for Example, If you see me strike *These two Hands* together, if you saw not my living Body that *Guides* these, you may wonder at it; but what wonder is it, if you see me strike these two Hands together? indeed so far as you are blind, and *See not God*, so far ye wonder; for it is as easie with God to do any of these things, as for me to make my hands *Meet*. I can also by the Power and guidance of the Soul that is in me, lay my finger *In the darkest night*, upon any Place about me; why? because my soul within me guides it: so it is as easie for God in any case, he being (as it were) the Soul of the Creatures, can cause the Creatures to do whatever is his *Will to have done, both in Heaven, and Earth, and in the Seas*, as *David* saith, *Psal.* 135. 6.

Thus I have spoken to you of this *Our Im-*

mense,

meſs, *Unknown*, *Unexpreſſible* Great God; But O my Beloved, I have ſpoken but according to man; all this while, infinitely ſhort of him himſelf; and therefore never ſcanty or Circumſcribe God by theſe things I have ſaid; for he is all this, and he is infinitely more: for if *Men* and *Angels Cherubims* and *Seraphims* ſhould all Joyn together, to ſet out his praiſe, to the utmoſt that they could conceive or re'a e yet Look Further, Further ſtill; For when they have ſaid what they can, they have ſaid nothing in compariſon of what he is: As if a man ſhould come from ſome Foreign parts and deſire to ſee our Kingdom, and ſhould but only come to the our-coaſts, and ſee only the *Cockle-ſhells* and other Variety of *Shells* and *Pibble ſtones*, that lie upon the ſhore, the *Oyſter-ſhells* or the *Pibble ſtones* and ſuch like, that lie there; Caſt up upon the Breaches by the working of the tides in ſuch mighty heaps and Numberleſs that lie there, & ſhould immediately go back and ſay, he has ſeen *England*: do you think that he is able to deſcribe *the Kingdom* to any one that ſhall ask him? Alas poor man, he is deceived! for he hath not ſeen the thouſand part of the Glory of *England*, he hath ſeen none of the pleaſant Hills and *Vales*, none of the ſtately Structures, Palaces and Buildings, none of the ſtrong Caſtles and Towers, none of the proviſions and Amunitions, none of the Proper and Comely Men, and Beautiful Women and Children, none of the Heathful and Commodious Springs, none of the *Silver-Gliding* and *Pleaſant Straems*; None of the *Pleaſant* and

Fruit-

Fruitful Orchards, None of the Pleaſant *Walks* and *Gardens*, he hath not ſeen the State of Court, and of the King's Palaces, nor any thing elſe eſteemed the Glory of the Nation: Even ſo, when Men and Angels, and all Creatures have ſeen and ſpoken *To the Utmoſt*, what they can of God; Alas, alas, they have neither related nor ſeen any more then the *Out-ſuits*, the *Suburbs* of this our great God, or of his *Kingdom* and *Glory*, *State* and *Majeſty*: I ſay, when we have written and ſpoken to the Utmoſt, even Men and Angels, and all Creatures, put all together, all that ever they can do, or ſay, or think; they all ſpeak Infinitely, Infinitely ſhort of him: They all can ſhew you but the Cockle-ſhels, and the Pibble-ſtones, but the *Out-ſide* only of his *Kingdom*, *Glory* and *Majeſty*: They can deſcribe nothing in Compariſon of what God is. Alas to day, they have not ſeen the *Heavenly Jeruſalem*, the City with Twelve Gates, the Streets whereof are pure Gold, the Foundations whereof are laid and garniſhed with twelve manner of pre-
Rev. 21. cious Stones; and the twelve Gates of ſeveral Pearls, and the Streets of the City Tranſparent as Chryſtal: And the Glory of God and of the Lamb, are the Light and Glory thereof.

O then, let us learn to give him the Glory, the Praiſes, the Surmounting Praiſes of his glo-
Pſ. 62. 8. rious Greatneſs, and Incomprehenſiblenes: And do it heartily, freely: with all your Mights *Pour out your very ſouls before him like Water*, fully and freely Nothing your ſelves in his Being: And although herein we may loſe

your ſelves and be Annihilated, yet be aſſured. It is our greateſt Riches, and our only Salvation and Gain

Learn we therefore henceforth, to know wherein our *Riches* and *happineſs* lies: O Beloved, deceive not your ſelves, and *Dote Not*, on theſe outward temporal things, on *Honours Lands, Livings Meats* and *Drinks*, and thoſe *Deſpicable* things compared with *theſe Riches* and *Pleaſures*, which indeed are but *poor Cockle-Shels*, and pibble ſtones for children to play withal and not for *Grown-men in* Chriſt to be taken withal: Theſe are but for the Body, for the Back and Belly, for the outward and worſer part of man: as the Apoſtle ſaith, 1 *Cor.* 6. 14. *Meats for the Belly, and the belly for Meat, but God ſhall deſtroy both it and them*: All theſe things *periſh with the uſing*. Learn to diſtinguiſh and know, what is true Riches, true Food; for I tell you once more, theſe outward things are but as the Cockle-ſhells and Pibble-ſtones that lie on the Out-Coaſts of the Kingdom: Theſe are nothing, of the *State, Riches, Treaſure and Magnificence* of the Kingdom of God: out upon it, You muſt learn to Diſtinguiſh between the Riches and glory of the King, and the Cockle-ſhells upon the ſhore: And you that have plenty of theſe outward things, and no more, you have no more but Cockle-ſhells; and you that have No more you never Enjoyed nor ever ſaw the *Riches*, the *Pleaſures*, the *Glory*, the *Magnificence* of this *Great King*, or of his *Kingdom*, which we have now been unfolding to you. for if you had ſeen

1 Cor. 6. 14.

then

them, you would be taken with the love of them.

Beloved, Let us all Call to mind what has been here set before us, and stand and wonder and for ever hereafter, be *Amazed* and *Astonished*, and continually cry out, *Oh* the *Glory*, the *Glory*, the *Infinite*, *Unspeakable*, and *Incomprehensible* glory of our God, of *his Kingly Majesty* and *Soveraignty*! and, therein to be lost and swallowed, in an everlasting *Abyss* of *Silence* and *Serenity*: and say to our selves, as the Rich man in the Gospel; and although he deluded his poor soul with false Joy and Treasure, yet this man may truly sing to his soul *A Requiem* as he did, *Soul, soul, take thine Ease*, take thy Rest, sing and rejoyce, *Leap* and *Dance*, *Thou hast much Goods laid up in thy God, not only for many Years, but for ever and ever*, Luke 22. 12.

O now let us forever take Delight under his shadow, sitting there with great delight, with the Spouse saying as it is *Cant.* 2. 3. *As the Apple-tree among the Trees of the Wood, so is my beloved among the Sons*; *I sate me down under his shadow with great delight, and his Fruit was sweet to my taste*. Being ravished in beholding Him, as guiding all things, as FILLING ALL THINGS with his Infiniteness: And seeing Him *More* our selves, then *Our selves*: she was overcome by his Glory, and by her Union with him, lost in her self, &c. O Beloved, let us contriously Survey him in all his Riches, Attendance and Glory; let us behold even the *Kingly Nakedness* of his Divine BEING, and let

ſoul here ſet up her REST; ſee him, hear him
and adore him, and entertain all Familiar and
amorous Parlies with him, and receive his *Roſy*
kiſſes, his cloſe and amorous embracements,
and ſugred *Expreſſions* with great *Delight*. In
which Condition thy ſoul will be (as it were)
Annihilated and *Loſt*: being *Swallowed up* and
Drowned in him; I tell thee, thou ever Bleſſed
ſoul, thou wilt be *Inebriated*, Drunken and O-
vercome with theſe Divine Pleaſures and Glo-
ries, which are *At his Right Hand for evermore*;
Looking upon and deſpiſing all things but him
(as enjoyed In Him) but as *Empty Nothings*,
Cockle-ſhels and *Pibble-ſtones*: but ſeeing
him to be ſo Rich, ſo Full, ſo Raviſhing, and
more then Tranſcendently glorious and excel-
lent: So that this ſoul can *Truely*, *Really* and
Fully, and with all his ſoul confeſs and ſay Cant. 47.
Thou whom my ſoul loveth, Thee only I Adore,
Love, *Prize*, *Admire*, and take *Full* Conſolati-
on and Satisfaction in; and I hate all other
Comforts, *Houſes*, *Lands*, *Father*, *Mother*, *Wife*
Children, as compared with thee; *For he that*
hates not all theſe, in compariſon of thee; *He is* Luke 14.
not worthy of thee; For this *Jehovah*, this Infi- 26.
nite Abiſſe of *Being*, to them *Holy and Reverent*
in his Name indeed, who they only *Admire* and
Adore for ever: In their very ſouls he is their
Alpha and *Omega*, their *One* and their *All*, their
Joy and their *Crown* for ever and for ever.

Beloved, now I (for my part) am at my *Far-*
thers, *Loſt and Confounded* in the Beholding this
Great God, and of the Vaſt Stupendious
Riches and Glory of this our Great and Al-

mighty God, which like a *Deep Sea* or Ocean before me stops my Passage, I can go no farther: So that I must only now stand upon the Banks, & cry out with St. *Paul*. Rom. 11. 33. *O the Depth of the Riches, Wisdom and Excellency of God! How Unsearchable are they, and past finding out:* which are as unsearchable as God himself, without *Brim*, without *Bottom*; And if things we see and behold here in the Body (which neither are but as *Cockle-shells*, and *Pibble-stones*) be so *Excellent*, so *Rich* and *Glorious*, so *Full*, *Sweet*, so *Ravishing*; for *Now we see but in part*, as the Apostle saith, 1 *Cor.* 13. 12. What will the Fulness of this Glory be to us *Hereafter*, when we shall *See as we are Seen*, and shall not only *Possess* it, but be *Possessed* by it, and swallowed up *In it*? So for the present I conclude, and only advise you to follow this Sight, loose it not; get you up to the Top of Mount *Pisgah*, and view the *Good Land*, that you may come to enjoy that Place which your Saviour hath prepared for you, the *Land of Promise*, and whither he is gone before you, and whither you must follow him (but not now, though not yet, till he hath here fitted you for the Place, and for himself and his Company, that ye may be his Companions for Ever and Ever, *Amen*.

Rom. 11. 33.

1 Cor. 13. 12.

And now *I Commit you all to to the Lord, and to the Word of his Grace.* Farewel.

Where Christ FEEDETH AND RESTETH

CANT. I. 7.

Tell me (O thou whom my soul loveth) where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

Two Sermons preached for Mr. *Hodges* at the Publick meeting-place at *Highgate* in the forenoon.

WHereunto shall I compare the Writings of *Solomon*, or to what are they like? they are like *Mary's House in Bethany*, wherein Question-less, there were more, though all the rest were *Innominable*, besides *Lazarus*, Martha and *Mary*. So of *Solomon's* Books, we are well assured there were more then we have

extant; for his *Proverbs* were 3000. and his *Songs* 1005. yet of all those (without doubt) *Numerous* Volumes entreating of *Fishes, Serpents, Beasts, Fowles* and *Trees*, from the *Cedar* in *Lebanus*, to the *Hyssop* that springeth out of the wall. 1 *Kings* 4. 33. Yet of all those, the *Wisdom* and *Providence* of God hath thought fit to preserve within the *Canon* of the Scriptures, and derived unto Posterity, no more then these three, *Martha*, *Lazarus* and *Mary*; for so I would call these Books of *Proverbs*, *Ecclesiastes* and the *Canticles*. The *Proverbs* instructing them that are like *Martha*, of an Active Life, but *Discursive*, *Inanstrious* labouring to Get and Grow the things of the world, Riches, Honour, Knowledge and the like; and consequently by our Saviour's own Testimony, *Luke* 10. 14. *Troubled about many things*.

Ecclesiastes, or *The Preacher*, *Coheleth*, is *Solomon Redimimus*, *A Lazarus*, that like the *Prodigal* Child, *Luke* 15. 24. and 32. Was dead in sin, and now is alive again by *Repentance*, and with shame and sorrow looking back upon his Life *Past*, pronounceth against himself, that all the Delights of his soul, and the various Pleasures, with the greatest *Earnestness* pursued were, it *Attained*, but Vanity, and if *Not attained*, *Vexation of spirit*: And therefore is this Book called by some of the Hebrews, *Jesmach Jesheloimith*.

But blessed *Mary* in that Family is this book of *Canticles*, whose whole Business, *Courtship*, *Joy*, *Happiness*, nay whose *All* it is by Contemplation, to sit at her Saviour's Feet, to hear

to her Saviour's Face, to hang upon his sweet Lips, to hearken to his blessed Words, and to *Treasure* them up safely in her Heart: so did *Mary* do, *Luke* 10. 39. and so doth this Book teach us to do, *Cant.* 8. 13 *Thou that dwellest in the Gardens, the Companions hearken to thy Voice, cause me to hear it*, say all *Blessed Maries*: And this Text now read, may well be called the Request of a fair Lady to her dearly Beloved Lord; it is clear it is so; and you must not imagine this Book to be only some *Complements*, or any foolish wanton sporting between a Man and his Wife, or between *Solomon* and his Wife, but between Christ the Lord, and his Dearest Lady the Church, and Dearness of Affection, though she complains of her self in the Verse before my Text, *That she is Black, and the sun hath looked upon her*; yet in the verse following my Text, he says, *That to him she is the fairest among Women*: Neither she cannot be so forward in Requesting any thing at his Hands, as he is ready to accommodate her: If she complain that she is Weak, or that she is *Black*, he tells her *Thou art very Beautiful, O my Love as* Tirzah *Comely as* Jerusalem, *Terrible as an Army with Banners*; Cant. 8. 6 If she desire to have her Name *Written in the Palms of his Hands*, he will do more, *he will set her as a Signet upon his Heart*; as you may perceive very much of his Nature in reading over this Book: And this Lord here spoken of is such a Lord, whose Judgment of his Spouses beauty, when you know him, you cannot disallow; for it is Christ Jesus, *The Lord of Life and Death*, and *Wisdom it self*, and this Lady is

the Spouse of the Lord, viz. the Congregation *The General Assembly and Church of the first born which are written in Heaven*, or the whole Body of his saints and servants: And wonder not that I call her a *Fair Lady*; for though we see it not so, yet He her Lord sayes, *She is all Fair*, and there *Is no spot in her*.

And I tell you, if we would see the Beauty *of the Church*, we must not look upon *Any One Particular Member*; for then we can never say *She is all Fair*; for then we shall see many *spots, many wrinckles* in them: But if you look upon the whole Church, the whole Body, then she is *All fair*, that is, the Compleat Body together: As I have told you, Take any one species, the excellency thereof cannot be known by any one *Individual*; As in a horse, the best that is, though he may excell in one or many things, yet he may want something that is Excellent in another; if he have Strength, yet he may want Comlineſs; if one have Comlineſs, he may want Swiftneſs, &c. but take the Excellencies of all Horſes together, and then you may judge of the *Species* of a Horſe: and ſo of a Man, or any other Kind: It is a *vain thing* to judge of the Perfections of *Man*, by any one Man; one is Comely of Body, another is Comely in Mind; if one be Diligent, another is Wiſe: So if you look upon the *Whole Kind* of Man, and the Excellencies of all men put together, I ſay, look upon him outwardly and inwardly, in his Body and Mind, and then you muſt needs ſay, he is a *Glorious Creature*, a rare Workman-piece:

O Lord Christ, where wilt thou shew us, and where shall we find That *Beautiful One* thou speakest of, *That is altogether Fair*, That is *Tota pulchra es amica mea*, if we look upon any One *Member*? But take the *Religion* of one, and the *Charity* of another, the *Zeal* of another; the *Faith* of another, the *Patience* of another, and go through the whole Body, and look upon these as a compleat Body, as indeed they are in Christ their Head, united in one, and then thou mayest say truly, *Tota pulchra es amica mea*, &c. There is no spot in thee; *Thou art all fair my Love.* But if any one Man or Member shall claim this Beauty to himself, except it be as he stands in Relation to the Body, He is proud and ignorant, and deceives himself, and he claims *A Lye*; for if ye will claim this Perfection, ye must look upon the whole Body, all the Saints, both all below upon Earth, and all that are in Heaven; all that ever were, and all that are, and that ever shall be, and add to them Christ the Head of all; and then we shall confess, that as she requests him not to look upon her as *Black*, that is, in any One Member: So he answers her, and acknowledgeth, that as she is the Church and his Spouse (i. e.) the Chuch Compleat, that then she is *All fair*, and not the least *Blackness*, *Wrinckle*, *Spot* or *Deformity* in her. Cant. 4. 7

This Text then is the Request of *A fair Lady* to her dear and espoused Lord, and such a one whom he hath *Washt and Purified* with his own Blood, therefore she must needs be *Fair*, *All Fair*: And I hope he that is the Weakest

and the Meanest in Religion here before me, will not imagine this *Song* to be a *Dialogue* between two carnal Lovers; or as *Solomon* and his Wife *Complementing* together; if ye consider them so, I assure you, they are but the *Excrements of flesh and blood*, and they shall perish with them. But whereto then once more shall I liken these songs of the *Canticles*, and the Marriage Nuptials of *Solomon*; truly, they are like those *Three Tabernacles* that the Disciples would have made when Christ was *Transfigured*, One for *Moses*, one for *Elias*, and one for *Christ*.

1. One for *Moses* and for his Law, that is, for the *Legal* and *Civil* Life.

2. The second Tabernacle is like the Book of *Ecclesiastes* and the *Proverbs*, Leading a man above this Life, when it condemns this *Civil* and *Legal* Life; reprehending whatsoever is man, *As of man*, as *Wisdom*, *Strength*, *Power*, and whatever *Power* there is in him to act and to bring any thing to pass.

3. But the third Tabernacle may well be called the *Holy of Holies*, and such is this named here in this book of *Canticles*, in that here Christ answer, his *Spouse* familiarly *Face to Face*, [his familiarity to her] though others know it not, even in the *Silence of Thunder*, as it is in *Psal.* 81. 7. There he calls it *The Silence of Thunder*, and yet what is more *Loud* then *Thunder*? The Meaning is, that to that soul to whom God speaks, his Voice in the soul, though in *Silence* and Whispering, yet it is as Loud to him as Thunder; but to them that stand by it is *Silence*, and *Secret Whispering*, because they hear

Ps. 81. 7.

not the Voice of Christ.

Beloved, this Book is a Mystical, Divine, High-flown Book, and the things herein contained are not *Fit for every Ear to hear*, lest the Dead flies as *Solomon* saith, corrupt this precious Ointment: Lest the flesh abuse it, and turn it to *fleshly Liberty*: And for this end, the Jews would not suffer their Children to read this Book, lest the Wantonness of flesh should make them abuse it: but I hope well of you, that you are better instructed, so that you will not *Abuse this Scripture to your own destruction*; as the Apostle saith: Charity bids me judge the best: And I go on to propound them to you, as to the *Immaculate Spouse* of her dear Lord. 2 Pet. 2. 1

We may observe in the words (yet rather for Memory then Order sake) four things.

1. The first is her Request, *Tell me*, she is in a haste, and cannot be satisfied, therefore she desires to be taught.

2. The Adjuration, the Poise or Weight she lays upon her Request, it is not slight, weak, cold or perfunctory, but she is Violent in her Request, and follows him with strong Arguments, *O thou whom my soul loveth*; she *Offers Violence to the Kingdom of God*: to say the truth she doth commit a Rape upon the Kingdom of God: she must have it, she will take no nay: *The Violent take it by force*. Mat. 11. 12.

The Nature of fire is to burn, if it hath any matter to work upon: like will tend to Fire, Like will to Like: Nor doth River is satisfied with its own Water, till it be swallowed up of the sea: Water will to Water, & Fire will to Fire; We shall, nay we cannot but

but *Hunger* after Christ, if once we have tasted of him, it cannot be otherwise.

3. The matter of her Request, and that is double: she would know *Where he feeds, and Where he rests at Noon.*

4. The Reason of all this, why she would be Taught *Where he rests, and Where he feeds. for why should I be as those that turn aside by the flocks of thy Companions?*

1. For her Request, *Tell me, Teach me*; think it not strange, that this Spouse who is so Great and so Familiar with her Husband and Lord; that this Spouse doth desire to be taught of him: neither look upon her, as guilty of Curiosity or Impretinencies; Although she wants for no instruction, but is acquainted with *all the counsel of God*, and she knows all things, for she hath received *an unction from the holy One*, which abideth within her, and *she knows all things*; yet, here she is complaining that *she wants something*. In such *passionate speeches* as these, so full of Raptures of love. Ye must not look for method, or order: for they Excel and fly above the Regiment of Reason, truth it is, Logick is the art of Reason, but passions are either above Reason or beneath it: but here above it, Because transcendently good: But all wicked Passions are beneath Reason.

1 Joh. 2. 27.

David was a man Taught of God, and though wiser

Then either { 1 His Enemies, 2 His Teachers, 3 His Elders.

Yet notwithstanding he eryes, *Teach thou me* which

which shews, that the Teachings of God and the Raptures of the Soul toward God, are far above Nature and Reason: for, Reason is but like the sun, which when it shines, shews all beneath it, but hides all above it. what's above it, it cannot Reveal.

This admirable and glorious Spouse of the Lamb, she desires to be taught of her Lord: And she doth it not *Remissely*, as if she cared not whether she sped or no; but *Zealously, Earnestly* tell me, *Oh thou whom my soul loveth*: she so presseth her suit, as if she would not be satisfied with our granting of it: tell me, she would (for all her knowledge still know more, why? that so she might do more: she would have her *light shine before men*, that they may Magnifie and glorifie her Spouse and Husband. Hence take notice of the Nature of the *fire of Love*; when Jesus Christ hath *Once kindled* it in the heart; it is never satisfied: still *Feeding* and ever *Hungry*; still she *Wonders* at the Glorious and Ravishing *Beauty* of God, and o her Spouse and is never satisfied with enjoying of him, she sees his Excellency, sweetness and glory in every thing, so much, that she desires more and more to see it and taste it; still he fills her, and still she *wonders* at him and thirst after him: *Oh how excellent is thy name in all the earth, who hast set thy glory above the Heavens!* she never think she has enough & has she needs no more as it is *too great a fault* in these *self-wise* dayes: but like *David* she cries *O teach me*, Oh direct me, *Oh lead me*, why? that so I may draw nearer and nearer to thee! she answers the desire of God,

Mat. 5. 16.

Ps. 8. 1.

Deut. 10. God, *O that there was such a Heart in this People to seek after me, and to keep my Commandments*: And she hath good reason to thirst; for she is Dry and Empty in herself, for she knows, *The Rich and Full God sends empty away*, but he *Fills the Hungry with good things*: But now adayes, we are *Rich and Full* with the Church in *Laodicea*, *Rev.* 3. and know not that we are *Poor, Blind and Naked*: No sooner now adayes is any one entred into the Church (Christ's *School*) and they begin to know any thing, but they will be presently *Masters, Teachers* and *Controulers*, and he is a great Christian now adayes, that is a *Great fault-finder*, he that *Can pick a many Holes*, and reprove the sins of *Other men*, this so sooth must go for great Profession, and good Progress in Christianity: but for my part, I envy them not, I would ye were all *Masters* and *Teachers*; I would (as *Moses*) That *All the People of God could prophesie, and that the Lord would put his Spirit upon them all.* I would they were as sure *Masters* and *Teachers*, as I am sure they are *Ignorant* and without all Knowledge, at least *Boasting themselves above their measure*, 2 Cor. 10. 15. or *Boasting themselves in another man's lines*, and of other mens Experiences: And the Apostle saith, *He that thinks he knows any thing, he knows nothing as he ought to know it*, and our Saviour commands, *Be not many Masters*: *for one is your Master in Heaven*; He that will learn must thus account himself a fool: and I pray God our *wisdom* be not so *Great* that we *Scorn to learn*, even of God himself. And sure I am, as long as

Luke 1. 53.

Rev. 3. 17

Numb. 11. 29.

Rom. 12. 3.

as ye go on in this *conceit, of your own knowledge*, you cannot admire God *and his wisdom*, but you admire *your selves* and *your own wisdom, your own parts*; and you love and prefer your selves above God *and his wisdom*; and the truth is, the very *summe* and *Quintessence* of this peoples Religion is to speak *Bitterly* and *Largely* against their neighbours *sins*. Against their *Brethrens* infirmities and forsooth, they conceive, they do it out of *A zeal, to Gods Glory*. and consider not what a *hook* the Devil hath put into their own *Nostrils*, who draws and puls them which way he pleases to do him service & must be (by all means) *Under Pretence* of serving and *Glorifying* God; yet they consider not, how they serve nothing but the Devil and their own Lusts: such a man (say they) he is a good man, were it not, or but that he hath such and such faults; he would be a good Member in the Church, but he lives scandalously, and it must be too (as they judge) scandalously; never considering, how scandalously they live themselves toward others, yea far more, but feel it not.

O Beloved, what do we in all this, but say, in Practice, though not with our mouths, with that *Pharisee, I thank God I am not as other men*, he is a greater sinner then I, I am better then he; I am no Whoremonger, as such a man; no Adulterer, as such a man; I live not in those sins as he doth. You know the Scripture tells us, that *This poor sinner*, the Publican whom he despised, went whom to his House justified, and not the other. Therefore I be- Luk. 18. 11.

seech

seech you for your own sakes, and for his sake that *shed his Blood for you*; nay I beseech you for his sake that could have written every man's faults *In his Forehead* if he had pleased; nay many times thou judgest thy Brother to sin, when God doth not so judge, as evil as he is whom thou despisest; for shame then, leave off this Office of Accusing, of Backbiting, of Slandering, to the Devil, take not his Office from him: It is the Nature of *flesh-flies* to be always dwelling upon the Sores of Horses or other Beasts, so thou, whatever *Good* or *Excellency* thy Brother hath in him other wayes, thou art content to run over that, and takest no notice thereof: but if thou meetest with a *Botch*, with a *Sore*, there thou Eatest, & there thou Gallest, and makest it worse then thou foundst it, as do those *flies*, when thou shouldst rather dwell upon that is Good in him, and run over this which is Evil: And the Reason they do so is, because they would seem wise, and to be able to reprove sin: I do not speak against this in that I would not have you reprove sin where you really find it: Yes, yes, do it: but then do it to his Face, and not behind his Back, and do it knowingly, and not upon thy weak Suspicion. I confess that Christ called *Herod* Fox not to his Face, *go tell that Fox*: but he did it not blindly and ignorant, in a Censorious Way as most do, But upon *knowledge*, and when he knew he ought to do it: For he knew the hearts of men.

But you see the Spouse here, *Not content* with that she had, she seeks still *and forgets* that

that which is behind, and presses hard toward the mark; what warrant then, have these men, that as soon as ever they are within the pale of the Church, they will be Teachers, and they would fain be accounted great *Rabbies*, and they can expound Scriptures as well as any, and if need were, or if they durst, they can preach as well as any; and these men, if people will not hear them, Presently, they are ignorant, they are formal, or having *No* Religion; these They are so well instructed, they can go no whither to learn any thing; as though all wisdom were born with them, when God knows, they are as *full of ignorance*, of *pride*, of *self-conceitedness*. as any men in the Town; But *the Spouse*, she cryes, *yea, and still will cry*, till dooms day, *Tell me O thou whom my soul loveth*: she sees her own *Imperfections*, more then any, and strives after *perfection*: she knows and is sensible with *Paul*, she hath *Not yet Attained*: And therefore I once again beseech you *by the Bowels* of Jesus Christ: and for your *own souls* sake, leave off this kind of Religion, though too, I would have you as the Apostle Commands, *to hate all evil* yea *Even the very garment spotted by the flesh*.

Phil. 3. 1

Jude 23

We come to the second thing laid down, and that is the *Poise* or *weight* that she hangs upon her suit she doth (in a kind) *Adjure* God. I had thought, to have gone through this Text, at this time: indeed I had thought, when I began that you and I should have the Honnour, to have waited upon this Beautifull Lady, our Mother, our Mistress, The Church, from *Engedi* to *Eneglaim*; Ezek. 47. 10. from the beginning

of

of the Text to the End, and have taken a more Through View of the Beauties of our Master and our Compleat Mother: but you see here is a word hath been cast in our way, as the *Carkases* of *Amasa* and *Asahel* which made us to make a stand, like the Children of *Israel* at the Red Sea, they could not then pass on, till the Waters were dried up: And indeed the Red Sea is before us, *A whole Sea* of Matter, and according to that Promise in *Ezekiel*, here is in the Text great plenty of Fish to inclose, *The Fishers may stand upon it from* Engedi *unto* Eneglaim, *and spread forth their Nets; their fish shall be according to their Kinds, as the fish of the great Sea exceeding many*; but for the present we must take what we can, and leave the rest till another time.

2 Sam. 2. 23. & 20. 21.

Tell me O thou whom my soul loveth: Here is a True Expression of Prayer; tis but a Folly to pray to God, except we can thus put up our Prayers to him, in this *Dialect*, *O thou whom my soul loveth*. Many think, that if they can pray to God in setting forth his Attributes, stiling him *Most High*, *Most Mighty*, *Most Gracious*, and it may be add Hebrew words, as *O Most Mighty*, *Jah*, *Jehovah*, &c. then they think they have made an Admirable Prayer; but be sure of this, except thou canst come to God, and truly say from thy Heart, *O thou whom my soul loveth*, thy prayers (be they never so excellent otherwise they all fall to the Ground, he accepts them not: But when thou comest under this Title, and it is so indeed, He cannot chuse but hear; for then it is the Voice of his Spouse:

if you express his Attributes never so *large-*
ly & amply, without this thou hast prayed no
ter then the Devil; for there is no Attri-
e but he can *Inlarge* and *Amplifie* above any
you all: herein he is able to out-strip the
of you.

And the Apostle saith, *He that loves not the* 2 Cor. 11
Jesus, let him be Anathema, Maranatha, Ac-
sed from Christ; nor this man he prayes no
ter then the very Devils, and those that
accursed from Christ: As we see still, when
possessed with Devils came and met our Sa-
, what a large confession and Acknow- Luke 8.
gment they make of him, *I know thee who*
thou art, Jesus the Son of the most High God: But
Christ many times stopped their Mouths, and
would not accept their Confession: All thy
ayers, the best that ever thou madest, without
his Title of Love, are but as Milstones hung a- Mat. 17.
out thy Neck, and will drag thee to the Bot- 6.
om of the Sea: but it may be you bless your
ves for all this, and think your Prayers are
not so bad as we make them, or if they be, you
ope notwithstanding you shall do well enough
reafter, after you dye; But know, *As the* Ecc. 11. 3
tree falls so it lies as *Solomon* saith: If thou dye
this Condition, so Judgment shall find thee:
And you hope it may be, that you shall possess
the Crown laid up for you in Heaven (as you
conceive) but I fear you are so glued to the
Earth, you can relish nothing but the Earth,
is that, That is it your Souls love.

And further (it may be) you think, it shall
be some *Ponderous thing* you shall have in Hea-

ven, some Glorious, Visible, Occular, Material, or some Tangible thing: you think you shall have some such things as you enjoy here: But alas, alas, thou shalt find, That as soon as ever thou art Unrivited from the Earth (and happy were it for thee, if it were done here before thou goest hence) I say then thou shalt find, *That the Kingdom of God consisteth not in Meat and Drinks*, as the Apostle saith; that is, it consisteth not in Riches and Wealth, and the like; For the Kingdom of Heaven is not a Creation, but a Multiplication: What you have received here as the First Fruits, shall be here multiplied and encreased to superabundance, Heaped up, Pressed down and Running over: and when you come to be received into that Kingdom, it will not be demanded, what Riches have ye? what Honour have ye? but Christ will ask, *How many Loaves have ye*; If ye are not in Possession of some Loaves, of some Part of the kingdom of heaven before in this world, there is none to be given then: Tis not asked then, what had you of the World? But it will be asked, *How many Loaves have ye?* That is, how many Loaves of *Love*? how many Loaves of *Charity*? how many Loaves of *Faith*? how many Loaves of *Patience* have you? What wilt thou do, if thou hast none? wilt thou say, *Stay Lord, I will go and Buy*, or *I will Borrow*, as the Foolish Virgins: No, no, there is no Body can *Lend*; they have none to spare, they have but bare enough for themselves: If thou canst not say as here, *O thou whom my soul loveth*, never look to enter there, but ye

Mat. 25. 9.

must

must look for the Answer those *Foolish Virgins* had, *Depart, I know you not*: if this Love be not the Salt that seasons all your Actions, all your Sacrifices, he knows them not, he regards them not: where he sees no Love in the Actions, let it be never so *Glorious* a Duty, he knows it not, *Depart from me*; for all you seem to be such constant and zealous Worshippers, yet to me ye are no other, *But Workers of Iniquity*.

But stay, Try your Love to him; try this secret seal by the, Broad-seal; of your love to the Creatures, to your Brethren: if you be a *living Member*, you will sympathize in love and *Fellow-feeling* with the rest of the *Members*; for the Apostle saith, *Love is the fulfilling of the Law*, The whole Law: for take the Commandments; first the Commandments of the second Table: If a man *Love Father and Mother*, let him dishonour them if he can: And so the next, *Thou shalt not kill*: If he love the Creatures, and his Brethren, he is so far from offering Violence to any, that he will rather lay down his own Life: And so the seventh, *If he love all*, he will not *Take the members of Jesus Christ, and make them the members of an Harlot*; And Love will make him, instead of *Stealing from any*, to give *Plenteously* and *Willingly*, nor to covet any thing which is his Neighbour's; nay to be so far from Coveting and Taking away, that he will rather *Add* what he can: And Love can *Bear no false Witness* to abuse thy Neighbour. And so likewise for the first Table, he that loves God, he knows him to be so Full and Satisfying, that he never need

Rom. 13. 10.

1 Cor. 6. 15.

make him more Gods, he knows that if the World were ten thousand times Larger and Pleasanter then it is, he knows that God he is so *Full*, that he is *Sufficient* for all, and he is *Infinitely* more then all; neither can he make Images to worship them, or to put him in Remembrance of him: for he hath an Apprehension of him beyond all manner of Images, the whole Creation is a Glass to him, but a very *Contracted* One, he knows no Image can resemble him; as God said to *Moses*, *Thou shalt make no Image: for ye saw no Image since I brought you out of* Egypt: And if he Love him, can he Swear, Blaspheme, Prophane, Abuse and Reproach his Name? And can he if he love him, grudge him one day in seven? Yea rather he wishes that God had taken seven to himself, and given him but one.

Deut. 4. 13.

Examine your selves by these things: Is the seal of your *External Love*, a witness of your *Internal* Love? It is true *God is worshipped in Spirit and in Truth*, and his Love must be *Shed abroad in our hearts*. invisibly first, but yet that Love never rests there; but it is like *Aaron's Rod*, *A budding Rod*, it puts forth Fruit *Externally* also, or else thou art not fit to be *A Priest to God*, if thy Rod be not *A budding Rod*: *Be not deceived*, *God is not mocked*; except this Tree put forth some Fruit, some Leaves at least, it is dead, and there is no Sap or Life in it; for *God hath not left himself without a Witness*: for that you see, if there be not this Love in the Heart, and expressed in the Life and Conversation, there can be no Acceptance with God

John 4. 24.

Numb. 17. 5.

Acts 14. 17.

God; Thou must come to him under this title, *O thou whom my soul loveth*, not as a Mercenary for gain or Reward, or for what advantage thou shalt get by him, but for love *to him*, not *his*; not as *A Servant*, but as *A Son*; Not for *Fear* neither, but for *love* to him.

Many (Beloved) very many, yea multitudes can come to God under this Title, *O thou whom my Body loveth*, thou giveſt me Health, thou giveſt me Wealth, thou giveſt me Wiſdom, thou giveſt me a Good Report; Multitudes in this kind, even throng him with their Devotions and Prayers, think themſelves great and devout Worſhippers: Alas, this is but *O thou whom my Body loves*; but this *O thou whom my ſoul loveth*, this proceeds forth from him that is *Inviſible*: Generally moſt men fix their Eyes upon the *Viſible Bleſſings* of God, and they are much in Prayer to God for them, as Chriſt told thoſe that followed him and thronged him, that it was not for Love to him but for the Loaves, that they might be fed and filled, this you know, although you little conſider it, that Chriſt ſpake through them to us, as well as to them: And ſo ſay I to you, many follow him for what they can get by him, in *Outward, Self*, or *Worldly Reſpects*: And know, he regards none of theſe Prayers; but when his *Son*, In whom he is *Well pleaſed*, when he prayes, *He hears him alwayes*; but if any other prayes, He regards it not. John 11. 42.

Ye pray, and it may be daily, *Thy Will be done*, but yet ſaith the Husbandman, O let me have a good year of Increaſe: And the Mer-

chant he Prayes, *Thy Will be done*, too; but saith he, O let the Wind blow *Right* for me, to send home my Shipping: And the Tradesman he prayes too, *Thy Will be done*, but saith he, I desire store of Customers to day, and good Takings; what Prayers are these think you? what submission is here to the will of God? No, no mind thy own Duty, leave the Success to him. *Seek first the Kingdom of God*, and depend upon him for all other *Outward things*.

From whence (do you think) come these Prayers, O give me *my Health* again, O give me my *Wealth* again, O give me my *Children* again; come these from Christ thinkest thou? are these his Prayes in thee? or come they not from the Flesh? O let my Flesh be well housed, let my Flesh be well clad, let my Flesh be well provided for, in Riches, Houses, Lands, Health, Children; away, away, God is deaf, he can hear none of these Prayers: These Blessings he gives Promiscuously to every man; these do not at all declare God's Love, for he as often, or oftener gives them where he hates, as where he loves: These are *Goods*, that a man may *Do good with*; but the other are such Goods that *They make a man good*: and if thou dost good with them, coming from this ground, from Love to Christ within, they are acceptable, even the least of them; but if thou dost never so much good with them, without this, as doing them to be seen of men, or to satisfie Conscience, or for Fear of Hell or Hope of Heaven, or for any other By end, then verily I say unto you, *Ye have your Reward*; ye did them to be

ſeen of men, & ye are ſeen of men, ye did them that men might think well of you, and they do think well of you; verily I ſay unto you, *You have your Reward*; as the Lord ſaid to the rich Glutton, *Son thou hadſt thy Portion in thy life time; now he is comforted, and thou art tormented*: Thou didſt them but for Love to thy ſelf, and not for Love to him, and how canſt thou expect him to reward thee? Examine thy ſelf, do thy Prayers come from this root, *O thou whom my body loves! O thou whom my fleſh loves*? or *O thou whom my ſoul loves, for my body, for my fleſh*? Then it is all one, ſearch thy ſoul diligently; *for the day of the Lord will come, and will burn up all our deeds*, all our actions, all our droſs, it will try out the gold, the gold will not conſume, but be more ex-tracted, but all that is Hay, & Stubble, and Droſs, & ſuch like Stuff, wrought but by the Power of the Creature, and by the Power of man; even all mens Religion, and all their Religious Acti-ons, and whatever is of man, ſhall be burnt up for ever.

Where Christ FEEDETH AND RESTETH

CANT. I. 7.

Tell me (O thou whom my soul loveth) where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

Preached for Mr. *Hodges* at the Publick meeting place at *Highgate* in the afternoon.

I Told you in the morning that we must not imagine this book of the *Canticles* to contain any *Idle* reverence, and Fond wanton *Compelments* between a man and his wife, on whom they Either dote &c: But, the *Expressions* of *Entire* vehement love between the Lord Christ and his *Dear spouse*.

Beloved,

Beloved, this is the *Eternal, Everlasting* sense; the other is but the Letter, which is nothing; Nor may we look upon them *as the Dialogue* between *Solomon* and his wife: for what are they to us; they are dead and gone. Though the whole Book of the *Canticles* be in appearance, but an *Epithalamice, Bridal* or a *Love-song* or *a marriage song* between *Solomon* and *Pharaohs*, daughter his wife; and consequently may seem, to relish of nothing but *Sensual* love, and the effects thereof, *Carnal* enjoyments: yet know, this is but *the chaff* that covers the *Corn*: the *Cabinet* that contains the *Jewels* and the *field* which hides the *Rich* pearl: And *if we Rest* in these expressions) *the true Solomons* Face is vailed (as was *Moses* his Face, by his vail: But these expressions are used, because we are not able otherwise to behold him. Therefore still when ever you hear or Read the Scriptures, seek to have the Book unclasped, and the *Seals*; opened for as it lies Printed or *written* in the Letter, it is both Clasped, Sealed, and *walled* about: for though it be a *Fountain* of *living water* yet it is *Walled about* by the Letter, and none see the meaning, save *only* they, to *whom it is given*. And wheresoever you see the Letter *speaks*, Rest not in that, but look for *One* greater: *for behold a greater than Solomon is here. Mat.* 12. 42. for *Solomons* face and also his *spouses* are here vailed as *Moses* was. Because they shine as *Moses* did. When the Letter speaks, that is but *Solomon*, but the *Spirit* is Jesus Christ, *the only begotten of the Father, full of Grace and Truth*; and when *Solomons*

2 Cor. 3. 13.

Rev. 5. 5.

Mat. 13. 11.

Wife

Wife speaks [*Pharoahs* Daughter] observe and mind the Wife of Jesus Christ, his Church and Spouse, *The dearly beloved of his soul*: They being in the Letter but Professions and Expressions of Dearness, and Intimateness of Love to his Wife, and of his Wife's Love to him: and they do but set forth the Unexpressible and Reciprocal Dearness between Christ and his Church. When the Letter speaks of the *Daughers* of *Zion*, or of *Jerusalem*, understand you the visible and *œconomical* Church: that *Net* that holds Fishes *Good* and *Bad*, Mat. 13. 47. That *Field* wherein grows both *Wheat* and *Tares*, Mat. 13 28. and that *Ark* of *Noah*, wherein are Beasts *Clean* and *Unclean*.

In brief, the Letter is but a dead Resemblance, or Picture of the Life within; as of *Good things* promised, so of Evil threatned. It speaks of *Devouring fire*, and *Everlasting Burnings*, Isa. 33. 14. and of *Tophet prepared of old*, and of *The Worm that never dyes*; and of *Weeping and Gnashing of Teeth*. Let me tell you, all these are but Resemblances and Shadows of
Mar. 5. 4. the Terrors of the Almighty; the thing it self is infinitely Beyond these Expressions: As I have read of some who of old time, kept for their Security Fierce Dogs within the House, and were wont to have without doors upon the wall, *A painted Dog* with this Caution *Cave, cave canem, Beware, beware the Dog.*

And I have read of some Ignorant People, that would place *Burning Lamps*, made of *Combustible matter* mixt with Oyl in the Sepulchres of their friends, and have likewise pourtrai-

ti

re upon the Stones on the outside to shew, there was real fire within. So the outward Letter is but the Picture, the Resemblance of the Truth within; that is but the Litteral, Historical Sense, the Life, the Fire is another thing: Jesus Christ is the *Spirit and Life*, he is the Fire: And *John* 5. 35. Christ saith of *John*, *He was a burning and a shining Light*, that was, so far as Christ did shine and give Light in him and by him.

And be sure of this, as true fire is infinitely, unspeakably beyond the Shadow, Resemblance and Representation both in Heat and Splendor, so is the Truth beyond the Letter. And as Living Dogs are more then painted, or dead Dogs: for the one it burns not at all, and the other they bite not at all; but the Dog within is of another Nature: be sure you will find it hereafter, if you will not believe it now, that that Fire will burn, and that Dog will bite.

The dead Letter is not the VVord, but Christ is the VVord, the VVord is the Son, and the Son is the VVord, as *Ps.* 110. 1. *The Lord said unto my Lord, sit thou at my right hand till I make thine Enemies thy Foot stool*: That is, The Lord said unto his Son, or unto his Word: for so the word in the Original may be as well taken: the Lord said unto his Word, sit thou on my right hand, &c. This great King's Word is like the King's Daughter, *Ps.* 45. 13. *All glorious within.* And to be short, take this for a certain Truth, He *that hath the Bride, is the Bridegroom*, that is, he that hath the *Living Sense* given to him, he is the Bridegroom, and

this

this is the Bride; and this is the *Scribe instructed to the Kingdom of God*: This is the *Good Housholder*, which alwayes *Bringeth out of his Treasury things New and Old.* The Living Sense is the *Word*, and the Word is Christ himself: The Letter that is but the *Shell*, but this is the *Kernel*, and is of perpetual use: The Letter is but of short Continuance, that is but Chaff which covers the Corn for a time; and you know, Chaff is but Food for Beasts, but Grain and Corn is for men; Christ hath other manner of Meat provided in the Scriptures for his Spouse, then Husks and Chaff, which is only fit for Swine and Beasts; As all the Scriptures are *Symbolical* and figurative, so this more especially. These words then are A Request of the Spouse to her Husband, whose Love and Instruction she never wanted, and yet here she sues for it, though he was not wanting to her yet still she desires to grow *In the Knowledge and Love of him*, that she might abound therein: As he filled her, so still she desires to be filled.

I gave you four things to consider of, which was rather for memory sake, then order.

1 *Her Request*, *Tell me*, or *Teach me.*

2 *The weight* she hangs upon her request *Oh thou whom my soul loves.*

3 *The matter* of her Request, *what it is she seeks*: viz. these two things. *where thou feedst, and where thou restest at noon.*

4 Lastly, the Reason of all; *For why should I be as those that turn aside by the flocks of thy companions?* thereby intimating if he did not continually

ually *Teach* her and *direct her*, she should *pre-*
ently turn aside *to the flocks of his companions*:
ome are so Full; their Omers *Run over*, they are
ser then the Spouse here, as God said to *Ty-*
e, Ezek. 28. 3. *Art thou wiser then Daniel?* these
en they are *wiser then Daniel*. They, if they
d been but with God at the Creation, they
uld have directed him to have done many
ings wiser then he hath done: they could
ve shewed him A better way to govern the
rld, and in their prayers they are still
ching God what to do, but there are none of
ese things in Christ's Spouse: this is not
r mine, but in all her Conditions, and at all
es, yea till the world *shall be no more*, she cries,
ll me, *Teach me*, *Guide me*; *&c.*

Let us *Dread* the sentence of the Church of
odicea, *Thou sayest that thou art rich, and wantest*
ing, and knowest not that thou art wretched and
erable, and poor, and blind, and naked; there
thing so pleasing to the ears of God, as this
ord, this voice; *Tell me*, *Teach me*, *direct me*,
Oh thou whom my soul loveth. All other
yers are but the *prayers of the Devil*; they
n confess God to be, and know him to be
ghty Glorious, *Omnipotent*, *Omnipresent*: to
the Mighty Lord Jah, *Elohim*, *Jehovah*, *&c.*
y can herein out-strip *any man living*:
erefore let us examine, how much we love
d, Nay how much more then any thing
e; if thou canst not examine it Imediately
y itself, then examine thy Love by the *Fruites*,
By their fruit, *ye shall know them*. How much
th thy *Love increased* toward him? or doest
thou

Rev. 3. 17.

thou love him as well as ever thou didst? for thou art Ready to say thou lovest him as well *since thou wert born*: that is Just never a whit: thou *Bearest* no fruit, thou art *Dead*: yet, Jude 12. may be *Twice dead, and pulled up by the roots*: for if thou be *Rooted* in him, thou canst not (if thou wouldst) but bring forth fruit. Whatever prayers come from *A soul* that can truly say it loves God: *from this Root*, I may boldly say, that prayer *it never Returns* in vain. If I can say, *Oh thou whom my soul loveth*, thou art my God, and I will love thee: I would not *Commit adultery* with any creature: but my love is taken off all, and is *towards* thee: then is *Gods love shed abroad in thy heart*. Rom. 5. 5

But we will *Goon* to the next. to the second *Request*, *Tell me*: what? *where thou feedest*: it is a strange speech now at this time, that Christ should Eat: yet it is, a true speech, and a true question, not imaginative, but Real, not Transitive, but a substantive.

It is true (you may say) he did eat when he was upon earth, but he eats not now.

For your answer, and for your better understanding of this, take this short Theory:

They that conceive Christ limit him according to the short time of 33 years (that he lived upon earth, or there

bouts, they do limit and as may say, *and cut short the vastness of his greatness.*

Yet it is very true he lived 33. Years upon th, and one only Merit of his one Action that performed at that time, was sufficient to satisfie for the sins of all the World abundantly and to perfect the Work of Redemption, considering what Person he was, viz. God equal with his Father, and that he emptied himself of all his Glory, and took upon him the *Form of a servant*, and made himself of no *Reputation*; and one only Action from him as such a Person was sufficiently Meritorious for the sins of the whole world before, and this you will not deny; and that the sins of all God's Elect, and all the Punishments due were raked together in the Inventory of Christ's Passion, and that he took away all Punishments, as Punishments, both Temporal and Eternal (though Temporal are not worthy to be named in comparison of Eternal. We list not to give heed to those men that would have us believe, that though the Eternal Punishment for our sins be discharged by Christ, yet we are still in arrearages for Temporal, to be paid in this world by *Pilgrimages*, *Fastings*, *Whippings*, *Mortifications*, *Fines*, *Penalties of Purse*, &c. or in the next world by *Purgatory*, or equivalent by them both, by *Indulgencies* and Pardons from

rom the *Pope*: Let them suffer the *Pope* to
rll and Pare their *S*alvation by such Fopp-
ries, and to be so impious to attempt to take
large Fees out of God's Pardons, which he al-
wayes to all, bestows freely; But we will re-
ceive our Absolution nearer hand, lest in dan-
ger to be impaired or abused in Carriage; we
will not run so far as *Rome*; But let *Israel trust*
in the Lord; for with him is Plenteous Redemp-
tion, the word is rendred from the Original
[*Copiosa*] Rich and Copious Redemption,
Boundless, Infinite: And this we can have free-
ly without Money, and without Price, *Isa.* 55.
1, 2. Neither have we any mind to lay out our
Silver with him, for that which is not Bread,
nor to labour and pilgrimage it, and take so
much pains for that which will not satisfie.
But to return to that we spake of.

In all the Scripture you may observe, that
from the very Instant of the Creation, the Se-
cond Person in Trinity took upon him a Bo-
dy: He had a Body from the Beginning, from
the first man, and shall have a Body to the last
man; as *David* saith of him, *A Body hast thou*
prepared me: consider of this, and compare it
with the Scriptures, and see if this be not more
agreeable unto the Vastness of the Largeness of
Christ, then to confine his Body only to the
short time of 33. years. He it is that suffers in
man, he suffered in the first man, and shall suf-
fer in the last man: From the time of his suf-
fering in the first Righteous *Abel*, to the last
Righteous *Abel*: From the time of *Taking his*
Kingdom of his Father, till the time that he

shall *Render up the Kingdom* to his Father, it is he that suffers; and he it is that is regenerate and lives in man, after his Resurrection and Conversion from Death, he is the *New* man, Christ in us the Hope of Glory.

I know, when at any time ye hear of Christs Body, and of his Life and Sufferings, you presently fly to that short time that he lived upon Earth, to those 33 years that he was visibly seen to walk upon Earth: and I doubt, many Divines (as you call them) intend no less, nor no more. When they speak of his Life and *Sufferings*, they presently have recourse to that time, and to *Pontius Pilate*, and *Herod*, and *the Jews*, and intend no more; but Beloved, Christ is *Yesterday, and to day, and the same for ever*: Christ suffers now as much as he did then and before that, as much as he doth Now: for while any of his members suffers, he suffers. I appeal to you, Examine *this truth*, whether this be not more agreeable to Truth, and to the Scripture to acknowledge this Vast Largeness of Christ, then to narrow and scant his Body to that short time? for if ye say, he wrought our Redemption, and satisfied God's Wrath in those whole thirty three years, then you contradict your selves in what you have already granted: for none can deny, but any one of his Actions alone considered, was abundantly sufficient, and over meritorious for the sins of the whole world, if it were ten thousand times multiplied; let us really believe, and never doubt of this; for this is our Trust, our Rock and our Rock for ever: Therefore *Isaiah* Heb. 13.

calls him *The Rock of Ages*, Isa. 26. 4. *Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting Strength*, and rendered in the Margin, ROCK OF AGES: And the Apostle Paul saith, 2 Cor. 4. 10. *That he did fill up in his Body the Measure of the Sufferings of Christ*; and certainly he that thus suffered in him, doth still, and shall do so in all to the end of the world.

And so I say, concerning this Request of the Spouse to Christ, it is a strange Question, if we consider it according to the three and thirty years he was on Earth, in the dayes of Herod, for to ask him where he fed? and where he rested? we know *In that Regard*, where he fed, and where he rested at that time; and what are we the better for knowing that? But she asks Where he feeds *Now*, and Where he rests *Now*, to the very *Last Day*, and from the very *First day*; this is the Spouse her Question, *Where he feeds, and Where he rests at Noon*? But by the way, God forbid, that we should go about to deny Christ's coming in the Flesh; for he did come in the flesh, and whatever the Scripture saith he did in the flesh, is Really, Undeniably True, and let his Tongue cleave to the Roof of his Mouth that shall deny it: But yet give me leave to tell you, That is but the History there; Mat. 9. 20. is a Mystery in all his words, there is a Symbolical Truth hid in them, which is not Obvious to every Eye: Tis true, *He cured the Eyes of the blind*, and healed the *Lame*, and cured the *Deaf*; but that is but the Letter, the History, and that dyed with them; for they are dead, their Eyes are shut up, and their Men-

bers are diſſolved, and returned into their firſt Elements; but He by that reſembled and repreſented to us, how he hath ever ſince, and before, and will for ever cure the Eyes of the blind, and heal the lame, and caſt out Devils, and cure the Bloody Iſſue in our ſouls &c. for the other was but the Outſide, the Viſible, he ſenſible Part of his Actions and Miracles; but that which Chriſt would repreſent to our Underſtanding by that, that is the fixed and Eternal Truth; and ſo Chriſt ſtill hath, and ſhall have his Food and his Reſting-place. And whoever ſhall eat of *This Food, ſhall never hunger again*; whoſoever ſhall drink of *This Water that he ſhall give them ſhall never thirſt again.*

Your Fathers have eaten Manna in the Wilderneſs and are dead (ſaith he) *but whoſoever ſhall eat of this Manna, ſhall never dye*: Thoſe Actions Chriſt did then; but theſe Actions that thoſe repreſent, he doth alwayes, thoſe were viſible Repreſentations of them, which he Inviſibly and Myſtically doth now, and as truly and really: not only I ſay, as truly, but more truly; The Spiritualliſty of thoſe Actions never end; for put all together, All that ever Chriſt raiſed from death, or caſt out Devils out of, and healed, &c. they were but few, he could have healed and cured all if he pleaſed: but that was not the end of his coming; But he did So much, and Enough to *Manifeſt God come in the fleſh*, and to manifeſt (To Us) what he doth Inviſibly, and that he will alwayes do the ſame things to the end of the world Spiritually.

John 4. 14.

Where thou feedeſt? What then may be Chriſts

Mat. 23. 18. Luke 24. 42. John 4. 34. Isa. 66. 2. Food? for even Christ *Now* hath his Diet, and his Food, though not of Figs, after which he hungred, nor of Flesh which he did eat, nor of broiled Fish which he seeemed to eat, &c. But Christ himself tells us, *My Meat is to do the Will of my Father, and to finish his Work*; and he tells us also, where he rests, *Cant. 6. 2, 3. Among the Beds of Spices*, that is, among Broken and Contrite Hearts, and his delight is to be *Among his Lillies*, those which he hath made *White* by his own Righteousness, and among his *Roses* in his Garden; among those which he hath sanctified by his own Spirit, in whose Nostrils the Reasonable Obedience of his Saints, and Humble Resignation of their wills planted in them by himself, must needs be as Incense, and *A sweet swelling sacrifice*, and Odours evermore acceptable to him, there doth he refresh himself: Christ is Fed and *Refreshed in his Members.*

Mat. 25. 42. Take heed then, ye suffer not Christ to starve within you, lest at the last day it be laid to your charge, *I was a hungry, and ye gave me no Meat, thirsty and ye gave me no drink; naked and ye clothed me not, in Prison, and ye visited me not*; &c. But do you think that Christ is fed with *Corporal* Food? I assure you this, for your Comfort, that those that feed Christ *shall never perish*; but now to feed the Hungry with Bread externally, to put Clothes upon the Naked, to give Drink to them that are athirst, to go to them that are shut up in Prison, this every man may do by his Natural Power; ye may do this, and yet give where there is no

need) you may do this, and yet suffer your Saviour to starve; this is not a true Feeding of Christ: No, no, it is *Another guess* feeding that he requires, or that he will reward: The meaning is, I had a spiritual *Hunger*, and a spiritual *Nakedness*; this ye did not relieve, satisfie and supply: when I lay Begging and Knocking at your door for Relief in this kind, ye would not hear me, and now I will not *Hear you*: You suffered me to starve, and do you look I should relieve you? *Depart I know you not*: *Lord* (say they) *we never saw thee a hungry but we fed thee naked, but we clothed thee, or in prison, but we visited thee.* They wonder that Christ should lay that to their charge; for who more careful to relieve him outwardly? and yet you see Christ *Will not know them.* R. 5. 20. Mat. 25. 44.

Therefore take notice, that it is not enough, that if no man demand, ye need not to give: or if you do give, you have done all: for ye may be guilty of Neglecting Christ notwithstanding, *Blessed are they that hunger and thirst after Righteousness; for they shall be satisfied*: Let Christ be Fed and *Satisfied* in thy soul; Give him such Meat as he can eat: *His meat is to do the Will of his Father, and to finish his work*; Take heed ye suffer him not to starve: Thou feedest him in his Members, yea, *Outwardly*, but that is not enough: I tell you, that is but an *Emblem* of feeding Christ, that is but the Outside: thou dost but (as it were) *Perform the small matter of the Law, and neglectest the weighty matters thereof.* To oppose or persecute his Members, is to oppose and persecute him: Mat. 5. 6. John 4. 14. Rom. 8. 28.

Therefore in that regard also, *Take heed ye displease not the Son, and ye perish in the way.*

Tell me where thou feedest, and where thou restest at noon? Beloved, what need Christ any rest? He is in Heaven, and is there any weariness? Where there is no weariness, there is no need of Rest; He is far above the Malice of men and Devils, *Isa.* 66. 1. *Where then is the Place of my Rest?* For Answer hereunto, first we must consider Christ as a Body, not as any one Particular Member; for a member cannot suffer without the Body: If a Member be cut off from the Body, all actions cease in that Member; and where there is no Life or Action, there can be no *Suffering*: separate the Action (which is the Effect of Life) from the Body, or the Life, which is the Cause of Action, and the Body is not capable of suffering; So in Christ, consider the Body Compleat, and so Christ suffers still, and hath need of Rest.

Col. 1. 15. Secondly, As Christ is in every creature, so he is called, *The Beginning of all the works of God*: and he indeed is *All things*, and so he is at rest and cannot suffer.

Beloved, here is a great mystery, that Christ should be *In the creature*, and yet *be at rest*; that he should be in the *Variation* and *Alteration* of things in the world, and yet *He not Vary*; that He should be the *Substance* of things changed, and yet He not change! I will shew you it in an example. The *Light* and *Heat* of the sun comes through the ayr: now you know, the *wind* and the *ayr* is subject to change, nothing more: it is changed and turned every way, and

yet

ven the Sun, though it do come through the
the ayre, *is the same*, it is not *moved* nor *Changed*
though they suffer *An alteration*, yet *it*, *suffers*
nor. Wonder not then (if such A thing may
come to be *in A Creature*, as the Sun is) that he
that is the Lord of all Creatures, should be so
and infinitely more: No marvel *though he* can
turn them *Upside* down as he pleases, *Vary*
and alter them as the wind; *They all shall wax*
old as doth a garment; they shall Perish, but thou
shalt endure; as a vesture thou shalt change them,
and they shall be changed: but thou art the same, ps. 102.
and thy years never end; that is, they shall all 27.
Perish and *corrupt*, but thou art the same, thou
changest not: Dear friends now we have an-
swered you where he rests. *Jesus Christ blessed*
for ever, he indeed suffers in his members, But
he *Rests in himself*; *in him there is no shadow of* Jam 1.17
change.

And in our *temptations* and *afflictions we rest*
in him; When we can in all Troubles have re-
course to him, as *David* did, and find *Succour*
under the shadow of his wings, this is a Repose for
our Hearts in all Conditions: in our selves we
can do nothing, there we cannot rest, but in
him we may and can: When as we are in such
an Affliction, like as our Saviour was, that he
saw no *Comfort* at all, every thing to Him was
Cold and *Dark* round about; and no man could
so perfectly comprehend the *Cause of Fear* so
much as he; He felt the *Ghastfulness of our Peace*,
yea the *Curse* of our *Sins*; therefore might well
cry out with *David* and *Job*, *I suffer thy Terrors*
with a troubled mind. *The Arrows of the Almigh-*

ty stick fast in me; *The Terrors of God fight against me*: And *His Secret was to himself*: for He was compassed with *Sorrows* on every side; he was in such a *Labyrinth* of Sorrow as never man was; he saw no Comfort at all, neither in Life nor in Death, above him nor below him, from God or men. Now seeing I have mentioned Our *Lord's Passion*, let us have a few words to take a View thereof briefly; his Sorrows and Agonies were heightned to the Top. 1. In regard of the Dignity of his Person, being the Son of God: [*His Visage was marred more then any man, and his Form more then the sons of men*: For as the People said to *David*, so may we say, *Thou art worth ten thousand of us*, yet what Insufferable Affronts were offered to his Person, yea such Affronts as would have made ten thousand others have quite sunck and despaired, yea the whole Creation. 2. In regard of the Vehemence of his Passion, both in his soul and in his body; cast but your Eye upon them and see. 'Tis true as *Job* saith, *My secret is to my self*: He felt far more then we are able to express or comprehend; but yet by some expressions we may judge and take notice of, 1. His *Fear*. 2. *Sorrow*. 3. *Knowledge*. 4. *Strong Cries*.

First his *Fear*, that was always suitable to his Apprehension: Never man had a truer, or so great a sight, nor was so much afraid of the *Torments* of Hell, and of his Father's *Wrath*: He, He standing in our *Room*, between us and his Father; I say, never man could so perfectly Comprehend the Cause of Fear as He; He felt the *Chastisements of our Peace*, they were laid

upon him, insomuch he might well say with *David* and *Job*, *I suffer thy Terrors with a troubled mind*: *And the Arrows of the Almighty stick fast in me, and the Terrors of God fight against me.*

This *Fear* wherewith he was astonished, was accompanied with a *Dejecting* Sorrow. My soul is heavy round about, even unto death, encompassed round with Sorrows: His many Tears, his strong Cries are Witnesses of the deep wounds in his soul: He had often before shed Tears of Pity, and Tears of Love, but now he sheds Tears of Anguish: Often before he had sent out Cries of Mercy for poor sinners, never of Complaint for himself till now. When the Son of God Himself weeps and cries, faints and sighs, what shall we say or think? O, what man or Angel can conceive the Tortures that heart was in, which (without all outward Violence, meerly out of the Extremity of his Inward Perplexity) bled through his flesh and skin; not some faint Dew or Water (like men) but solid drops of Blood: here was set, not Scourges nor Thorns, Nails nor Spears: None of these fetcht Blood from him with that Pain, as did his own Thoughts: He openly and clearly saw the fierce wrath of his Father, and therefore feared; and the Insupportable burden of our sins, and therefore grieved. He saw the Necessity of the Damnation of all Mankind, if he suffered not, and of our Redemption if he did: His Love encountred both Fear and Sorrow, as it was in it self: He would not have drank of that Cup, it was so bitter, if

yet

yet in Respect of the Decree of God and our Good, he would and did: And while he thus strive, he *Sweats* and *Bleeds*, never such a *Sweat*, never such a *Blood-shed*: But can there yet any thing be added?

3. Yes, The wounds of his soul are yet Aggravated by the Fulness of his Knowledge: He did not shut his Eyes when he drank off this Cup, he did well know what the Draught was, he saw beforehand how *Dreggish*, and knew how *Bitter* it was. Suddain Evils afflict, if not less, yet they are shorter; But he foresaw and foretold every particular he should suffer, and so long as he foresaw, he suffered: The Expectation of Evil, is no less then the Sense: To look long for any Good expected, is a Punishment & for Evil is a torment: No Passion works upon an Unknown Object: As there is no Love, so there is no Fear of that we know not: And hence it is men fear not Hell, because they foresee it not; if we could see it, it would make our Knees tremble, and our Joints to smite together. But Christ he saw what was the Weight and Terror of Sin, and that the Burden of all our particular sins were to be laid upon him; this he saw before he laid his Lips to drink off this deadly Potion and the Dregs thereof: The Cup was full, and he knew it must be wrung out to him, not a Drop to be left; And every sanctified soul saith with Christ (by *David* the Type of him) *Mine Iniquities are gone over my Head, and are a Burden too heavy for me to bear*; and if the sins of one soul be so heavy, why then, what are all the

Iniqui-

Iniquities of every Person of the whole world, both all past, all present, and all to come, inasmuch that our Lord cries out by the Prophet *Isaiah*, *I am pressed down with your sins, as a cart is pressed with sheaves.*

4. His *strong Cries*, especially that upon the Cross. *My God, my God, why hast thou forsaken me?* Oh! what a word was here to come from the mouth of the Son of God? my Mother and Friends may give me the looking on, and sorrow with me to the Encrease of my Pain: and he may say to them, as *Paul* once said, when he was departing from his Friends, *What do ye weeping and breaking my Heart?* These things do but aggravate Sorrow, instead of helping, they add Sorrows. And again, If *I* look upon my Disciples, they are men, weak and fearful, and 'tis no marvel if they fly from me and forsake me; If upon the *Jews*, they are *Cruel*, *Obstinate*, and without *All Pity*, and study which way is the worst to torment me; Men they are, Graceless and Unthankful, and no marvel if they do not help me: And Devils are Devils, Malicious and Spiteful; And in this Bitter Agony, this was all he had to support him, as if he should say, All is *Sad* and *Dark* round about me, But Here is all the Comfort I have, My Father will be a Father to me, and he is all my Hope; my relation with my Father, that still holds; as *David* saith, *If the Lord had not holpen me, my soul had almost dwelt in silence*: but here is my Comfort, *My Father and I are One*: But now you see, he cries out, *My God, my God why hast thou forsaken me, &c.?* as if he should

say

say, What, am I thy Son, and thou my Father, and yet thou giv'st me such a Deadly Cup? What, thou my Father that hast said, *This is my Well-beloved Son, in whom only I am well pleased*; and thou, of whom I have said and declared, *It is my Father that glorifieth me*, what hast thou now forsaken me? not only brought me to this shame, smitten me, disregarded me, but (as it were) forgotten me, yea, forsaken me? What, ME even ME *My Father*, I thy Son, thy Only Son? How many of thy servants have suffered *Heavy* things, yet *In the Multitude of the Sorrows of their Heart, thy Comforts have refreshed their Souls*; Hast thou *Relieved* them and dost thou *Forsake me?* What Me? Thy Dear, Natural and Eternal Son? O ye Heavens and Earth, how could ye stand! while the Maker of you thus complained?

But Beloved, what shall I say? shall I adventure any further? Doubtless we may believe, the Influence of the higher part of the soul restrained (for a season) from the full Comfort of the Inferiour. But I am amazed and distracted in Prosecution of these Thoughts, and am not able to reach further: I am a man placed in the Body, and therein must contain my self, and in this I have only spoken according to man: But if I should attempt to speak more in regard of his spiritual sufferings in his mighty Condensceſions, in *Emptying* and *Humbling* himself, I should be at a greater loss: and here how shall I begin, when I am at no End? And I must say, *Lord I have heard thy Words, and I was afraid, I saw thy Works and*

ould were troubled, I was amazed my lips did
ake: But it may be the Lord may hereafter o-
n my Mouth wide, when God gives me further
cience, that *My tongue may set forth his Praise.*
I named also his sufferings in his Body, but
shall pass over them very briefly: what shall I
of his Arraigning, Binding, Whipping, Revi-
, Scourging, Buffeting, Spitting in his Face;
horrible Impiety! Spitting upon that Face,
upon Angels desire to behold & gaze upon
all eternity; also his Crowning with thorns,
ying his heavy Cross upon his bloody
ulders, and nailing him to the Cross, and
ding his most precious Blood, every Drop
reof is worth a Thousand worlds, nay tis
valuable. And take this one word more, All
Suffering and Loss of his, was our Comfort
Gain: And you see, Love in him to Man-
was strong as Death, *Cant.* 8. 5. But I was
ing (I hope you will excuse me in this long
gression) the Thoughts whereof came up-
me like a Flood, that I could not repulse;
it tends to the matter we had in hand,
now I say, but were our Condition as bad
our Lord's (if it were possible, but it is not)
we were in the very midst of the Heat and
of Afflictions, when the Flood of Tenta-
ariseth *Forty Cubits* above our strongest
d, yet then we might rest in our Head, even
e rested in himself, and in his Union with
Father: so we may rest in him, seeing that
things work together, and shall turn to the best
them that love God: It is a strange Speech,
I will assure you, as rarely believed, that

though

though God bring us through never so many, and never so bitter Afflictions and Sorrows, Tortures and Torments, that yet we may be at rest, and comfort our selves in an assured Perswasion, that all shall turn to the Best: which notwithstanding for the most part are not Punishments and Judgments, as they are generally taken, nor so to be accounted: Ill indeed had it been for us, if it had been so; for they are not to be looked upon as Judgments or Vengeances, but as Fatherly Corrections: not as Ministers of his Wrath, but as Evidences of his Love: and such Love, that *Neither Height nor Depths, Death nor Life, &c.* Nay, *Nothing can separate us from Christ*: Here is the rest of a Christian, and now they may be said to rest with him at Noon, even when they are in the very Heat and Height of Tentations and Affliction: But I will no longer detain you from the Text.

And if the soul shall ask, O my God, where art thou? Beloved, he is *nigh thee*, he is *with thee*, he *is in thee*, he is so Nearly joyned to thee that *neither death nor life, nor Angels, nor principalities nor things present nor things to come shall be able to separate between him & you*; And in his due time he will Rouse up himself like a Lion to save and deliver you: When once the heat of Tentation shall have humbled us, and laid us low, and mortified the proud heart of man, and the Smoak of affliction, mellowed and tempered us, he then will appear for our comfort and rest. *And therefore let us cry with the prophet Isaiah; Arise O God unto thy Resting Place; and Let us Rest in thee.*

The fourth thing is, *For why should I be as one that turn aside to the flocks of thy companions?* She would fain know, with an *unsatisfiable desire*, what pleases him, *and where he Rests and where he Feeds*; intimating, if he do not *Resolve her, Satisfie* her, and *Answer* her, she shall *turn aside* to the *Creatures*, *to the flocks of thy companions*; as anon we shall shew you if time give leave what it is.

There is in the souls of all men *A propension to worship* A God; if they find not *the true God*, they will worship *somewhat*, that which their own Fancy tells them *is A God*; It is the Nature of gratitude to be returning somewhat: The soul is given of God and it would *by its own Nature*, Return *A service Again*; this is placed in every man Naturally, as you may see in the very *Heathens*, though they know not God, yet they will be worshiping, one thing or other, they by Nature Own A Deity: Our souls are *alwayes* calling, Either for A Christ or A *Barabbas*; *they must Worship* and therefore ye shall find God never commands, *That thou shalt Worship*, but only Rectifies it, and shews whom they should worship, and how; and therefore the spouse of Christ calls upon him *to direct her*: If thou do not direct me, *I* shall not be able to do any thing *Pleasing* to thee, I shall Presently do, as *those* that *turn aside to the flocks of thy companions*, she freely confesseth, as apt and prone as any other, I am as apt to turn aside as they which do (I cannot now stand to tell you at large, why the Creatures are called the flocks of his Companions) That's a subject too large

now

now to enter upon: But they may be very well called ſo, when the whole Creation clothes him, and is his Body, and he himſelf is their Eſſence and Being. *The firſt Begotten of all Creatures*, The *Immanuel*, God with us, or God in the *Creature*.

But know, The ſoul cannot ſtand Idle. As I was ſaying, and it is a hard task to ſerve Two Maſters; *He ſhall either hate the one, and cleave to the other; or elſe cleave to the one, and deſpiſe the other*: If we turn to the Creatures, we turn our Backs upon God; He that loves the Creatures (as who doth not too much?) let him but examine, whether the Love of them hath not baniſhed all Love to God out of his heart: for if thou doſt not love God *With all thy heart, with all thy ſoul, & with all thy might*, thou lovest not *Him* at all: He will not be contented with a divided heart; and further, you know God is called *Power*, then God is *All Power*, and there is none that hath *Any Power* but he: If any Creature have a Part, then he hath Not *All*. So if any Creature have a part of thy Love, God hath not *All*, and he will then have None *at all*: No woman can love another and her husband too, with her chiefeſt Love: So no man can love God and the Creature too, with his chiefeſt Affection. And again, *No man comes to the Father but by the Son*: He accepts whatever we do, only and all in his Son, *Nothing pleaſes him* but his Son's Actions, and only thoſe things which Chriſt works and brings forth in us: And he that cleaves to the Creature, Falls when that Falls, but he that Cleaves to

the Creator, man had and fast for ever, as Mount Sion.

Ps 125.

Beloved, Behold, as *Joshua* saith, *This day I* set before you life and death, blessing and cursing; choose whether ye will cleave to the adulterous love of the creature, or to the *Immutable*, unchangeable Creator.

I have read of an Allegory among the Jews that they had among them, to set forth, *the* Union and *state* between God and men, and it is an excellent one, the best I think that ever I, I am sure the best that ever I Read or heard

Dut. 30. 19.

Suppose *A huge Rock* of *pure* Chrystall, and round about this Rock, at the foot thereof, a pleasant Torrent, or rapid River, as pure as Chrystal and round about the River all manner of pleasant trees, bearing all manner of pleasant fruit, and One standing on the top of this rock A proper tall man, without blemish, as fair as *Absalom*, and over his head, *the sun* shining in his *Full strength* and Glory, Attended with the Moon and Stars, making A glorious firmament;

Now *this sun*, you may conceive to be, God himself, and the fair *Absalom*, to be Christ Jesus, the image of God [the Father; and the Rock of Chrystal, to be *this world*. Now in the River is represented all things in motion, all changeable things, all manner of trees and fruit and all things vegetable here below; but in the midst of the Chrystal, is *Clearly Represented* [Him] that stands, on the top, as if he where in the very midst of the *Rock of Christal* and a-

bove him the *Sun* shining in his full Brightness, which is God the Father, of whom he is begotten: Now when a man shall come to the foot of this Rock, and there he beholds *Choice of Objects*, to set his Heart and Mind upon: I say, when a man shall come and behold *Choice* of Beautiful *Objects*, and suppose also he had Power to *Choose* which he will to set his heart upon; In the River he beholds all *Sublunary* things, All things which are in Flux and Motion, and whatever the Earth can afford for Delight.

Now let him choose, whether he will *Set* his *Heart*, upon these things which have their Being, in their flux and motion, So that they are never the same, but they *Change* as the object *Changes*, and if they did not change they could not Be. As in the Thames, that River it is continually in motion and running it is never the same, there is not the same water *to day* that was *yesterday*; for that is run into the sea, but is still Changing; And if here we Place our Affections, and take up our Delight, how Unstable and Uncertain are our Comforts? Oh we think it a great matter to be Rich, to be Strong, to be Comely and Well-featured and Composed, to be Beautiful, to be in Honour and Credit, to have Stately Lordships and Gallant Houses, to have great Attendance and Large Revenues, &c. Alas, alas, dost thou place thy Affections here? In the very *Lowest* and *Meanest Conditions of things*, among these Transitory and *Flitting things*: Why man, all these things are but *Toyes* and *Bables*, but *Rattles* to

these Children: Where is, and what is become of the *Greatest Monarchs* that ever were in the world? Where is great *Alexander*, and *Pompey*, and *Augustus*, who had so much of the world to command? Where are now all those Worthies (as the world esteems them) are they not all turned and tumbled into the Dust? are not they and all their Glory like a *Tale that is told and forgotten*? are they not *Like a Dream*? like a *Shadow*, like a *Bubble* in the water which arises on a suddain, & is beautiful a short space and as suddenly down again.

Beloved, then do you examine your selves, if you do not set your Love, your Hope, your delight upon these things, that are ever changing: and as I said, *So changing*, that if they did not *Change*, they could not *Be*, *Which all perish* and *in the using*: Do they not all fall away, as you fall away, or fall before you? As Houses, Lands, Riches, Goodly and Sumptuous Buildings, Husbands Wives, Children Good name, and yet will you set your Affections upon such things as these, though you see them *Moulder*, and fall to Dust and Nothing before your face? Col. 2.

But some they come here to the foot of this beautiful *Mountain* to behold and chuse, and they look higher; they behold the Sun, Moon and Stars, and the bespangled glorious Firmament, and see how they reflect upon the Water, and wonder at their Glory, and so they set their Affections upon them; Truly these are better then the former, because they set their Affections upon *Cœlestial* things, things

that represent the Glory of God more then these things below, and he is *More Glorious* in them: But the other, their Love is taken up with *Terrestrial* things, Earthly and Low; but both these are short of the true Happiness.

But a third sort come and take a view of all these various Objects, and they can rest in none of these things, But they look Higher till they come to behold, *that Fair Adam* Christ Jesus, who is *the brightness of his Father's* Col. 1. 15 *Glory*; And they cannot Rest, till they see [Him] who is in the middle of the Creature, *Him* that is in the midst of the *Chrystal*, Even HE that is *All in All*, the very *Rock*, *Bottom* and *Foundation*, and *the SUM of all*; and so in and through him they come to behold the SUN over his head, in its Glory and splendor, Even God himself, *Blessed for ever*: for otherwise God cannot be seen or approached unto, but only *through his Son*, here they pitch and here they Rest: and these *Spectators* and *Choosers* *never fail, perish, or miscarry*, because their love is set upon *him*, that cannot *Change, fail or Miscarry*; For, they cannot Rest, till they are *United* and *Joyned*, and made One with him.

As my eye can never be United to any thing Till my sight see and receive it, and by that means that thing be United together with my sight; so neither, can we be made one with God till we see and Behold him, Being United to Him. And, if once we see him, we cannot but love him: and this love brings thee into union with God: love is the *knot* that must unite

Eternally, that must for ever *knit* us toge-
ther: and Truly this knot being once knit, it
will knit for ever: for we being *knit* and made one
with him, we *can never* be lost: But *so long* as
God *lives* so long shal we: And here are Christs
words verified, *That which God hath joyned toge-*
ther, No man can put asunder: But if to the *crea-* Mat. 10.
ture you Joyn your selves, God never made that
conjunction, God, Never knit that knot: and
therefore that shall be put asunder; but *This*
man, that God hath knit *Himself*, shall *Never*
be loosed.

And further know this that thou being *Thus*
joyned to Christ as a true Member of his Body,
thou hast full *Right* and *Title* to him, and to all
his Virtues and Excellencies, Riches and Glo-
ry; but otherwise thou hast *No Title at all*:
for as thou art a *Particular man*, thou hast
right to nothing of his; but as thou art a
Member of the Church of Christ (I pray you
mind this seriously; for there is more in it then
you are aware of) his Love comes to thee by
virtue thereof, and no otherwise: for thou
hast nothing to do with Heaven, or any
thing that is Christ's, but as thou *Art a Mem-*
ber; Just as a man hath a Portion and Dowry
with his Wife, or a woman any Riches or Joyn-
ture by her Husband, *She* or *He* hath no Right
to any part thereof, *As a single Man*, or *A sin-*
gle Woman; but by Virtue of *The Knot of Mar-*
riage that Unites them together, so as they are
made *One*: Even so the *Dowry*, the *Joynture* of
Eternal Happiness was not made to *Paul*, nor
to *Peter*, nor to *Thee*, as ye are *Single* and *Par-*

ticular Persons, but as you are Members of his Body, being United and made One with him, as a Branch growing in the same Root.

Beloved, it is *To the Church* that Christ makes all his Promises; still to the Church, still to his *Spouse*: and it is not to any Particular visible Church neither, or to an Assembly of men and women, as particular and separated from his Body; But to the *Visible* and *Invisible* Congregation of *Saints*, which are his *Members*, and make up *His Body*; To these are all the Promises made, and upon No other Account, can any one Promise be claimed; therefore Beloved, let not the Church be an Odious Name to you, as it is *Too too much* to many who understand not *What the Church is*: Nor let not *Every Particular Man* think himself the Church; for *To Thee* separated from the Church, *Belongs No Good thing*.

Now as I was saying, if a man be *Knit* to Jesus Christ by this Knot of *Love*, I will tell you what will follow: Love, you know, suffers not a man *To be his own*, but he hath *Given up himself* to the thing *Loved*, and that *Rules him*, and *It he obeys*: So this soul once *Knit* to Christ by this Knot of Love, then he cannot commit Adultery with any Creature; he is no longer his own: And therefore whenever ye find in the *Proverbs*, and there read of the *Adulterous Love* of that Whore, that waits *In the Twi-light* to trap the *young man*, or of the *Adulterous love* of *Potiphars* wife to *Joseph*, in *Genesis*, or the like: The Intention of the Holy Ghost is to set forth unto us, *The Adulterous Love of the*

ful, and *How our Love* is carried away from Christ: The Creature is the *Adulterous woman*, which takes up our Love.

And this Love is diversly called in Scripture; sometimes it is called *Hope*, and sometimes *Fear*, sometimes *Trust*, &c. according to the several *Objects* it is exercised upon; as the *Attributes of God* are *One* in themselves, though *Differenced* to Us according to the several *Objects* they work upon; as God, sometimes he is called Grace, and sometimes Glory, sometimes Majesty, sometimes Patience, sometimes Mercy, sometimes Anger, sometimes Love, &c. Not that there are so many several things in God, but *All* these are *One Act* in God: as the Sun, it causes one *Colour* in the *Rose*, another in the *Nettle*: and it causeth the *Carrion* to stink, and the *Rose* to smell *Sweet*; yet One and the same thing in the *Sun* doth all, but it works according to the several *Objects* it meets with, so it is One and the same Act in Religion, which *joyns and Unites us* to our Creator, yet distinguished by diverse Names, as *Hope*, *Faith*, *Fear*, *Love*, *Trust*, &c. yet all One thing in the soul: As when it looks upon the Promises of God, then it is called *Faith*: when it apprehends him to be a Just Revenging God, and it apprehends that he is angry, then it is called Fear, and when it beholds the merciful and loving Face of God in Jesus Christ, then it is called Love; again, when it beholds the Promises, and apprehends God to be *Faithful*, then it is called *Hope*, &c. & therefore yeare not to apprehend these things, as several in God, or in

9 And
02.
Gen. 39.
7 &c.

your selves, but as *One*.

Yet I pray, do not mistake me, that because I say, *Love is the Cord that unites us to God*, do not think that I exclude *Hope*, or *Fear*, or *Trust*, or *Faith*, or any other Grace; do not think that I undervalue the rest, far be it from me: but only thus; I say, *Love* doth knit the Band *More sensibly*, and more *Feelingly* to us: And in all this we must not ascribe any Good, any Power to our selves: whoever he be, he Luk. 9. 13. must acknowledge himself in all, to be *An Unprofitable Servant*; and that the Work is God's own *Work*, and that he had no hand in it: and be sure, as you have set to your *Seal, that God is True*, so also set to your Seal, that this is Truth.

But if thou hast *Set thy seal* to the creatures, and that they have stolen away thy heart, and thou art in Love with them, and knit to them, made one with them, then when thou comest to dye, let me tell thee, thou hast no *Refuge* to trust to: they will *All* fail thee: for they all dye with thee, if not before thee: however, when thou failest, they fail, and when they fail be sure thou failest: But if thou art dead to the creatures, and art *Daily dying* to them by degrees: then it will be *No Grief* for thee to part Phil. 1. 37. with any creature: but thou wilt be *Willing* to do as *Abraham* did by *Sarah*, to buy a Field to bury thy dead out of thy sight; for they are dead to thee, and thou art dead to them: and when Death shall come to call thee hence, thou canst look him in the Face with great Joy, and Rejoycing, and then shalt thou know, what

the Benefit of thy good Choice, and of Eating the *Hidden Manna*: Then ſhalt thou find and taſte, both what it is, and how delicious and ſweet it is to thy ſoul: Then ſhalt thou find, that *One day in God's Houſe, is better then a thouſand elſewhere*: then ſhalt thou find that *God* himſelf will be *More* to thee, then if all the creatures put together, were given in to thee: then ſhalt thou find, that one day of *True Love to God*, and one Hours Enjoyment of the Love of God, doth give thy ſoul *More Satisfaction*, Joy and Content, then all the Creatures could ever afford thee; Then ſhalt thou feelingly ſay, as the Queen of *Sheba* by *Solomon*, *She ſaid to the King, It was a true Report that I heard in mine own Land of thy Acts, and of thy Wiſdom, howbeit I believed not the words until I came, and mine Eyes had ſeen it, and behold, the half was not told me of thy Wiſdom and Proſperity, exceeding the fame which I heard* So ſhalt thou ſay, I have heard much of the love of God by his Miniſters, and of the love of God *Shed abroad in the hearts of his People*, and of the raviſhing Content that was therein; but now I am come to enjoy but the very Taſte and firſt Fruits thereof, I find, they did not, nor could not relate the tenth part thereof, and that it is ſuch Love, that it faſtens and knits us together, for ever and for ever, even my heart and ſoul to the Unchangeable God, *Through Jeſus Chriſt his only Beloved Son, who is the Brightneſs of his Glory, and the expreſs Image of his Perſon*, Amen, and Amen.

Rev.

Pſ. 84. 10

OF

OF

EATING HIDDEN MANNA;

The Heads or Substance of a Sermon preached for Mr. *Hodges* at his Wednesday Lecture in OLD JURY

Rev 2. 17.

He that hath an ear, let him hear what the Spirit saith unto the Churches; To him that overcometh will I give to eat of the hidden Manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

Psal. 1.5 IN a little corner of *Asia* were these Churches seated, unto whom God by the Evangelist Saint *John* wrot: The words I have now read, are as *David* saith of the blessed man, *whose tree never withereth*, but is always *fresh flourishing & green, planted by the rivers side*

Such

uch are these VVords, yea and all the words
f God; they have not only a dead Letter, but
ey have a *Living Sense*: This Tree bears
uit in all Ages, in all times, as our Saviour
rist saies, *What I say to you, I say to all men*: Mar. 13
e words of God are to spoken & meant that *ult.*
y are not only true of that man, or of that
ce, or in or concerning that Place, in or of
at Age, in which they were spoken; but they
e True, and concern as much all men, all a-
, all sexes, all places, all times. You must
t be so weak as to think, that the Scriptures,
e *Word of God* is so *Narrow* in Sense, as if they
ly concerned *Jerusalem*, or the *Jews*, or on-
some *Gentiles*, or to be fulfilled only in one
untry or Nation, as *England*; *France* or *Ger-*
ny, &c. or in one Age or Person; but the *Li-*
ral Meaning reaches to all, and generally *points*
all People, Tongues, Nations and Langua-
s, &c.

But if ye shall say to me as the Apostle saith, Rom. 10.
m. 10. 6. *Who shall ascend into Heaven, or who* 6.
shall descend into the Secrets of God, *to bring*
Christ from the Grave, or to fetch him down
from Heaven? Behold, he is Nigh thee, even in
thy Heart, &c. Behold, I am he, whom God
hath appointed at this time to *unfold* this word
that God now read to you, to open to you
ese sweet Promises of Mercy and Grace: but
ust tell you, *It will be so*, only to those whose
es are open to see them so: The Promise
e made, is large, *I will give to him to eat hid-*
n Manna, and a White Stone, and a New Name:
t it is not without a Condition: Let them be

What

What they will be, pretend what they will, be your *Confidences be never so great*, ye have no Interest in this Promise without the Condition: would you *Eat of the Hidden Manna*? then you must be *Overcomers*: *He that overcometh shall eat*, and he that *Eats shall Overcome*. But give me leave a little to *Wave* the the Condition: The Apostle *John* saith that *There are three that bear record on Earth: The Spirit, the Water, & the Blood, and these three agree in one.* So say I, here is both a *Condition* and a *Promise*, and they both *Agree in one*: A man cannot *Eat* except he *Overcome*, neither can he *Overcome* except he *Eat*. Therefore let no man think he can *Overcome*, except he *Eat this Hidden Manna*: and he that *Eateth* doth *Overcome*: as Christ tells the Disciples, *Without me ye can do nothing*: So without ye eat this *Hidden Manna* ye can *Do nothing*, ye can never Conquer, nor Overcome. For in Eating this *Hidden Manna*, we get strength to *Overcome*: and as we eat, we overcome; and as we overcome, we eat: this was your Vow made in Baptism, *To renounce the Devil and all his works, and to fight manfully under Christ's Banner against sin, the world, the flesh and the Devil*: Thou hast there *Given up thy Name to Christ*, and hast *Bid Defiance* to Satan as much as in thee lieth: and hast said, I renounce thee Satan; and I will be one of thy Souldiers, O Lord Christ: renouncing all other Lords and Commanders.

1 Joh. 5 8

But know this assuredly, there is no man that hath prepared his Heart to seek God in good earnest, but he shall be sure to find the

ies enough, he shall have Temptations E-nough to wrestle with, and to overcome. *Da-vid* saies, that he found his Enemies innume-rable, *Psal.* 118. *They compassed him on every side, and came about him like Bees*: And the Lord himself tells us, *That all the Imaginations of man's Heart are only evil continually.* And do you think then, that thou hast no Enemies? Therefore let no man say, if I found any Enemies, I would fight with them: for I may say to thee, & to every one of you, as *Delilah* to *Sampson*, *A-the Philistines be upon thee*; There be E-nemies enough, even in the Chamber within thee, lying in wait to surprize thee: and if you do not arise, and stand upon your Guard, you shall be *Overcome*, instead of *Overcoming*.

But that you may understand *this Text*, I will lay down three things which will be *Ne-cessary* to unfold it.

The first is this: All these seven Promises made here to the seven Churches of *Asia*, though they be diversly expresst, yet it is all one thing; suppose they be promises *of eating* of the tree of *Life in the midst of the pa-radise of God*: or Promises that we *shall not be hurt of the Second death*, or that we shall have *the Crown of life*, or of the *white stone with the new name in it*, or of *Ruling the Nations with a rod of Iron*, or the receiving *the bright morning* Rev. 2. *Star*: All these promises they are *one and the same thing*; and they are pronounced by one and the same Spirit; and let *him that hath an ear, hear what the Spirit saith unto the Churches*: Wheresoever Christ shall be, there shall his members

memberes be alſo, And what he Eate they ſhall Eat, according to their meaſure and Capacity: yet every member ſhall have a full and A Plentifull part, there ſhall be nothing wanting to them, they ſhall all have A ſatisfying part, they ſhall be all as branches that are nourished with one and the ſame root: the ſame ſap goes thorow the whole Body that is in the root. And, what ever priviledge or benefit Chriſt Joh. 1. 16 hath, they ſhall all receive of his fulnes; Grace for Grace, they ſhall all be made partakers of all the virtues of the head: But notwithſtanding all theſe promiſes, we are never the Better without we have Chriſt, they are all Blanks to us without him as well as our works are all unſavoury to God without him: it is he that ſeaſons all, Yea, Truſt as long as thou canſt and believe as much as thou wilt, without Chriſt thou canſt never come unto him: Nay God himſelf is nothing *To Us* without Chriſt.

As every *Jubar and Beam of Light* that comes from the Sun, they are all included in the Body of the Sun, but they are not communicated to us, but by thoſe diſtinct and diſperſt *Jubars* and Beams that come from the Sun. God is like the Sun, ſo that, whatever Good, Benefit or Bleſſing we have, it comes from God; But all *Theſe are Included* in God himſelf: and there is no creature can partake of any Good from him, but by his Son Chriſt. in and by thoſe *Jubars* of Light that he communicates them to us. This Light that is in this Place, had never come to to us but for thoſe ſeveral Beams, by which it is ſent forth;

So

God the Father cannot communicate himself to any creature, but by the Son; he is *The Begotten of every Creature*: He came being from the Father: yet know, God the Father is not a day, not a minute ancienter then the Son: Christ he is called the *Word*, *John* 1. Col. 1. 15 and in the *Hebrews*, *The Word spoken*: As he is spoken, so he is *The Word with God*, in the bosom of his Father, and this *Word is God*, as *John* 1. 1. but being once spoken and *Uttered*, he is the *First Begotten in every Creature*, the Heb. 1. *Alpha* and *Omega* in every Creature, from whom alone we receive *Grace for Grace*: All the Goodness and Fullness of God is *Poured* on the Head of this *Aaron*, which runs down, not only *To his Beard*, but to *All the skirts* of his *Garments*, that is to all his Members: God Joh. 1. 1. *dwelt In himself*, to the Creature is nothing without Jesus Christ: Nay he cannot possibly be communicated, but by and through Christ.

Secondly, all these promises to the seven Churches they imply that which hath its beginning in this life, and is perfected in the Luk. 17. world to come, saith our Saviour, *the Kingdom of* 21. *God is within you*; if ye find not the Kingdom of God and the *Kingdom of Heaven* within you, and if you have not A sight of it in this world, be assured ye shall *Never find* it in the world to come; *He that denyes me before men*, Psl. 133. 4 *him will I deny before my father which is in Heaven*: he that enjoys me not in this world, he shall never enjoy me hereafter.

The poor dejected and oppressed soul it longs to taste Christ here: nothing will satisfie him

him but to *Taste and Eat* Christ here: for if he *Eat him not* here, he knows he shall not Hereafter: *His flesh is Meat indeed*, and *His Blood is Drink indeed*; and *He that eateth me shall live by me*, both here and hereafter: as David saith, *My soul thirsteth for God, even for the living God: when shall I come before God?* what to do? Ps. 27. 4. *To see his Beauty, and to taste of his Goodness*: If you see not God here, ye shall never see him hereafter: Christ will ask, when ye come to dye, as he did the Disciples, *How many Loaves have ye* what Angels food have ye to feed on? what *Hidden Manna*? *How many Loaves of that*? If ye must say, *None* Lord, what a heavy answer will this be to you? but if thou hast *any*, if but two Loaves; if but a little Oyl in thy Lamp, he will then multiply thy Loaves and that *Little Oyl*: *The Barrel of Meal, and that little Cruse of Oyl* within thee, shall never fail: And he will say, *come thou good and faithful servant, thou hast been faithful in a little, I will now multiply thy Reward*: Come now, I will feed thee to Eternity: If Christ shall say to thee, How much Peace have you? If thou canst but say, here is *A little* Lord: Christ will say, Come, come I will *Multiply and Increase that little Peace* infinitely: What Love hast thou? if thou hast but *Any*, though but as much as *A Grain of Mustard seed*: Come to me, saith our Lord, I will cause it to Grow and Increase and become *A Mighty Tree*, so that *Fowls of the Air shall build their Nests* there. That is, I will *Enlarge it in my self*, infinitely. This is the way to find Rest, and be sure,

Mat. 15. 34.

2 Kings 4.

Mat. 25. 21.

for else a man seeks for *Rest* and *Peace* he shall *Never* find it: for as all the Creatures, so all the Action and Motion of the Creatures come out from him, and they can never Rest, till they return into him again: and therefore he is called the *God of Sabbath*; which signifies *Rest*: In him there is *Rest* and no where else. The soul is the *Breath* of God, and it is impossible that it should have a *Rest for the sole of her foot* till it return to him, and that this wise *Noah* put forth his Hand and *Take her* in again. Take therefore our Saviours Counsel, *Lay up Treasure for your selves in Heaven*: would you have Treasure hereafter? ye must *Treasure it* up while ye are on Earth, that ye may have the *Reward* the *Comfort* and the *Wages* to live upon hereafter: Ye must *Receive* here the *Pledge*, the *Fire*, the *Earnest*, the Portion & the Reward the Inheritance comes hereafter. *Your Fathers* (saith our Saviour) *have eaten Manna and are dead*: But *blessed is he that eats Manna in the Kingdom of Heaven*: He that feels God's Love *Shed abroad* in his Heart here, shall find that *Love* Increased *Thirty, Sixty, an Hundred-fold in the Life to come*. Here ye *Feed*, but are not *Filled*, but then you shall Feed and be *Satisfied* and *Filled*.

Mat. 6. 19

Joh. 6. 49

Thirdly, All these seven Promises that are here made to the seven Churches, there is not one word true to be taken according to the Letter: But, think not strange of such sayings: be not startled, I would only quicken up your attentions, I undervalue not the *Scriptures*, but strive to give them *All due honour*: for, do you think that you shall be Pillars in Heaven, or

that you shall Eat trees, or the fruit of trees there? or that ye shall have *Rods of Iron* in your hand or Scepters of gold or crowns of gold on your Head Like Kings on earth, or that ye shall be *Burning stars* or be the morning stars? as it is in *Daniel*, *He that converteth a soul shall shine like the Stars*, or think you, you shall feed on *Manna* as the people of Israel did? or that ye shall have authority and power to *Rule over the Nations*, you to controul them the earth, and none but you as the *millenarians* imagine, or that you shall all be clothed in *Long White Robes* like Knights of the Bath? or think ye, ye shall be set up *As Pillars in the Temple of God* to support and uphold it? or that you shall be full of Gold in your Pockets, of the finest Gold tried in the Fire, like the rich men of the Earth? and to *Rustle it* in Silks and *Fine Raiment*, as those in Princes Courts? Do you think that these things are here meant in these Promises, made to the seven Churches? No, no, dream of no such things; for I say there is not one Word true according to the Letter: yet I say, In all the Words that ever Christ spake, or that is written in this *Blessed Blessed* Book of God, they are all true, there is not the least *Tincture*, not the least *Allay* of *Untruth*: I say, every *Word*, every *Syllable*, every *Letter* is true: Bear me witness, you are my Record; but I must tell you, they are true as he intended them *That spake them*; they are *True* as God *Meant* them, not as men will have them.

Dan. 12 3.

As when Christ saith, *My Father is an Husband-man*;

Joh 15. 1

band-man; Do you think, or are you so Child-ish to imagine that God is *A Husband-man*? And Christ saith again, *I am the Vine, and ye are the Branches, I am the Way*, and *I am the door*, &c. will you have this to be litterally spoken? Go to, I will speak a *Paradox* to you, but I will *Unfold it*. It is impossible for any man either to speak *A precise Truth*, or to hear a *precise Truth*; for a Precise Truth, or to speak *Precisely*, is to speak at *Once* the Truth and all the Truth, that is, *The whole Truth*, and nothing but the *Truth*: as for Example, if I tell you this is a *Church*, this is not a *Precise Truth*, for in saying it is *A Church*, I neither tell you whether it be built of *Wood*, or *Stone* or *Brick*; I neither tell you it is *Little* or *Great*, I neither tell you whether it be *High* or *Low*, &c. which I not doing, do not tell you the *Whole Truth*: Or, if I tell you I saw a man, I tell you not his Age, nor Stature, nor Complexion, nor Kindred nor Riches, nor Bigness, &c. which is not the *Whole Truth*. I shall unfold this to you, these similies I use for your good; God only is able to speak such a Truth, A Precise Truth at Once, or in One Word, so as it shall include all this: God could have spoken such a word as should have included the *Whole Truth* in one word, but alass, where should He have found *Auditors* that were able to have heard or understood him? where had been our Ears to have heard such a Word? or our Understandings to have understood it? You know, a great Noise *Deafs* us, and abundance of Light *Blinds* us: If there be *Too much Light*, it may as well

Blind a man as *Too little*; Now you know, Truth is the *Object* of the Understanding, as Light is of *Sight*; So if there be an *Excessive truth* spoken to us, it destroyes, it *Spilts the Understanding*; as the People of *Israel*, they were Not able to hear God speak, but they must Dye for it: and *Moses* himself complains, that he was *Afraid* and *trembled*: Beloved, we are not able to hear God speak: if he should speak to us (as he would, if we could hear) he should speak us all to pieces, he should speak us to Nothing: Oh! *Let not God speak to us lest we dye*: we should cry out, Oh! do not speak to us as thou art in thy self; for we are men, but *Let Moses speak to us*, and we will hear him: O Lord speak to us as men, and as we are able to hear, and able to bear.

Exo. 3. 9.

Exo. 20. 19.

Beloved, let me freely tell you this One thing, The not knowing of this Truth, and our Receiving the word, and understanding it according to the Letter, hath been the Ground of all the *Errors*, of all the *Schisms*, of all the *Rents* which all along hath been in this poor Church of ours, and indeed in all Ages; then wonder not to see so many *Errors* generally every where, so long as men rest in the Letter: for those that go no further, they are those *That have Eyes and see not, Ears but hear not, and Hearts but understand not*; for as God commands concerning the *Jews*, that were but a *formal People*, for all the means that he had used with them, *Make their Hearts fat, their Ears heavy, and their Ears dull, lest that they hear with their Eyes, and hear with their Ears, and*

derſtand with their hearts, to be converted and I ſhould heal them, ſaith the Lord. But to go further, and to give you a little further Light, I know the Scripture in the Letter ſpeaks of Election, Reprobation and Predeſtination: But if we take it According to men, we are much deceived. As for Example, when I ſay This man is like Such another man, and though he may be ſo in ſome things, yet not In all: And ſo far be it from us to think, becauſe God ſpeaks Isa. 55, according to the Manner of men, that therefore 8 &c. we may conclude, His Wayes are like our Wayes, or his thoughts like our thoughts: But whatever he ſaith of himſelf, thoſe are Sentences and Expreſſions ſpoken but by way of ſimilitude, and Condeſcending and Stooping down to our weakneſs to make us underſtand, and not that we ſhould think that the Almighty, Infinite God is like Weak, Poor, Pitiful Man: So when he ſpeaks of Any of theſe things, of Election, or Reprobation, or his Foreknowledge, there is indeed ſuch a kind of thing in God as is true, which he would repreſent by thoſe Expreſſions: but is True as God intends it, and not otherwiſe; for they are far above man's Comprehenſion.

It is ſaid alſo, that God made a Covenant, and the Scripture ſpeaks of God's Knowledge: but do you think that God's Covenants are like the Covenants of men, or his Knowledge like mens? God forbid; and wo be unto that man that takes it contrary to God's Intent and Meaning. So alſo we read of God's Hatred and of God's Love, but his Love and Hatred is not like mens Love and Hatred: Are my wayes like your wayes, or

my thoughts like your thoughts? As if he should say, will you wrest *My Word*, and take it according to your own wayes, and according to your own Comprehension? will you take me according to my Literal words, which I speak only for your *Capacity*, and because of your *Weakness*? Away, away. *As high as the Heaven is above the Earth, so high are my thoughts above your thoughts*: And when God saith, *He Repented*, dost thou think that he repents as man repents? He doth *Repent*, it is true: but according to his own Sense and Meaning, not according to thine. Alas, alas, we Poor, Ignorant, Low, Narrow-spirited creatures, as we are not able to *Comprehend* God, so neither can we God's *Word*: we can see but a Glimpse and a little Glimmering of the Mighty Truths of God: As *Elias*, he could not apprehend God, nor discover him neither in the *Thunder*, nor in the *Lightning* nor in the *Mighty Rushing*, nor in the *Fire*, though God was in them all; but when God came in *A still soft Voice*, then he could *Apprehend* God, he then *Heard* him and *Saw* him; and then he came to see, that God was also as *Much* in all the rest, though he saw him not: but he, as also we being of a *Low, Soft, Humane* and *Tender* Nature, and so much Children, that he could not endure to hear the *Mighty God*, the Voice of God, but in a *Still, Soft* and *Tender* Voice, because of our Childishness and Tenderness: The Thunder, and the Fire and the Mighty Rushing is too terrible, too destructive to our weak Natures: For in God there all things *Coincide*, Cold and Heat, Strength and

1 King, 19. 12.

We

kneſs, Wrath and Mercy, Patience and Fu-
, Meekneſs and Terribleneſs, &c. even *all*
ontradictories coincide in him, as *The Viſion of*
d ſhews at large in ſome Chapters.

So when God promiſeth here, *To him that o-*
ercometh, will I give him to Eat of the Hidden
anna, we muſt not take God's Meaning accor-
ing to the Letter, nor think it was, or is that
anna that God rained from Heaven, *Num b.*
1. But by that Expreſſion he would win us to
onſider the Heavenlineſs, and Excellency, the
weetneſs and Welcommeſs of that *Manna* that
eeds the Soul, and what Spiritual Food is.
ow welcome was it to the *Iſraelites* at firſt,
hough afterwards the commonneſs made them
oath it.

And farther I would have you to know, that
ll the *Spiritual* Promiſes throughout the
hole Bible, they are made only to the *New-*
an, Chriſt in us, who is the Hope of Glory; and
ll the Promiſes are made to the *New-man*,
r the *Regenerate man* [In Us] which is *Born of*
od, and not of *Fleſh*, nor *According to the will*
f the Fleſh, but of God, 1 Pet. 1. 23. So this
ew man only obeyeth and pleaſeth God; as Num. 10
one knoweth, nor None can reveal the Fa-
her but the Son, ſo none elſe can pleaſe him-
elf in *my Well-beloved Son, in him ONLY I am*
ell pleaſed, Mat. 3. *ult.* The Fleſh, the Unre-
enerate man hath nothing to do in theſe mat-
ers: *To him that overcometh* are all the Promi-
es made here; and who is this *Overcomer* think
ou? but only Chriſt himſelf; and as I ſaid
n the Beginning, *He that overcomes Eats*, and

He that Eats Overcomes, and we both Eat and Overcome in him; If we are of his Church and made ONE with him, then we *In him* do all these things, and all the Promises are thereby fulfilled to us (Mind this) When ever you find, hear or read of any Condition or Duty required of man in his now fallen Estate, do not think that you can presently go and set yourselves to do it; for it is *Only* God In you, Christ In you, must *Accompliſh it*: The Law, and so all these Commands were given to *Convince*, to Slay man to weaken his Opinionated Strength, to shew him how he is ſtript of all Power, and that he can do nothing. But tis the Everlasting Goſpel, the Glad-tydings, the New Covenant, that shews how all these things shall be *Accompliſhed*; For that never saith, Do This and Do That, and Live, that is the Law, wherever you read it or find it, and *That made nothing Perfect, but the bringing in of a better Hope did*. The New Covenant runs all upon this Tenure, For *We have a Mediator of a better Covenant*) mark it and mind it well, when ever you hear or read the Scriptures, the New Covenant runs all upon these Terms, and no other, *I will put my Law in their Inward parts, and write it in their Hearts; and I will be their God, and they ſhall be my People*, Jer 31. 33, 34. And in Ezek. 36. 25, 26, 27. *Then will I pour clean Water upon you, and you ſhall be clean from all your Filthineſs, and from all your Idols* Will I Cleanse you, *A new Heart will I give you; and a new Spirit will I put within you, and CAUSE you to walk in my ſtatutes, and ye* SHALL *keep my*

...ments and do them. And in *Deut.* 30. 6. There is a Gospel Promise in the time of the Law, *The Lord thy God will Circumcise thy Heart, and the Heart of thy seed, to love the Lord thy God with all thine Heart, and with all thy Soul that thou mayst live.* And Hos. 14. 5. *I will be as the Dew unto Israel, and he shall grow as the Lilly, and cast forth his Roots as Lebanon, his Branches shall spread &c.* And again, Isa. 35. 56. *The Eyes of the Blind shall be opened, and the Ears of the Deaf shall be unstopped, The Lame man shall leap as an Hart, and the Tongue of the Dumb shall sing.* Isa 40. 29. *He giveth Power to the faint, and to them that have no Might he increaseth strength.* And Isa. 40. 10. *Fear not I am thy God, I will strengthen thee help thee, and uphold thee, with the Right hand of my Righteousness.* The Scripture is very plentiful upon this Account, putting all upon the Lords undertaking, and *Himself* to accomplish his own Promises In Us: Tis he alone that *teacheth to profit*, and not thy Wisdom, Power or Industry, *Isa.* 48. 17. See how the Lord ratifies this, because he knows we are very hard to receive and believe these things: for man cannot be beaten of this, viz. That he hath Power, and he can and must act and do, he must perform the Condition, or else the Promises are void; and this is the Law of Reason bred with him, and the Old Covenant planted in his heart, which in the New Covenant must be disanul'd *for the Weakness and Unprofitableness thereof*: I may see how the Lord confirms this, *Jer.* 31. 35, 36. *Thus saith the Lord which giveth the Sun for a Light by day, and the Ordinances of the Moon and*

and Stars for a Light by Night; If those Ordinances shall depart before me, then these things shall cease to be: If the Heaven above can be measured, and the Foundations of the Earth searched out beneath, then will I cast off all the seed of Israel for all that they have done against me. Nay, *Saith the Lord, I will work and who shall let it,* Isa. 43. 13. This is that New Covenant which the Lord hath Established for ever; and this Course the Lord will not alter whether we will know or believe it or no; He will rather alter the Ordinances of Heaven, and Night and Day shall depart from before him, before this New Covenant shall be broken, or his Acting upon this Foundation, which is established like *Mount Zion, Never to be removed.* And again, on the other hand there is People whom the Lord hath shut up in Darkness, and *The Vision of all was become unto them as a Book that is sealed,* Isa. 29. 11. And again, *Isa.* 6 9, 10. *And the Lord said, Go tell this People, ye hear indeed, but understand not, & ye see indeed, but perceive not: Make the Heart of this People Sad, make their Ears Heavy, and shut their Eyes, Lest they should see with their Eyes, and hear with their Ears, and convert and be healed.*

Obj. You will say, but I pray Sir, who are these? If this be so, to what Purpose doth God command us to know him and seek him, He making it our Business here, and our Happiness hereafter? To what Purpose hath he shadowed out his Greatness in the Heavens, his Immeasurableness, in the Earth, his Glorious Brightness, in the Sun; his Infiniteness in the Num-

ber

of Stars; his Eternity in the Durableneſs of Metals; his Strength in the Lions, Levi[athan], and Behemoth; his Wiſdom, in Man, and thoſe ſmall Creatures the Piſmires; his Providence, in the clothing of Lilies; his Mercy and Compaſſion, in the Tender Love and Natural Affection of Parents; and finally, his Wrath and Anger, in the Jealouſie of an offended Husband? If he will not have us take knowledge of them, and induſtriouſly ſeek them, why hath he written them in Capital Letters? if he will not have us read them, why hath he commanded to bind them as Frontlets before our Eyes, if he will not have us ſee them? why we not now then, take up *Eſdras* his Complaint, 2 *Eſd.* 4. 12. *It were better we were not at all, then that we ſhould live ſtill and ſuffer, and know not for what.*

Anſ. O Beloved, let me anſwer you, and tell you who theſe are, that he hath commanded, *to ſhut their Eyes, and ſtop their Ears*: let me anſwer theſe murmuring Thoughts by *Apologizing* for my God, and anſwering for my Maſter in his own Words; for in theſe Murmurings you ſeem to charge him of doing you wrong. Read *Hoſ.* 13. 9. *Thy Perdition is of thy ſelf, O Iſrael, but in me is thy Help.* If when thou ſhut wilfully, and obſtinately ſhut thine Eyes, and then he hath blinded thee; if when thou wouldſt not hear, by no means uſed, he hath made thee Deaf; if when thou wouldſt not underſtand, then he hath infatuated thee? Is thy Deſtruction of thy ſelf, and according to what thy ſelf deſired? If when *Pharoah* hath

hath ten times hardned his own heart, and would not acknowldge God's Mighty work then for the Lord to harden his Heart, was not his Destruction of himself. And accordingly to that of the Apostle, *Rom.* 2. 4. 5. *Despisest thou the Riches of his Goodness, Forbearance and Long-suffering, not knowing that the Goodness of God leadeth thee to Repentance? But after thy Hardness and Impenitent Heart, Treasurest up unto thy self Wrath against the day of Wrath, and Revelation of the Righteous Judgment of God, who will render to every man according to his deeds.*

Is the Almighty to be accused or blamed, when he hath written unto you the great matters of his Law, thou hast counted them strange things, *Hos.* 8. 12. If when ye have long importuned God, as *Job* complains chap. 21. 14, 15. *They say unto God, depart from us, we desire not the Knowledge of thy ways: What is the Almighty that we should serve him, or what profit shall we have if we pray unto him?* If thou art one that doth thus, why dost thou murmur against him, if he at last do pronounce, after all this, that fearfull Curse and Malediction, instead of a Valediction, *John* 8. 21. *I go my way, and ye shall seek me, and shall dye in your sins, whither I go ye cannot come:* Whereas, if they had hearkned, and received him, he would have brought them where he was, as he did himself, *Where I am, There shall my Servant be.* Whom canst thou now Accuse, whom Blame, O *Israel*, but thy self? *The Vision of all things* was intended unto thee, as a Light shining in Darkness, now it is made by thee; it is become

o thee darkneſs in the midſt of light: It was
work of God, to bring Light out of Dark-
but it was your Ungodlineſs, that brought
neſs out of Light: Your ſelves filled up
Wells, ſtopt up theſe Conduits, immu-
up theſe windows, which ſhould have gi-
you *Water, Life, Light.*

Ye know, The Fountains run ſtill, though
for you; *Jordan* runs ſtill, though *Behemoth*
eth up a River, and truſteth he can draw up
n into his Mouth, Job 40.22. The Goodneſs
od is not dried up, though you have abuſed
his Rain falls ſtill, though not on you; his
ſhines ſtill, though not to you: Your not
, or your abuſing of the Gifts and Graces
God, could not make a General Eclipſe of
influence of his Goodneſs to all the world,
gh to your ſelves it doth, to others it
h not. *Viſio omnium facta e vobis*, The Viſion
all; but if to you, it is become *As the*
ds of a Book that is ſealed, thank your ſelves;
deals with you *Juſtly*, even as you deal
him: for ſaith the Lord *Iſa.* 29 13 *For-*
uch as his People draws near me with their
th, & honour me with their lips, but their heart
moved far from me: Therefore behold, *I will*
ed to do a marvelous work among this People,
a marvelous work and a Wonder; For *The*
om of the Wiſe ſhall periſh, and the Under-
ding of the Prudent ſhall be hid; *The Viſion of*
become unto you, as the words of a Book that
ſealed. As if he ſhould ſay, They ſhall have
the Fruit of their own doings. *Like for*
; as they drew near unto me with their
Lips,

Lips, and their Hearts were far from me; I will I draw near them with my Lips, and my Heart shall be far from them. &c. Their Duties to God were Outward and Earthly only consisting in Oblations of things born and nourished of the Earth, therefore I regarded them not: but the Heavenly Obedience commanded under those Earthly Figures, that was removed far away: They insisted much upon and loaded me with them, but they left the Heavenly behind them.

And so likewise, for God's Promises to them, they seemed to be Earthly, for Plenty and Happiness in this world: But under these Earthly Promises were vailed Heavenly Joyes, Spiritual Riches, they left these, and looked for, and hoped for, and prayed for the other, their Hearts were only upon them. And so also, for their *Messiah*, their *Shiloh*, the Hope of the Nations for so many hundred years before he came, was typed to them in Earthly Monarchs: and so they expected him, never looking that his Kingdom was *Spiritual*; and therefore they were exceedingly offended at his Meanness: his *Glorious* Coming they expected, his *Meanness* they rejected: *In short*; for I must hasten, Their Service unto God was Earthly, such as the Frame of this world represented to them, of him; which should have been but the A B C, the Rudiments of their Religion: They instead of going forward from *Faith to Faith*, from the Faith of the Letter that killeth, to the Faith of the *Spirit* that giveth Life; they rested in the Letter, no marvel they famished

e The

[illegible] him who *Inhabiteth Eternity*, Isa. 57. 16. to make a God to themselves of the treasures below, which were only let down to draw them up to him into Eternity.

Do you once imagine, that the Almighty is so *Prodigal* and *Profuse* of his Gifts and Precious Jewels, that he will bestow them on such as regard them not, prize them not, but slight them, despise them, cast them at their heels and deride them? Would you not account your selves *Fools*, if you should distribute your Poor Earthly Gifts so? The Kingdom of Heaven is only for those that love it, and get it, *The Violent take it by Force*, Force of Love, Force of Affection; which puts men on to put forth Force of Endeavours and all their strength for it; they can take no Nay, but resist till they obtain: Do you think you are fit to be Citizens in Heaven, who cannot away with the things of Heaven? How irksome is an hours Sermon, half an hours Praying, Reading, Hearing, Repeating, Examination of thy soul, and when thou art in such company but a while, it is as Death or Hell to thee? and I say to thee then, what wouldst thou do, if thou wert in Heaven but one day, where all their exercises are about Heavenly things, and singing Psalms to God for ever and ever: and what wouldst thou do there? thou wouldst quickly tire thy self out again; there is no singing of bawdy Songs, no Health drinking, no Carousing, no Mumming to the Tabret and Harp, no Chaunting to the Viol, no Drinking wine in Bowls, no Stage-playes, no Hawking nor

hunting, nothing ſutable to thee, to paſs awa
time. (as you uſe to ſay) But this is that tho
calleſt thy Heaven; and Heaven indeed, would
be Hell to thee: Then what doſt thou talk o
Heaven, ſo long as things are thus with thee
Doſt thou think Heaven, the Riches and Glor
thereof is to be caſt, as Pearls before Swine?

Now I hope I have anſwered your Queſtion
viz. *Who thoſe men are whom God ſhuts up in*
Unbelief, and rejects, thoſe that would be ſo
that chuſe it, deſire it: And can you now bla
God for your *Deſtruction?* Was there ever
truer word ſpoken, *Thy Deſtruction is of thy ſe*
O Iſrael: *But in me is thy Help?*

O lack! I am but *Newly* entred into my Te
and now the time cuts me off: I have open
the Windows, to let Light into the Chamb
viz. into this *Subject*, and the time bids me ſh
them again. But I pray ponder well what I h
now ſaid, it may be God may diſcover ve
much to you upon theſe *Maximes* now la
down before you; you your ſelves may dra
out many Conſequences to ſtrengthen yo
Weakneſs, and to enlighten your Dark
Blindneſs and Ignorance; for now I muſt l
it alone till another *Opportunity*, which w
contrary to my purpoſe and full intent, wh
was, to have diſcovered what God hath rev
ed to me, concerning theſe *Deep* points, h
ſo much controverted, and wherein there h
been ſuch *Errours* and general miſtakes, e
among them who have thought themſelv
very knowing in the Scriptures, yea and m
ny that are Teachers themſelves: And all a
fai

...d, by taking the Scriptures according to the Letter, and according to our Humane Understandings, and not knowing, that *In God only is the Well-spring of Life*, and that *In his Light only we can see Light*, and not otherwise. And that we cannot see nor understand, except it be *Given unto us* (as Christ saith) *John* 3. 27. For *Vain man would be wise, though he be born as a wild Asses Colt.* And he in his Foolish Wisdom & in his Humane Reason, would fain *Measure* and *Square* out God like unto himself, that so he might (as he thinks) well near *Fathom* and *Comprehend* him, within the *Poor*, *Blind* and *Narrow* Bounds of Reason's Line; or Rule: But the Apostle *Paul*, *Rom.* 9. when he had reasoned and debated this Point to the utmost, and was gone as far as a Creature could go; that Vast, Incomprehensible OCEAN of Gods Infiniteness, beyond the Creatures Fathom and Comprehension stopt him: Considering the *Absolute* Soveraingty of the Power and Wisdom of God, he having much more Power and Freedom over the Creature, than the *Potter* of his Clay, in making *Vessels of Honour*, or *Dishonour* at his Pleasure, insomuch, that if the Potter will (for his Pleasure) make Vessels and immediately dash them in Pieces, and preserve what Vessels he pleaseth; who dare say to him, *Why* didst thou so? So the Lord that Almighty Potter, Free and Absolute in himself, *He will have Mercy on whom he will have Mercy, and whom he will he hardneth: And who art thou O man, that repliest against God?* Shall the thing *Formed*, say to him that *Formed it*, Job 11. 12.

why haſt thou made me thus? And what
that to thee, if God be *Willing to ſhew his Wra*
and to make his Power known; yet *Indured w*
much Longſuffering the Veſſels of Wrath fitted
Deſtruction: Fitted, yea and fitted by them
ſelves, and by their own Unbelif, Will an
Deſire: Fitted, yea and fitted by God alſo,
working with them to their Perdition a ju
Recompence of their Stubbornes. And
gain, what is that to thee, if he be *Willing*
make known the *RICHES* of his Glory to t
Veſſels of *Mercy*, and *Prepared* unto Glory,
giving them *Power* and *Will* to be conform
to his Will, &c. as the Apoſtle there is la
in the Argument: And in *Rom.* 11. he bein
much upon the ſame Point of Freedom in Go
of God's Chooſing the *Jews*, and Caſting th
off again; and then of Calling the *Gentiles*
their Fulneſs be brought in, and then takin
in (In due time) the *Jews* again. Here he w
ſtopt again by that Vaſt Ocean of God' Sov
raignty; and ſhuts up all with this, *O the Depth*
the Riches, both of the Wiſdom and Knowledge
God! How unſearchable are his Judgements
his Wayes paſt finding out! And if you would
farther then the Apoſtle goes, then I muſt lea
you.

So much for the Preſent.

Covetouſne

Covetouſneſs anatomized

AND THE

Generality of Covetouſneſs.

JER. 6.13.

For from the leaſt of them, even unto the greateſt of them, every one is given to Covetouſneſs: and from the Prophet, even to the Prieſt, every one dealeth falſly.

reached at *Putney*, in too ſermons, but here joyned together.

BEloved, this ſpeech of the Prophet as it is *Bold*, ſo it is A very *ſtrange* ſpeech, and *A home* charge,: but wonder not (for, *where the ſpirit of the Lord is, there is Liberty, there is true boldneſs*: as Solomon ſaith, *Prov.* 28.1. *the Righteous are as*

vold as a Lion) For the prophet here strikes at *head* and *tail*, *Root and Branch*, *Great and small*, *Prince* and *People*, *Priest* and *Prophet*.

The *Whole house* of *Israel* are here

1 Accused of *Covetousness*
2 Condemned for *Covetousness*.

The accusation is like an Indictment well Laid, which expresseth.

1 The *Fault*, the *Charge*, which is Covetousness.

2 The *Extent* of the fault. it was *Epidemical*, from the *Greatest* to the *least*.

3 The *Intention*, they *Gave* themselves to it; they did it *purposely* and *Voluntarily*: And

4 The Charge being *Proved*, and they found *Guilty*, the *sentence* or *condemnation* follows; which is only *Implyed* in the word [For] it being the *Connexion* of this verse with the former: wherein is threatned, that God will *Pour out his fury and indignation upon the Children and young men; upon the husband and wife, the aged with him that is full of dayes, and their houses and* Jer 6.12 *wives should be turned to others*, which indeed like *Tamars* Twins, *Zarah* and *Pharez*; *Zarah* offers first to the Birth, but his Brother *Pharez* must come forth first, we will tye a Red Thred upon his Hand, that we do not forget him: There will be *Clearness* or *Rising up*, as it signifies, but his Brother hath made a Breach upon him, and therefore we will (with the Midwife there) call his Name *Pharez*, which sig-

signifies *Division*, or *Separation*, and that shall now be the Division of my Text, or you may call it *Tamars* Twins; for *Sin* and Punishment are Brothers.

1 The matter of the accusation is Covetousness. But this *sin*, how evil soever, and however *threatned* here and elsewhere in the Scriptures, is hardly esteemed *any sin* at all we cannot perswade men of *the Evilness* thereof; but you are ready to *think* and *charge* us; that we *Church-men* are strange Fellows; To set up men of straw, and then fight against them: But ye say for our parts we find very few covetous and that is no such foul sin as you pretend; some indeed are *Swearers*, *Drunkards*, *Adulterers*, *Lyars*, *Prophaners* of the Sabbath; these they can *see* and *Acknowledge* to be sins, and would have us preach against them; but to keep such A stir about Covetousness, they think is a vain thing, and time lost; for either they are but few that are so, or else tis not so Great a sin as you make for: or else you call that Covetousness, which is not.

Indeed, *I* confess, other sins wear the Devils Cognizance and Livery apparently and more openly, but this alwayes wears A cloak; ye shall Never see Covetousness without its Cloak, as the Apostle terms it, 1 *Thes.* 2. 5: for *our last translation* renders it very right; *Nor a Cloak of Covetousness.*

For *this sin* is generally in credit in the world, and therefore they do not let it go naked but clothe it and provide it a Cloak not clothe it with the Name of any vice or sin by

no meanes but under *tolerable* and *credible* names, as *Thrift*, *Providence*, *Good Husbandry*, *Honest care of a mans own*, and *Care of the main chance &c.* yea, and so it should seem, they esteem it the main Chance; A Covetous man will part with his soul before he will part with his Covetousness: and they have Scripture ready to Protect and defend them, 1 *Tim.* 5 8. *He that provideth not for his own, especially for them of his own house, is worse then an Infidel, and hath denied the faith:* And so they bring it in as a duty, that they ought to be scraping and covetous.

We may endeavour to uncase or uncloak this covetous man by two words;

One is in the place before named, 1 *Thess.* 2. 5 *Nor a cloak of Covetousness* its *Never without* A cloak as I said; and the other is 1 *Tim.* 6 10. It is there called, *The Root of all Evil*: What a world of Evils grow up from Covetousness? as (if we had time) we might shew: In brief, it excludes all Love and Fear of God; and all Love and Pity to men, and all Care of our Neighbours Good, and so breaks the whole Law: It will make men Oppress, Cozen, Deceive, Lye, sell a Good Conscience for every Trifle: In short, it will make a man Turn his Back upon all Religion, to forsake the Faith, and consequently Salvation, as it is there and in the foregoing verses expresst, *The Love of Money is the Root of all Evil, which while some have coveted after, have erred from the Faith, and pierced themselves through with many Sorrows:* Beloved, I tell you, it is such a sin, that if ever Go-

1 Tim. 6 10.

touch the Heart about it, it will *Pierce through* with many *Sorrows*, before ever they *Can forsake* it: for saith he, *They that will be Rich fall into* Temptation, *and a* Snare, *and into many* Foolish and hurtful *Lusts, which drown men in Perdition* and *Destruction*: It is such a *Subtil* snare, so cunningly contrived, and so full of fair pretences, that let a man be once in Love with Money, he knows not which way to wind out, but it will so Fetter and Intangle him, even to his everlasting Perdition and Destruction.

Indeed Friends, it is a very hard thing to discover this sin, because *Care and Diligence* there may be, yea and must be: and the Truth is, this is its Cloak; *DILIGENCE* is Covetousness his Cloak, never off his Back, whereby its sheltered against all Reproof.

I suppose, and sure it is, a man may pray *A-gur's* Prayer without Covetousness, *Prov.* 30. 8. *Give me neither Poverty nor riches, feed me with food convenient for me*: A Competency of food and raiment, this certainly is the *Limitation* and bound of our Desires: But then will arise another Question:

What is a Competency? or What is Sufficiency? Therefore some in answer hereunto, have defined Covetousness to be *An inordinate desire of more, and using unlawful means and ways to get it*: But I conceive this is somewhat too favourably defined: for one may be covetous, yea inordinately covetous, and yet get his goods without Fraud, Deceit or *Oppression*, &c. *Aug. de lib. Arbit. lib* 3 *cap.* 17. *Avaritia est plus velle quam satis sit*. It is Covetousness to desire more then

is sufficient, which is but daily Bread; and we are allowed to ask and pray for no more, but *Give us this day our daily bread*; we have no warrant to seek more.

But we having *Daily Bread*, according as our Saviour teacheth us to pray in the Lord's Prayer; which *Includes* all things necessary for this Life, Food and Raiment, and the like: without question this is sufficient, and the desire of more is Covetousness: As our Saviour commands, *Mat.* 6. latter end. *Take no thought for the morrow, saying what shall we eat, or what shall we drink, or wherewithal shall we be clothed? for after all these things do the Gentiles seek:* And as the Apostle exhorts, 1 *Tim.* 6. 8. *Having food and raiment, let us be therewith content*: when this will not content, then the desire is *Inordinate*: when a man will hunt and seek after that which he dare not warrantably pray for, which is but *Daily Bread*: and why should we seek with *Carking Care* for any more? For *Our breath is in our Nostrils*, we are not sure of Life, Nor an Hour: Then to what end is all this taking thought? and then it may be said to thee, *Thou Fool, whose shall those things be which thou hast provided?* Within this *Bound* we ought certainly to keep our selves; for no sooner are we over this *Pale* and *Bound* SUFFICIENT, but then we are immediately in the wide Wilderness, and Boundless *CHAMPAIGNE* of Covetousness; which consists in two things.

Isa. 2. 22.

Luk. 9. 13.

1. To be covetous, viz. for these Outward things, is to let our desires run out to seek eagerly after them beyond what is *Sufficient* to

the Preservation of Nature, in its own kind: and not to stand *Indifferently* affected in the use of lawful means, whether God will give more or less; But greedily to seek and hunt after that he dare not pray for, viz. *More then daily Bread*; and when he hath daily Bread enough, yet is not content with it.

2. An inordinate Love of that a man hath though he have not Beyond the limits of sufficiency, is Covetousness: and in this sense *a poor man* may be Covetous.

Covetousness may be either in

Scraping or Holding	Rapacity or Tenacity	A large Paw to grasp, or *A shrunk* hand, to hold	or (fast.

In Sum, I conceive Covetousness, *is an inordinate desire and endeavour after these outward things, without the Bounds of sufficiency*, for the preservation of nature in its own kind, as I said.

Beloved, This sin is like *poyson*, destroys and kills *unobservedly unseen*, infects the blood *by degrees*, when as some other sins break out more openly and *suddenly*, in *Botches*, and *Boyls* and *plague-sores*.

But we may observe the footsteps, and shew you some symptoms of this covetous man, whereby he may be *Discovered* and *Detected*, and that chiefly *to himself*, that he may confess himself Guilty; as,

1. In his course of *Life* and *Walking*, and in his doings; *their time*, their *Lives* and their

Actings

actings are *wholly* taken up in Buying and selling in trafficking and trading. Reaching and over-reaching which way to grow Rich, and get More; all their thoughts and words and all their mights and Endeavours run in this channel: here they are in their own element, as a fish in the water: here their hearts Run out freely, and never regard their immortal souls. And the story of their lives when they are dead is: just like the story of them of the old world, Luke 17. 26, 27. *They eat, they drank, they married, they where given in marriage*; and this was all they minded, they never thought of their end, *Till the flood came and destroyed them all*: So do they; O how eager, and how full of contrivances to adde house to house and Bag to Bag, and Land to Land, and never think how soon, death may seiz upon them and snatch them away. and then it may be asked what fruit have ye of all those things you so pursued? you have only heaped together sorrows, and snares, and darts to pierce through your very Livers. and things whereof they may be now ashamed.

Rom. 6. 12

And it may be, for all this toil, you could never attain what you sought: but adventured to lay out your precious and immortal souls to pursue after that, which is (when attained) *but vanity*; *And much lighter then vanity*, if not Sure to attain it.

Psa. 62. 9

The second Symptome whereby you may know this man, and so know your selves, is his company; they still associate with such company as is like themselves: and they are the only men for

for Wisdom with them, and all others they make them, either their *Prey by circumventing and over-reaching them*, or else they make others *Their Laughing-stocks*: He is their Fool to make them merry, who, because they neglect *such Price in their hands* (as they conceive) and so much mind things unseen, and in their Opinion, but *Air* and *Emptiness*, *Vain and Foolish things*: They esteem such as vain and simple men.

The third Symptome is *His Breath*; he smels of that he is made of: he is like a *Dying man*, his breath is strong, and savours Earthly, *John* 3. 31. *He that is of the Earth is earthly, and speaketh of the Earth*: The *Egyptian Garlick* that he hath swallowed riseth in his stomach, and his breath smels strong thereof: There is Earth in his heart, and his Breath that comes from thence, smels strong of the Earth: All his words and discourses savour of the world, Riches, Honour, Credit, Lands, Trading, and the like.

4. He keeps a *Court* of Faculties in his Conscience; for Gain he can dispense with any sin; he is not so precise, but he will drive a Bargain, or take Unnecessary Journeyes on the Sabbath; if his Conscience tell him of doing wrong or Injustice, he can quiet it presently; 'tis but a Trifle, a little Injury, whats that, he may live to give Satisfaction, or I may do him a good turn another way, and the like; and so he thinks he hath mad up the matter: if he forswear himself, he hopes he may live to ask God Fogiveness, and he knoweth God is ready to Pardon and Forgive; and thus he daubs up

him-

himself, and quiets his Conscience with the ignorant Excuses.

5. He is *Homo omnium artium*, or *Nullius artis*; A man of all Arts, or a man of no Art: that is, he hath either a Multitude of Business of his own, that he cannot look after nor mind any Body else: or else he is a *Busie-body*, and hath his Finger in every Pye, every mans Business is his: or else he is *Idle*, and hath no Business, spends his time in Eating and Drinking, Sleeping and walking in the Fields; and commonly he is an *Usurer*, and lives upon other mens Labours and Industry, a meer Drone, and not fit to live in a Common-wealth.

Quest. Oh but Sir, you make us amazed! Is it possible that this should be so Great a sin?

I thank God (saith he) I am sound in Religion, I keep constantly my *Parish-Church*, and read after the Minister, and pray after him; I am free from Adultery, Fornication, Swearing, Sabbath-breaking, Drunkenness, Murder &c. These indeed (saith he) are heinous sins, and I would not be guilty of them for a world. But for a man to be Covetous, this is slighted, its a thing of nothing, rather esteemed a Vertue, then a Vice, and every one extenuates and lessens it, with mincing Terms and Excuses: Say they, indeed he is a little with the *Hardest*, he is a little too much for the world, a little too

Rom. 1. 29. *Near*, but in truth, *A marvelous honest man, wonderous good man.* But let me ask you, is it not a thing to be laught at, to say by a Thief he is no *Adulterer*, no *Murderer*, but a very *Honest man*? for you see, *Mat.* 21. 31. God ranks

with no other then *Thieves*, and *Whore-mongers*, and *Murderers*, the most Heinous and transcendent Transgressors, and yet you say, he is a *Wonderous Good man*, *A very Honest man*. But as honest a man as the world makes him to be, yet take a little view from some particular Scriptures, how God ranks him among them whom your selves account the most Heinous Transgressors, *Mark* 7. 21, 22. *For from within, out of the Heart of man proceed evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, &c. All these come from within, and these defile the man:* And 1 Cor. 6. 9, 10. *Know ye not that the Unrighteous shall not inherit the Kingdom of God? be not deceived, neither Fornicators, nor Idolaters, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, &c. shall inherit the Kingdom of God:* And Rom. 1. 29. *Being filled with all Unrighteousness, Fornication, Wickedness, Covetousness &c.* still *Covetousness* comes in Rank with all other the Vilest and grossest sins, & makes it a note of a Reprobate mind; and our Saviour *Luke* 12. 15. gives a special *Caveat* against this Particular sin, *Take heed and beware of Covetousness*, being a very dangerous sin.

A Christian *Professing* the Name of Christ, would be ashamed of such *gross sins* as are there named; as to instance, he would be ashamed to be an *Idolater*: what? To fall down to, and worship Rocks and Stones for his God? to seek Relief from them? God ranks Covetous Persons, even with such, and with the Grossest sinners in the world, even as gross and hateful as can

be

be named: and therefore (I say) makes eve
It, a note of a Reprobate mind, and one Giv
up to Vile Affections: And our Saviour give
special and particular warning against this sin
and gives a special Reason against it, *Luke* 1
Rom. 14. *Take heed and beware of Covetousnes*; F
26. (saith he) *A mans Life consisteth not in the A*
bundance of the things which he possesseth.

Besides all this, that it is one of those *Ingen*
ia peccata, Mighty sins, as it is called in *Amos*
5.12. and appears; to be so.

By The practice of the Saints;
The danger of the Sin.

Look over the lives of all the *Saints*; whic
of them do we read of, that were Defiled wi
this mire of covetousnes? *Noah* once overta
ken with the Love of wine, Never with th
Love of the world; *Lot* twice incestuous by
never Covetous; *David* though once besotte
Psal. 3.2 with flesh, yet never Bewitcht with the world
but they and all the rest ever accounted them
Luk 19.2 selves Pilgrims and as Strangers in it: then the
were far from being in love with it, *Zacheus*
he had been a *Pinching*, *Prowling* Publican, an
the chief among them, griping and gralping
whatever he could get by Cruelty and Extor
tion, before he knew Christ, which are sins in
cident to all such kind of men: But as soo
as Christ entred into his Heart, when he en
tred into his House, he threw away this sin wit
disdain: *Lo half my Goods I give to the poor, an*
if I have taken any thing from any man by fal
Ac-

occasion, I will restore him four fold.

Be sure of this, if Jesus Christ do not whip this Money-changer, or Money-merchant out of the Temple, it will Bar, even Him himself entrance: As long as he keeps Possession in your Hearts, Jesus Christ comes not there.

Now Beloved; what's the Reason these forenamed Saints, though they had other, both *Infirmities* and *Gross sins*, yet not any of them tainted with this sin of Covetousness? surely it shews, that Christ and this sin, in the Love of it, cannot cohabit together: If Christ be there, this sin *Must abandon*; if this be retained, Christ is there a Stranger; if this be embraced and entertained welcomly, Christ cannot be indured there: and the reason is, Grace and Religion may better stand with a sin *Once Acted*, or other, so it be not *Habitual*; although it be *Gross* and *Foul*, as *Adultery*, *Incest*, *Drunkenness*, &c. then with an *Habitual Covetousness*; for where that sin is, it can scarce be other then *Customary* and *Habitual*: therefore *Samuel*, 1 Sam. 12.3. did so abominate this sin, that he challenged all *Israel* to charge him with it, though he was their Governour and Ruler, and wanted not for Temptations and Opportunities; *Behold I have walked before you from my Childhood unto this day, and bear I am; bear witness against me before the Lord, and before his Anointed: Whose Ox have I taken? or whom have I defrauded? Whom have I oppressed? or of whose hand have I received any Bribe, to blind mine Eyes therewith? and I will restore it you*: And they all answer and bear him witness, *Thou hast not defrauded*

franded us, nor oppressed us, neither hast thou taken ought of any mans hand.

There was a pattern for Kings and Rulers and for *Saul* their new chosen King! but who follows it? He presently, as soon as he could get the power of oppressing, fell to it, as God told them he would, 1 *Sam.*8.11,12. *This will be the manner of the King that will reign over you: he will take your sons for himself, for his Chariots and his horsemen, and to run before his Chariots; and he will appoint them his Captains; and he will set you to ear his ground, and reap his harvest; and to make him instruments of war and for his Chariots; and he will take your daughters to be Confectioners, Cooks and Bakers; and he will take your fields, and vineyards, and oliveyards, and give them to his servants, &c.* and so goes on, *and ye shall cry out in that day, Because of your King which ye have chosen*: And Beloved, what more frequent in all ages, then covetous and oppressing Rulers and Governors? They take it successively from hand to hand: Having once got the power, ye shall soon feel it.

So *Jer.*5. 10. He complains, that though he was *Free of this sin*, yet every one *Hated him*: *Woe is me, my Mother, thou hast born me a man of strife, a man of contention to the whole earth; I have neither lent on usury, nor men have lent me on usury, yet every one doth curse me.* So *Paul* Acts 20.33 *I have coveted no mans Silver, or Gold or Apparel, ye your selves know, these hands have ministred to my Necessities, and to those that were with me.*

But

But what may be yet further the Reason; why that of *All sins*, the Saints were *Freest* from this sin of Covetousness?

Surely, These Reasons may be further added:

1. Because they knew, that this sin was *That* which most staineth and blemisheth the good report and honest Reputation of men professing Christ, and standeth in greatest Opposition to the Life and Truth of Grace: And what shame it is, that men who pretend for Heaven, should live as men of the world, whose portion is *In this Life*: That they should so blemish themselves and their Master, to set their Minds and Affections on such poor transitory Trifles, and as if they had not *Better things* to look after; or else that they served a Master, not able to maintain them: rather then this should be fastned on them or on their Master, they would enstead of being in Love with them, trample them under their feet. Rea. 1. Psa. 16.

2. To enlarge a little of what I hinted before, it standeth in *Greatest Opposition* to the *Life* and *Truth* of Grace: and therein lies the Danger of the sin. Which is the second thing before named: For where this sin getteth head, it eats out the Heart and Life of Grace; that though it be not quite lost, yet scarce any to be perceived, the *Life* the *Spirit*, and the working of it being almost quite extinct: if he have life, yet *None* to be *Perceived* by himself or others: and therefore saith the Apostle, 1 Tim. 6. 10. *Love of Money is the Root of all Evil, which while some have coveted after, they have erred from* Rea. 2.

the Faith, and pierced themſelves through with many Sorrows: Nay, not only hath it cauſed ſome to err from the Faith, and ſo wounded their own ſouls; but ſome it hath cauſed to fall quite away from the Faith, that is, from the profeſſion of the Faith, and turned *Apoſtates*, 2 Tim. 4. 13. *Demas hath forſaken me, and hath embraced this preſent world*: And yet nowadays where is there a man, yea, eſpecially among Profeſſors, yet would be accounted Chriſtians, that are free from it, but are *Moſt deeply* guilty of this Defiling and Dangerous ſin of Covetouſneſs? And I think in no Age ever More. This ſin is not like other ſins, which break out into *Boyls*, *Botches* and *Plague ſores*, ſo that every man ſees them, and loaths them, but this ſin is like Poyſon that conſumes and deſtroyes the ſoul Unſeen, Inſenſibly.

Beloved, though your hearts were as Mountains *of Rich Mines*, and ſparkling Graces, in ſhew, yet this *One ſin* loved and delighted in, will conſume and eat out all (for ought may be perceived, and make you as barren, as the Barreneſt Heath, and nothing left in you that is Good.

But whereto ſhall I liken this ſin? It is like the ſeven lean Ears of Corn that *Pharaoh* dreamed of, which devoured the ſeven full Ears: Gen. 41. 2, &c. And like the ſeven *Lean Kine*, devouring the *Seven Fat*, and were themſelves as *Hollow* and *Lean* as before: and in Scripture is often compared to *Caterpillars*, *Graſhoppers*, *Cankers*, and the *Palmer-worm*; becauſe it doth ſo feed upon Joel 1 4. and conſume the *Green* and *Flouriſhing Herb of Grace*,

…ace, until it hath (as it were) quite eaten it …of the Heart: Therefore *David* prayes, *Psal.* …19. *Incline mine heart unto thy Commandments, …and not unto Covetousness*; intimating, that those …that love Covetousness, regard *None of God's …Commandments*: as (had I time) I could shew …you, how Covetousness is the Breach of all the …Commandments: But I will a little in brief …shew.

How Covetousness occasioneth the breach of all the Commandments.

I. COMMANDMENT.

The first Commandment you will grant, is …soon answered; for Covetousness in *Idolatry*; …that is clear, which this commandment forbids, …Col. 3. 5. *Mortifie therefore your members which …are upon earth, fornication, uncleanness, inordinate …affection, evil concupiscence, Covetousness, which …is Idolatry*: And he that is *Covetous* is an *Idolater*, …as you cannot deny, Ephes. 5. 5. *For this you …know, that no whoremonger, nor unclean person, …nor Covetous man, who is an Idolater, hath any …inheritance in the Kingdom of God, this man he …is No heir of heaven*: But if the Scripture …will not satisfie you, and you will not believe …without A Reason, and say,

How can that be, that a Covetous man is *an …Idolater* and *Covetousness*: Idolatry?

I answer, Thus, though thou *sacrificeest not …to Idols*, yet thou sacrificest that which is the …chiefest sacrifice, which God still calls for and

without which, all sacrifices are nothing to him; Namely *Thy heart*, which includes thy *mind*, thy *soul*, thy *might* thy *strength*, Luk. 10. 27. then which, thou wert better sacrifice Beasts: for in this, thou sacrificest *thine own Bowels thine own soul*: Therefore that is a true and ren a kable saying, and a greeable to Scripture, though *Apocrypha*, *Eccles.* 10. 9, *There is nothing worse then a Covetous man*; *why art thou proud O earth and ashes? there is not a more wicked thing to love money*; *for such a one would even sell his soul, and for his life every one is compelled to pull out his own bowels.*

The Fool indeed, that is, *the Atheist*, saith there is *No God* Psal. 14. 1. is not this A horrid sin to say *there is no God I* believe your souls tremble to think it, much more to pronounce it: But in some sense the Covetous man Exceeds him; for he not only Dethrones God, and will not have him to be his God, but he sets up *another in his seat* for, *he saith to the Gold, thou art my hope, and to the wedge of gold, thou art my confidence*, Job 31. 24. What need men love money, but that they dare not trust the providence of God but they wickedly say in their hearts, though not with their tongues, according to the proverb *Its good going a foot with a horse in hand*: So say they to themselves, let Ministers talk and prate against Covetousness; but its good trusting God with a penny in purse: What desperate Hypocrisie and Idolatry is this, an Israelite cannot be familiar with a Midianite, but She will tempt him to worship *Baal-peor* nor thou with Covetousness, but it will tempt thee,

to

to worship, the worlds God, [Money] and to renounce God, rather then thy wealth? tis so with many if not in words yet in Action and in action it is done dayly, You know also, Obedience is due to God and tis *Better then sacrifice*, 1 Sam. 15 22. How *Cheerfully* do men obey *the commands* of covetousnes? how ready and free *to run and go* when and where it bids? so that without further dispute, thou makest it thy God; and whatever is due to God, thou sacrificest and givest it up to Covetousnes: So that the Israelites in the 32 of *Exodus*, did not more plainly and heartily say to the *Calf* made of their *Rings and Ear rings*, *These be thy Gods, O Israel, which brought thee out of the Land of Egypt*: then thou sayest, O Covetousnes, thou art my strength, my help, my joy my trust, my Rock, my Tower: thou hast helped, saved and Delivered me And thou wilt help save, and Deliver me: Excuse me, Though thy mouth confess not this, yet this is the plain English of thy practice: when thou lookest upon thy money, and Wealth, houses and Lands these comfort thy heart and thou sayest to thy self Secretly: *these be Thy gods, O my soul.* Exo 32. 4.

Beloved. never *mince thy meat*, for so it is: the Prophet *Isaiah* saith, *Isa* 2. 7, 8. *Thou hast forsaken thy people, because they are replenished from the east, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there an end of their treasures, and their land is full of horses, neither is there any end of their chariots*: And then it

10-

follows in the next verse *Their land is full of Idols; they worship the works of their own hands, that which their own fingers have made*: So that you see, whatever A man Relies on trusts to, depends upon, Or, to its service, dedicates his wisdom strength, time, parts, and the like that hath his heart, and that he makes his God.

2. COMMANDMENT.

And for the second Commandment, that depends upon the first: The first Commandment concerns the Heart, and this the Purity of God's outward Worship: Is it not lamentable to see, how men for this *Lucre* through Covetousness, will violate the Laws of God and of their own Consciences? and for Gain and *Preferment* sake subscribe and submit to any thing, to any Chinge in Religion; so they may keep in *Favour*, and *Keep their Living and Benefices*? So that the Apostle may say of them, and God rather As he of *Demas*, 2 Tim. 4. 10. *Demas hath forsaken me, and hath embraced this present World.* Oh Beloved! If men could be *Content* to forsake, as Christ commands, *Houses, Lands, Liberties, Lives* for his sake, and his Worship, they would not so *Creep*, and *Cringe*, and *Ifscar*-like stoop down to take up every Burden, and every Command that men shall lay upon them even against the pure Worship of God? And if any man speak against these Practises, presently up with him into the *High Commission* or *Star-Chamber*; Then *Demetrius*-like, All

24. They *All lay their Heads together*, not to fear that the worship of God should go down, but for fear of their *Gain*, and their *Silver-Trade*, and with one unanimous Voice cry up their God, *Great is Dianna of the Ephesians, Great is Dianna of the Ephesians*, Pretending for their Goddess *Diana*; but it was because *By that Craft they had their Wealth*, saith the Text. *It is written, My House shall be called a House of Prayer, but ye have made it a Den of Thieves*; and every man *Is for his Gain from his Quarter*: Jer. 2. 11
Let men set up, and change Religion as they please, so they can but have their *Gain* from their Places and from their *Quarter* they are well: For Religion they are indifferent which goes up.

Insomuch that the Keys of the Church, which God hath intrusted his Church withal, are now become very Picklocks and Pick-pockets: And the Cause of all this is Covetousness. The Devil when he tempted Christ to Idolatry, he did it by *Covetousness*; *All these things will I give thee, if thou wilt fall down and worship me*, Mat. 4. 9. As I said before, An *Israelite* cannot be familiar with a *Midianite*, but she will woo and entice him to serve *Baal-peor*. How many are ready to renounce the Almighty, slight him and turn their Backs upon him, rather then slight or part with their Wealth their *Mammon*? So that, though men are not Idolaters in Action and with their Knees, yet how many in Heart and Affection do this daily?

3. COMMANDMENT.

The third Commandment enjoyns, *Not to take Gods Name in vain*: How ordinary this is, every one knows, taking his Name in vain for their Profit; is it not an ordinary thing now a dayes to make bold with the Sacred Name of God for their *Gain sake*, to help away with their Commodities, though they swear falsly, and all this to serve their God *Covetousness*? Nay, this is not the worst, Religion is taken up by many, and made *A stalking Horse*, a Colour, a Cloak for their Gain: As you know what a many Woes Christ pronounced against the *Pharisees* for making Religion a colour for their Hypocrisie and Covetousness; *Under pretence of long Praiers, devouring poor Widows and their Houses*, Mat. 23. 14, 15, 16. Where he instances in many other Particulars; insomuch that by their evil Example (which was then much looked upon) *They shut up the Kingdom of Heaven* against men; for they *Neither go in themselves, nor suffer them that are entring to go in.*

Vers. 13

This also was the Case of the *Shechemites*, Gen. 34. you see how desperately the two Sons of *Jacob Simeon* and *Levi* played the Hypocrite, pretending Religion to the *Shechemites*, that if they would be circumcised, they would marry with them, and give their Daughters in Marriage to them again: This was the Close, but what was their End and Aim? you shall see Verse 23. Say they, *When they are circumcised* and not able to stir, *shall not their Cattle*

their Substance, *and every Beast of theirs he ours?* And so in the 28. Verse, *they fell upon them, and took their Sheep, their Oxen, their Asses, and that which was in the Field, and all their Wealth,* &c.

Thus the Devil is *Transformed into an Angel of Light*; he will be Religious to serve his own turn, and to accomplish his own Ends, when men instead of making *Godliness great Gain* (which is pretended) 2 *Tim.* 6. 5. they make Gain *Godliness*; And that is intended.

4. COMMANDMENT.

Fourthly for the Sabbath, *Remmember that thou keep holy the Sabbath day; six dayes shalt thou labour; but the seventh is the Sabbath of the Lord thy God; in it thou shalt do no manner of work,* &c. Exo. 8.

The covetous man commonly is of *Pharoahs* Religion, Exod. 5. 17. *Ye are idle, ye are idle, therefore ye say, let us go and do sacrifice to the Lord*: They count that day a lost day; One day in seven, is above seven weeks in a year (say they) and what *Loss of time* is this? And those covetous Persons in *Amos*, who were weary of one day in seven, *Amos* 8. 5. *When will the new Moons be gone that we may sell Corn, and the Sabbath that we may set forth Wheat?* Many keep their *Sabbaths* in their *Saddles*, riding up and down for Profit and Gain about their worldly Occasions, oft times many walking and travelling chief part of that day, in taking their Pleasure, never minding, not once thinking of their Souls.

Nehemiah,

Nehemiah, when he saw how they Prophane the Sabbath; how Zealous was he? the course he took you may see, *Neh.* 13. 15, 16. If he were alive now, and should see what is now done, to see what Liberty is now given for Sports and Games; and to see how thrust the Lawyers Chambers are on this day, what would he say? what would not his Zeal cause him to do? but you see *all* this is the fruit of Covetousness.

5. COMMANDMENT.

The fifth Commandment is, *Honour Parents*; by which is meant, not only in brief, that we owe them, first, Reverence, secondly, Obedience; but thirdly, Maintenance also: But Covetousness will keep back all these: As *Levi* in a good sense said of his Father and Mother, *I have* not seen him he would not, at the strife at the waters of *Meribah*; know nor own his father or mother, his Brethren or his own Children. *Deut.* 33. 9. So it is through *Covetousness* most often practised in a bad sense, as *Prov.* 28. 24. *He that robbeth his Father & Mother, & saith it is no Transgression, the same is a Companion of a Destroyer*: this will Covetousness do, *and wipe its mouth and say, I have done no Evil*: This was the Practice of the the *Pharisees*, Mat. 15. 4. saith Christ, *God commands to honour Father and Mother*; *and he that curseth Father or Mother, shall dye*; but ye say, whosoever shall say to his Father or Mother, *Corban, It is a Gift by whatsoever thou mightest be profited by me, and honour not his Father or his Mother, he shall be free*

The

They would give *A small Gift* to the Temple, to be excused from a greater duty, and further charge, in relieving their Parents; still COVETOUSNESS is in all this: It will make men neither to regard Father or Mother, Brethren or Sisters, or any Relation, but will see them starve, and be utterly ruined, before they will open their Hands to relieve them.

6. COMMANDMENT.

Yea, but you will say, though Covetousness be a Breach of all the Commandments hitherto, yet the Covetous man doth not *Kill*, and break the sixth Commandment? Yea, Covetousness also is *Blood-sucking*, *and the Covetous are Man slayers*; those that are *Gold-thirsty*, are *Blood-thirsty* also: especially now in these *hard times*; In hard times, those that pinch the Poor, and grind their Faces, do (as it were) suck their very Lives and Blood: See *Prov.* 1. 11. *My Son, if sinners entice thee, consent thou not; if they say, come with us, let us lay wait for Blood, let us lurk privily for the Innocent without cause, let us swallow him up alive, and whole as the Grave*: Why do all this? *We shall find all precious Substance, we shall fill our Houses with spoil*: And verse 19. saith he, *So are the Ways of every one that is greedy of gain; it taketh the Life of the Owners thereof.*

Therefore *Covetousness* and *Blood* are joyned together, Ezek. 22. 13. *I have smitten my Hands at thy dishonest Gain; and at thy Blood which hath been in the midst of thee.* I need not instance

1 Kin. 21

Luk 22. 5

stance the case of *Ahab* & *Naboth*, *Ahab* taki
away his Life to get his Vineyard; nor of *Ju*
who for Gain betrayed Jesus Christ *His L*
to death, for thirty pieces of Silver: And
the Hands of many covetous Persons are n
defiled *Actually* with shedding of Blood, it
the Law, and not Conscience, keepeth the
clean, they have Bloody *Hearts*, though
Bloody *Hands*; and to God they are (in t
Regard) guilty of Blood, as if they had
Blood; and though man's Law cannot
them *Culpable*, yet God's Law doth: for t
forbids the Murder of the Wish, and of
Heart, and all the Occasions leading thereun

7. COMMANDMENT.

But sure he is not guilty of *Adultery*? Y
for you know, Covetousness was the ca
that *Tamar* suffered *Judah* to lie with her, *Ge*
38. 16. *What wilt thou give me to lie with*
saith *Tamar* to *Judah*. What is the cause
the Permission of so many *Stews* and *Bro*
Houses in the *Popes* Territories, at *Rome*
Venice, and *Dance*, and other places, but Cov
tousness? For Gain they will give a Dis
tion for any sin: And on the other hand, h
common is it even among us, that many
fuse *Mariage*, meerly out of Covetousness,
avoid the charge of marriage.

8. COMMANDMENT.

8. Yea, but he doth not *Steal*? Yea, sure

the World having stolen the Heart of a Co-
tous man from God, he himself will make
Bones to steal from men: And Thieves and
etous are immediately joyned together in
1 Cor. 6.10. *Judas* was a Thief, why? *John*
6 *This he said, not that he cared for the poor,*
because he was a Thief, and had the Bag, and
what was put therein: You see he was cal-
a Thief, because he was covetous; De-
ding, Oppressing, Over-reaching, Cozening,
ating, Gaming, Extortion, Usury, all of them
Wormes bred in the *Dunghil* of a covetous
art.

Nor is it any Excuse to say, there is as much
or more in spending it *Prodigally*; that ex-
sis not thee at all: As the End of *Evil ask-*
may be *To spend it upon their Lusts*, James 4.
So we may say of *Evil Covetousness*; for thy
etousness is to please thy Lusts: And what
ater Evil then to scrape and rake so, for this
Lust; and for this one God Covetous-
s, to sacrifice all that ever thou hast, and all
thou canst do, for it? And herein, besides
Idolatry, thou art a greater *Prodigal*, then
thou accusest and hatest for *Prodigality*.

9. COMMANDMENT.

The ninth Commandment, *Bear no false wit-*
ness: He also is guilty of the Breach of this, Exod.
as in the *Commandment* before, he made no 20.16.
couple of *False Dealing*, so here he makes none
of *False Accusing*; *John Baptist* to the Souldiers,
he puts these together, *Luke* 3.14. *Accuse no*

man falsly, be content with your Wages: There is seldom any *False Accusation* against our Neighbour, but Covetousness is in it. And here we may mention, as guilty of Covetousness, 1. *The Flatterer.* 2. *Knights of the Post*, that will for Gain swear any thing; 3. *Detracters* or *Defamers.* And 4. *Lawyers.*

First, *Flatterers*, spoken of *Jude* v. 16. *Whose Mouthes speak proud things, having mens Persons in admiration, for Advantage sake*; They will say *as they say*, whom they Flatter and Fain with and Fawn upon, for their Advantage sake.

Secondly, Those Pittiful poor creatures, that will serve any one with Oaths and *False witness* to get Money; and may well be called *Knights of the Post*, which so Hackney out their Souls and Consciences to be ridden to death, and dare to be such Hellish Monsters to hire their souls out for money to the Devil and his Imps, who post with them to Hell.

Thirdly, *Defamers*, *Detractors* and *Backbiters*, are here reproved, as covetous, and Breakers of this ninth Commandment, who watch to take up all the Spew and Vomit of the World to please those they seek a meals meat from, or some such small Gain: And care not who they reproach, nor how unjustly so they can but please their Benefactors: And all they delight in is, to *Slander*, *Reproach*, Vilifie and Backbite their Neighbours; fomenting and inventing Lyes, so they can but abuse and take away their Good Names: These are no other then *Flesh-flies* that live upon *Sores* and Galled Backs, and make *Sores* where there is none.

Lastly,

Lastly, Those *Lawyers*, who *Against their consciences* will give *Counsel in a wrong Cause*, and so *Bear false witness* for their Fee sake: How common is this among Lawyers? If like *Balacks* Messengers to *Balaam*, they bring the *Reward of divination* in their hands, they will (or it shall 2 Pet. 2.
be hard, though they *Break their brains for it* and stretch their Consciences upon the Rack to make a Bad Cause seem Good, when they know it to be otherwise: O *Hellish* Practise, and how common among *Lawyers*! and yet they count it as a thing of Nothing: Must we not plead for our *Clients*, and make their cause seem good if we can? (say they) but they are here deeply guilty of this Foul sin of Covetousness.

10. COMMANDEMENT.

And then for the tenth Commandement, I hope you will not say they do not Covet: for that is their whole practise: and is directly Against this Commandement: for what can A man have, that a Covetous man doth not desire? If his hands Could or durst be as nimble as his thoughts and wishes, he would be like *Adam*, alone in the earth, No body should have any thing but He: for you know *Adam* had all, and no body shared with him: such are the desires of a Covetous man, they are boundless. they can see nothing but they would have it, As the *Conclave* answered Pope *Benedict* the twelfth: *If he would make more Cardinals, he must make another world too; for this world was*

scarce

sear e sufficient for them in being, which were already made.

Covetousness, *Enlargeth her desire as Hell.*

Look now upon thy self in this glass, set it before thee, and see (if thou hadst no more sins but this One) if it be not A weighty sin as *Amos* calls it *Amos* 5. 12. A Massy sin; as heavy as a *Talent of Lead*: O that thou didst but *Feel* it so! It is such a a *Seminary* and *Nursery* of so many other sins, that thou hast need to cry mightily to God against it; as the King of *Nineveh* commanded his People, *Jonah* 3. 8. when he heard the Decree was gone out against his Land; for I will assure you, the fierce Anger of the Lord is gone forth against this Abominable Idol: and you had need Pray heartily with *David*, *Incline mine Heart to thy Commandments, but not to Covetousness*, Psal. 119. 36.

Beloved, I do not use to spend time thus against any one Particular sin: because in doing so, in most sins, I cut off but the Boughs and Branches, but leave the Root to grow rather and stronger: I therefore still desire *To strike at the Root*, and then the Boughs and Branches dye and wither of themselves: But this sin being so common, and indeed *Epidemical*, as I have shewed you, and being also a *Root* it self, from which so many evil Branches spring and grow, I thought good to spend this short time (though not in my ordinary way of speaking to you) if so *It may please God* to bring any one here to *Abandon* and *Detest* this great and mighty sin of Covetousness.

Now

Now I come to speak A little in brief to the Other parts of this Indictment; *which I must run over, and give you but A Touch of what I ment to say.*

Now for the *Extent* and *Generality* of this Sinne.

It is an *Epidemical* Disease, an Universal, General Plague, from which no sort is free: from the highest to lowest, the whole Land was infected.

Some Sins are peculiar to the Place of Kings, they having gotten so much power in their hands, they would be *Monarchs* without control, whose assertion is, *That they owe account of their actions to none but God alone*: and they want not for *flatterers* and *Sycophants* to preach this Doctrine in their ears, *That no Power on earth ought to call them to Account*, for that they are above the law: and then Covetousness will tempt them, make their *Lusts* and their wills their Law, and they will have, what they will have, right or wrong; but in this Nation they have been still hitherto kept off from this *Absolute Power*, by one means or other. You know what *Jezebel* said to *Ahab*, 1 Kings 21:7. when he would fain have taken from *Naboth* his vineyard but the Law manacled and restrained him: what saith *Jezebel*, *Dost thou now govern the Kingdom of* Israel, *and art thou so cast down in this thing, and wilt fast and eat no Bread? up and eat, and be of good cheer, I will give thee the*

Vineyard of Naboth: And when the Law would not give it him, and he could not take it away by Force, she devised a wicked Device, causing two sons of *Belial*, *Knights of the Post*, to swear Blasphemy against him, and so confiscate not only his Vineyard, but his whole Estate. Covetousnes will cause *Even Kings* to do this, if they have not the Fear of God before their Eyes: And what not, if they have but Power enough?

2. Some sins are more peculiar to Noblemen, as Ambition, Pride, desire of Honours and Preferments, boasting of their great Descents; yet there is none of all these, but is spiced and mixed, if not grounded and bottomed on this general sin of Covetousnes, for to uphold themselves in their great state: *Thy Princes are as Evening Wolves*, greedy and covetous, *They all love Gifts*, &c.

Ezek. 22 27. 3. The sin peculiar to Rich men, is to oppress and *Grind the Faces of the poor, and destroy their own and others souls to get dishonest Gain*, as *Ezekiel* complains, through Covetousnes, *To joyn House to House, and Field to Field*, Isa. 5. 8. Therefore the Prophet *David* gave Rich men a good Lesson, *If Riches encrease set not your hearts upon them*, Psal. 62. 12. And we may see the Covetous mind of rich men, in *Nathan's* Parable, 2 *Sam.* 12. Though he had Lambs enough of his own, yet he would have the poor man's one Ewe, when he had no more.

4. Learned men, they are more addicted to Credit and Applause, and to be had in great Esteem; they love dearly Commendations of the

Pe-

propse and to be *Hum'd*, and that they should cry out in their Applause, *The Voice of God and not of man*, as they did concerning *Herod*, who was suddenly smitten and devoured by Lice, for being pleased and tickled in his mind with that high Approbation and Acclamation of his Eloquence and Learning, and taking that Glory and Honour to himself (being but a Clod of Terms) which was alone due to God. Yet so they are not free from this sin of Covetousness: Its plain in that story of *Balack* and *Balaam*, who sent Nobles, but not without Gifts in their hands; and when *Balack* told him, *I will exalt thee to Honour*, yet he puts that clause in too, *I would have fill'ed thy House full of silver and gold*; and *Balaam* was covetous, for *Jude* mentions his sin, *Hired with the Wages of Unrighteousness.* Jude. 11 Num. 23

5. Wise men, who wanting the true Fear of God, they are *Diaboli deliciæ*, *the Devil's delight*, fit men for his turn: and therefore *They* (*as* most fit) must be set on work to act for him his subtil and cunning devices, his Glorious *Stratagems*, his *Splendida peccata*, those Glistering sins, *Generosa scelera*, Noble Projects, Honourable Policies, and Scarlet sins: These be his Grave, Black and Sage Complotters, Cunning Engineers, these are the fittest to carry on his Sage and Grave *Mysteria iniquitatis*, Mysteries of Iniquity; nay, and some of his *Mysteries of Iniquity* must carry a *Divine* Face, a *Reverend* Form of *Holiness* and Religion, or else they cannot be effected and accomplished: And what is the ground of all this, but Covetousness?

But why should I stand to deal with partic
lars severally? Covetousnes is an *Epidemic*
Plague, common; o Rich and Poor, it is a di
ease incident to the several ages of man, *Child*
hood, *Manhood*, *Old-age*, incident to the sever
Complexions of men, none free from Cove
tousnes.

The *Thief* in the old Law, Covetousne
cause l him to steal: God made a Law for th
Thief, to restrain him from covering that whic
was not his own, *Exod.* 22 1. *If he kill or sell i*
He should rest re five Oxen for one Ox, and fou
Sheep for on Sheep: It was not a Law then t
Hang a man, and cut off the Thred of his Life
for *Thirteen Pence half peny*: but to make *Resti*
tution to the *Owner*; and not as it is now, th
Owner to be bound to prosecute if he accuse
and to lose all himself, and all that can be found
of the *Malefactor's* to fall to the King, and if th
Owner offer to take Restitution himself, He is
ro be as liable to the Law as the Thief himself
Yet questionless it is meet that the Resti-
tution should be given in a *Legal* way and o-
penly (and not covertly underhand, and se-
cretly) as it then was, whereby the Thief was
known and detected, and condemned to make
Restitution, according to the Law: It could
be wished these things were well considered
by these whom it concerns.

Our Saviour gives a special *caveat* against thi
sin of Covetousnes; Men think O, if they ha
but such a thing, as such a man hath O how it
would content and please them! such a min
House, such a mans Horse such a mans Esta e:
a m

now possessed of an Hundred a Yea; O
ld I make it two hundred, and then three
sand, then five thousand a year; and thus
Devil deludes the vain heart of man, and
s from him this rare Jewel of [*Contentment*]
introduceth and juggles into the room
reof, that *Ugly* and *Gaping* Fiend Covetous
s; therefore (I say) our Lord bids us be
e of this devouring Foul Fiend, *Luk.*
15. *Take heed and beware of Covetousness;*
though a man have abundance, yet his Life
stands not in his Riches: This is such a Ta-
Evil with the sons of men, Christ had
bid them *Beware* again and again: Some
Dangers and Evils, if they be but seen,
sufficient to make men eschew and avoid
m: But for this of Covetousness, ye must
Item upon *Item*, and Caution upon Cau-
and *Caveat* upon *Caveat*, and yet how few
heed and beware of Covetousness?

A word or two of the Intention, *the third part of this Indictment*, Are Given unto Covetousness.

This doth very much aggravate this sin of
etousness, and so all other sins, when men
this kind do not only *Peccare*, but *Peccatum*
re; not only sin, but sin with delight;
is that which is exceedingly *Acceptable*
the Devil; for as God commanded, *Exod* 35.
that they should not only *Bring* offerings
bring them from a *Willing heart*, Whether
d or *silver*, or *brass*, or *silk* or *Blue* or *purple* or
let, &c. or of *Goats Hair*; if never so small, the

Free

Free and *Willing heart* was all in all: So when men not only sin, but sin with a willing heart when men are not only Covetous, but given up to it, are Covetous with a willing heart, what more *Acceptable* to Satan, and what more *Abominable* to the Lord?

And hereupon, when men thus give themselves up freely to sin, so that they chuse it, and delight in it, Then God himself gives them up to it likewise, and lets them *Follow after the gods whom they have Chosen*, that they may see the Fruit of their own wayes, and of their own Choice; As 1 *John* 3. 8. *He that committeth sin is of the Devil*: that is, *He that committeth himself* to sin, he is a free and willing servant to sin: He hath chosen sin to obey it, and to be his *Lord* and *Master*: Men first give themselves up unto sin, and then God in his Righteous Judgments gives them up according to their own Hearts Lust, and according to their own Choice and Desire: And is not this a righteous thing with Almighty God? judge ye.

Exo. 4 As *Moses* to *Pharaoh*, God sent him to *Pharaoh to let his people go*, who told him if he would not, these and these Plagues would follow: *Pharaoh* hardens his Heart, and would take no Beware, no *Caveat*; then the Lord said (as it were) seeing it is so, seeing he is hardned, and he chooses to be so, he shall be hardned, I will also harden his *Heart*, by leaving him to himself, that I may shew upon him my mighty wonders. Beloved, do not your hearts ake while

Luk. 12. 15. you hear of these things? do you not tremble? had you not need to *Take heed and beware of Covetousness*? especially of the Love of Cov-

ousness: for if once you are delivered up to
his; first, by your own choosing, and second-
y, by God Almighty in his Righteous Judg-
ent, truly you are in a wo Case: Then it may
e said of you, as the Prophet *Jeremiah* con-
erning the *Israelites*, when they had volunta-
ly forsaken the Lord, *Jer.* 13. 23 *Can the*
Blackmoore change his skin, or the Leopard his
ots? Then may ye also do well, who are accustom-
d to do evil. 1 Tim. 6

In all which regards, *Take heed and beware of*
Covetousness; for a mans life consisteth not in A
bundance; but having food and raiment let us be
therewith content.

Fourthly and Lastly, for the punishment of
this sin *here threatned, which is onely im-*
plied in this word [For;] *with reference*
to the former verses, which I may call, as I
did at the beginning, The Zarah *of my*
Text; for this came first, and offered it
self to the midwifes hand.

The sin goes before, and the punishment fol-
ows: But here like *Judahs* two sons, *Pharez*
nd *Zarah*, The last put forth his hand first to Gen 38.
e birth, and they tyed a red thred to his fin- 28.
ger, saying, this is born first. but he pulled it in
gain, and let his brother come first: So though
e punishment offered it self first, by this first
nd in my Text [For] yet sin being always
e forerunner of judgment, this word [For]
ulled back its hand, and comes, now Last to
e birth, namely, to be handled and spoken to;
ere in also I must be very brief, and

gently touch, and not tarry upon any thing.

How many woes and sore punishments are threatned against this sin; as in that of Isa. 5. 7. *He looked for judgment, and behold oppression: for righteousness, and behold a cry: Woe unto them that joyn house to house, and land to land; that lay field to field, till there be no place, that they may be placed* Alone *in the midst of the earth*; that is, they cannot abide any to be so great as themselves, they must be Lords PARAMOUNT, to overtop all; therefore saith the Prophet, verse 9 *In mine Ears saith the Lord of Hosts, Of a truth many Houses shall be desolate, even great and fair without Inhabitant: yea, ten acres of Vineyard shall yield but one Bath; and the seed of an Homer shall yield but an Ephah, &c.* And therefore *Are my People gone into Captivity, &c.* And therefore *hell hath enlarged herself, and opened her mouth without measure; and their Glory, and their Multitude, and their Pomp shall descend into it.*

And again, Mic. 2. 1, 2. *Woe to them that devise iniquity, and work mischief upon their beds, and when the morning is light they practise it, because it is in the Power of their hand*: But what evil is this? it is Covetousness, as you may see it follows there, *They covet fields and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage*: Therefore *saith the Lord, against this Family do I devise an evil, from which ye shall not remove your necks, neither shall ye go haughtily; for this time is evil*: And Hab. 2. 6. *Woe to him that increaseth that which is not his; how long? and to him*

him ladeth himself with thick Clay: Vers. 9. *Wo to him that coveteth an evil Covetousness to his House, that he may set his Nest on high, that so he may be delivered from the Power of Evil: Thou hast consulted shame to thy house, and sinned against thy own soul*: They think to bless themselves, and raise their houses and posterity by these devices and projects at all; whereas you see there is no way like this to consult the Ruin of them & theirs; they think they are consulting to build their houses, and those very thoughts are Consultations to destroy them: See then Beloved Brethren Do you not take special notice of this: how the Lord overrules the excitant thoughts of wicked men, to work his own purposes, which is their Ruine and destruction; and rather then it shall not be thus, in Verse 11. *For the stone shall cry out of the wall, and the beam out of the timber shall answer it*: Indeed, he thinks, *he doth well*, and the Covetous man blesseth himself, *Psal* 10. 3. but it follows in the same Verse *But the Lord abhorreth him*: yea he so abhorreth a Covetous man, that he clappeth his hands at him, in token of disdain, and abhorreth his wicked Devises. Ezek. 22. 13. *Because thou hast greedily gained of thy neighbours by extortion, and hast forgotten me; therefore have I smitten my hands at thy dishonest gain*: yea, he smites at the Covetous man Himself, with his hands, *Isa.* 57. 17. *For the iniquity of his Covetousness was I wroth, and smote him, and I suffered him to go on frowardly in the way of his own heart*: What greater smiting can be, then this, for God to leave a man to guide him-

himself, and to follow his own devices, to be his own guide and Counsellor, and for God to let him thus go on? Thus you see how this sin, is threatned with the punishment in general.

And for the particular Plagues, *that God usually Dogs this sin* at the heels *with they are Either*

In his body, or In his goods, } In his posterity, or In his Soul.

1. For the body: to speak nothing of what he makes his body suffer, by his pains and *Travel*, by his *Pinching* and *Penuriousness*, to save from his *Back* and *Belly*, the hunger and hardship wherewith he wearies and weares out his own body, and denying himself that for which the creature is made and given him for, viz. To use moderately for his refreshing and Comfort: which use, he deprives himself of when tis in his power, and he hath *No power to eat thereof*? which *Solomon* saith, *Eccles.* 6. 2. *is a great evil under the sun*; Though he have *Enough*, yet he *Weares* and *Wearies* out his body and mind; the one with *hunger and hardship* Travel and labour; the other with *Care* and *Thoughtfulness*, so that he cannot take his *sleep*, nor rest *Night* nor *Day*: what a sore evil is this; That though he have *Abundance*, yet there is as great restraint lies upon him, as on him that hath nothing; for they dare not touch

touch *Anothers* goods; but he, dare not touch his own, but ſtarves (as it were) in the midſt of plenty; all which are *Whips* of his own making *For himſelf*: But moreover *if he will* make Rods for *his own back* ſurely Gods Rod will be *Scorpions*. when God ſhall give a man up to himſelf and to his own hearts Luſts what greater plague.

What got *Gehazi* by his rich booty he got from *Naaman*? 2 Kings 5.27. for his *Covetouſneſs* God cauſed the *Leproſie* of *Naaman*, which he was freed from, to cleave to *Gehazi* and unto his houſe for ever: *A dear booty*. And had not *Achan* beater have left the *wedge of gold behinde* him, then inſtead of *Heaps of gold and ſilver*, to get *A heap* of ſtones on him? *Joſhua* 7 26. And *Balaams* Covetouſneſs got him *a ſword in his bowels*? And *Judas* his Covetouſneſs got him *A Halter*? And *Ananias* and *Saphira* the loſs of their lives by ſudden death, who were made *A ſpectacle* and *Trembling* to all that heard thereof?

But on the contrary, there are many Bleſſings promiſed to thoſe that hate Covetouſneſs as in that of *Prov.* 28.16. *He that hates Covetouſneſs, ſhall prolong his days*. I will not now ſtand to name any more: All this conſidered, what cauſe hath a Covetous man *To boaſt* or *bleſs himſelf*, though he be Rich, and have Abundance? tis as if *Judas* ſhould have *Boaſted* of thirty pieces of ſilver, while he *ſwong* in a halter: or for *Balaam* to ſay, *How ſweet is the reward of Divination*; when the ſword was *In his bowels*: The *Wages* was *ſweet*, But how

ſweet

sweet was the *Sword*? the halter or the Leoprosie? But you see in all this; how God *Hates* and *Abhors* this *Sin*, and this *Sinner*, and how just he is in *Punishing* it: What more just and equal, that he who will covet *Naamans Silver* and *Raiment*, should be plagued with his *Leprosie*? And *Achan* for his Covetousness of Heaps of Gold, to have Heaps of Stones upon him? And *Judas* a Halter for betraying so dear a Master, &c.

The second Particular Plague, is in his Goods, and that is either

In God's denying them the use,
or
In depriving them of the Possession.

1. In denying the Use of what they have; as I hinted before, they dare not touch it, they are afraid, and tremble to medd le with their own, even as if it were none of their's, but anothers, and so it is: for it is God's, and not their's; and tis he that will not suffer them to make use thereof, *Eccles.* 6. 1, 2. *There is an Evil that I have seen under the Sun, and it is common among men, a man to whom God hath given Riches, Wealth and Honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not Power to eat thereof*: All the good they have thereof, is but to look on them, *Eccl.* 5. 10, 11. *He that loveth silver shall not be satisfied with silver, nor he that loveth Abundance with Increase: when goods increase, they are increased to them that eat them*, that is,

Make

Make uſe of them, *For what goods there to the Owners thereof, ſave the beholding with their Eyes?* For as *Job* ſaith, Job 20. 22. *In the fulneſs of his ſufficiency he ſhall be in ſtraits*: Yea, in more ſtraits then he that hath but little. Beloved, what a ſtrange Curſe follows theſe men? to have *Enough* and *Abundance*, and yet have Nothing; this is a ſin by it ſelf; for in all other ſins, though they loſe Eternal Pleaſures, yet they have ſome Pleaſure here: But in this, None here, nor none hereafter. In that great Famine, what Advantage was it to the Prince of *Samaria* to behold that great Plenty with his Eyes, as the Prophet *Eliſha* told him, 2 *Kings* 7. 2, and 17. *But ſhould not eat thereof*, but was trod to death.

2. In taking them away, though they may be Fools, ſolace themſelves in that poor Comfort; *To ſee and behold with their Eyes, which is vanity* (ſaith *Solomon*) yet oftentimes this comfort alſo is taken away, they are removed *From* them, out of their ſight; for God hath provided a *Worm* for this *Gourd*, and *Virmine* to corrupt this *Manna*, as *Job* 20. 20. *He ſhall not feel quietneſs in his belly, he ſhall not ſave ought of that which he deſired, there ſhall none of his Meat be left: therefore ſhall no man look for his good; when he is about to fill his Belly, God ſhall caſt the Fury of his Wrath upon him, and ſhall rain it upon him while he is eating*: When men like *Behemoth*, think to *Draw* all Jordan *into their Jaws*, they fill thereby ſo oppreſs their Stomachs by their Greedineſs, that they ſhall vomit it as faſt up again, *Job* 20. 15. *He hath ſwallowed riches*

es

es, but he shall vomit them up again; God shall cast them out of his Belly; As *Augustine* saith, *Præda minoris* shall be *Præda majoris*, on Psal. 37. The Devourer of the lesser shall become the Prey of the greater. And saith *David*, *I have seen the Wicked in great Power, and spreading himself like a green Bay-Tree, yet he passed away, and lo He was not, I sought him, but he could not be found.*

3. The Punishment of this sin is oftentimes and commonly executed in his Children and Posterity: though all his Care be *To raise his house*, yet he doth all the while but *Consult evil to his* own house, *Hab.* 2. 9. For as the Father was *A rich Begger*, so his sons commonly are *Poor Gentlemen*: For *He that coveteth an evil Covetousness to his house, troubleth it, and hath consulted shame to it*: His Children oftentimes are a great Plague to him, either *Worms* to him *To consume* him while he lives, or else they are Worms to his Wealth when he dyes; or else as the Prophet *Amos* saith of Riches, and affirms it with a very great Asseveration, That *The Lord hath sworn by his HOLINES*, Amos 4. 1, 2. *That he will take them away with Hooks, and their Posterity with Fish-hooks*; They are plucked away violently, and (as it were) rent from their Estates, and they are left unto *Strangers*, for whom they were never intended; or else their Estates are rent from them.

I beseech you therefore, if none of the former Arguments will perswade, yet as *Job* to his Wife, *for the Children sake of your own Bodies*, be afraid of this sin: Alas, what have the poor Chil-

shee

keep done, that thou ſhouldſt *Conſult Miſery and Shame upon them*?

4 And laſtly, the Puniſhments that atten I his ſin: not only haſt thou ſinned againſt thine own ſoul, ſtuffing it with *Vexation* and carking cares, but thou haſt bereſt thine eyes of ſleep: as alſo in that earthly appetite, letting it mind nothing elſe, contrary to the *Divine Nature* of the ſoul, which is made to enjoy things above and heavenly, and not to live upon things below: thou haſt by Cuſtom quite alter'd the very Taſte of thy ſoul, and its very mind; for thou haſt made it to live like a beaſt, grovling and feeding upon the Earth below thee, having no other then *Caninus Appetitus*, feeding like a Dog, and like a Swine, always *wallowing in the Mire and Dirt* of this world: And not only ſo, but which is heavieſt of all, thou haſt ſinned againſt thine own ſoul, *In Diſinheriting it* of Heaven, *Epheſ.* 5. 5. *For no covetous man, who is an Idolater, hath any Inheritance in the Kingdom of Chriſt or of God.*

Now by all this that I have ſaid, thou that art always rooting in the Earth, *I* would intreat thee but to caſt up thy Accounts, and ſee what thou haſt gotten, what hath it profited thee? What haſt thou gained by all thy care and toil; even though thou hadſt gain'd the whole world?

Beloved, God doth ſo hate this ſin and ſinner, that in one propheſie he hath ſworn Two Woes againſt it, *Amos* 4. 2. There he ſwears by *his Holineſs*, that he will take away with Hooks and Fiſh-hooks them and their Poſterity: He cannot endure the ſight of ſuch Monſters;

ners; he so hates them, that he hates the *very Brood of them*; because they d scerd from such whom his soul hates, again in the eighth of that Prophecy, and verse 7. there he swears by his *Excellency*, Two *Sacred* and *Solemn* Oaths, you see, That he will never forget any of their works, *Who buy the Poor for Silver, and the needy for a Pair of shoes. Shall not* (saith he) *the Land tremble for this, and every one mourn that dwelleth therein? &c.* Even the heaviest of Judgments are there threatned: Thus I have endeavoured to uncase this loathsom, unprofitable and burthensom, mighty and weighty sin of Covetousness; and if the Lord hath been doing that in your Hearts, which I have been doing to your Ears, this will be a happy meeting.

But to all I have said, though the time be past, yet let me name, and only name four or five Remedies and, so conclude.

REMEDIES
AGAINST——————*COVETOUSNESS.*

THE first Means or Remedy I would commend to you whereby this rooted and prevailing sin may be overcome, is by *Faith*; as the Apostle saith, 1 *John* 5.4. *This is the Victory that overcometh the World, even our Faith*: To learn to *Cease* from living by *Sense*, and to live upon
Mat. 6.29 God. Our *Saviour* useth many Arguments to this end, to destroy this Covetousness and carking Care, and sends us in the 6. of *Matthew*, the latter end, to the *Fowls of Heaven* to learn of them: They *Neither reap, nor carry*

Barns, yet your Heavenly Father feedeth them: and to learn how *The Lillies of the field grow, which neither labour nor spin, yet* Solomon *in all his Glory was not arayed like one of these, &c.*

Secondly, If the Lord would be pleased to teach thee *Sobriety in the use of them*, to use them with Moderation, and with weaned Affection; *To use them as if thou usedst them not, and they that buy, as though they possessed not, &c.* to use them only for Refreshment and Necessity. *To use this world as not abusing it, because the Fashion of this World passeth away*, 1 Cor. 7.

And therefore to live here without Carefulness: This would be a notable means to wean you out of Love with this *Deservedly* hateful Monster, *Covetousness*.

Thirdly, *Temperance* in the desire of them; be not too much affected with them, Rejoyce not over much in them, do not Overvalue them, for the Wise man saith, *Set not thy Heart upon thy Goods.* And take heed of saying, *I have enough for my Life*; Or of singing to thy self the *Requiem* of that Rich man spoken of in the Parable, *Soul, Soul take thine ease; Thou hast goods enough laid up for many Years.* For you know what followed, *Thou Fool, this night shall thy soul be taken from thee, and then whose shall those goods be?* But labour to see how vain and empty these outward things are, and that there is Nothing in them to satisfie or feed thy soul, which must be fed with *Heavenly Manna*, and not with worldly Trash.

Fourthly, another means is, Freedom from that false Conceit that men generally have of

them, viz. That they are full of Content and Satisfaction; for, None ever found them so: The best *Happiness* that is in them, is not in having much of them, but in doing much good with them; and this will bring the owners thereof *the greatest comfort*; though men in these dayes cannot as yet, be brought to think so; but the time is coming when they shall be esteemed as they are, Empty and vain things: God will bring men to be more like himself; who being Rich, delights infinitely to communicate of his *Riches* and *Goodness* to his creatures, but especially to those united and made one with himself.

Fifthly, With *Moses*, before thou goest *out of this world*, go and climb up to Mount *Nebo*, and take A view of the promised Land; learn to have A sight, and be acquainted with the pleasures of Gods *Right hand*; *for all these things* are but those of his *Left*; he gives them most plentifully to those that (at the consummation of all things) shall stand on his left hand; And let me tell you, There is little, Very little of the love of God in them; yea, No love at all, with out the other: These means, if it please God to enable you to use them in good earnest, with a strong and eager desire to be freed from the lawes & possession of this ugly Fiend Covetousnes; then will he, with out doubt, Drive him out of you command him forth and Dispossess him from his strong-holds within you.

And lastly, Let us commend all these *Helps*, *Means* and *Remedies*, and all that we have said to

o the Lord by Prayer, resigning up our own *wer* and *Wisdom* to God alone, who must by *s Own Power* cast him out, or else he will ne- stir out of you, but keep his POSSESSI- N, till he hath dispossessed us of all our Com- rt and Joy, Heaven and Happiness.

THE

PLUS ULTRA

OF THE

CREATURES.

AN

EXPOSITION

OCCASIONED

By ſinging the 148. *Pſalm*,

Spoken privately in Old-ſtree

BEloved, we have here *Sung a Pſal*
but if we have not underſtood w
we have ſung, we have but pra
like Parrots: For there is a thr
fold ſinging: Firſt, A ſinging with the wo
and with the voice. 2. A ſinging with the S
rit and with the Heart. And 3. A ſinging w
the *Underſtanding*, underſtanding the Myſt
of what we expreſs in ſinging; as the A

e commands, To ſing with the *Heart*, and ith *Underſtanding*: Sing with the Heart, ti a- *ſing with Zeal*; but as the Apoſtle ſaith, *They e zeal, but not according to Knowledge*: For an may ſing with his Lips, and ſing with d, but yet, not *According to Knowledge*, not ith *Underſtanding*; if we underſtand not what e ſing, we exalt not God in our Hearts by our ging. I do not mean ſuch as ſay they know what, but they may know the litteral aning, and ſing *With zeal* too, and with their it; But the third ſort, *That ſing with Un- ſtanding*, They according as the Apoſtle mands, they ſing to the Lord, *Making Me- y in their Hearts to the Lord*, the Almighty ls and bends his Ear to their Song, Theſe de *A Joyful Noiſe* to the Rock of their Sal- ion, and before the Lord their King, as oid exhorts: But they who ſing not with derſtanding, their Eyes are not open to ſee e ſpiritual *Myſtery* of the words: As here in s *Pſalm*, here be many things *Eaſie to be un- ſtood*, they are clear to every Eye; as when oid doth exhort *Kings* and *Princes*, *Old-men* d *Babes* to praiſe God, this is eaſie to be e, and we know the Meaning, as ſoon as look on it; but here are ſome things again are hard to be underſtood, hard and ob- e, and they are two.

1 Cor. 14, 15.

Rom. 10. 2.

First, In that *David* doth exhort *Dumb*, *Un- ſenſible* and Senſeleſs *Creatures* to praiſe d, ſuch as cannot hear, at leaſt cannot un- ſtand: Doth the Holy Ghoſt in the Goſpel us avoid *Impertinent* Speeches and *Vain*

Repetitions, and shall we think he will use them himself? No, no. But,

Secondly, Not only doth he call upon *These Creatures*; but also he calls upon the *Deep*, and the *Sea*, To *Praise God*: These two things are hard to be conceived.

But to give you some Reasons:

Reas. 1. The first Reason may be this; why *David* calls upon the *Unreasonable creatures* to perform this duty: He doth his Duty like a faithful Preacher, whether they will hear or no that he preaches to, yet he will discharge his own soul: a true Preacher, he speaks forth the Truth, and calls upon them to hear, though his Auditors sleep, are careless, and regard it not: So likewise doth *David* in this Sense, with these creatures; he doth his duty, & calls upon them to do it, though they understand not, though they comprehend it not: And likewise he doth it to shew his vehement desire for all Creatures to praise God.

The second Reason may be this; he doth it craftily, by way of Policy, to incite others to perform this Duty, that if *Such creatures as these* ought to do this, then those that are above them *In degree*, they have more cause, and may be ashamed to neglect it: as an ill-governed Master, though he stay himself at home, yet he will *Send his servants to Church*: So *David* being conscious of his own Neglect, yet he calls upon others not to be *Slack* & *Negligent*; though he came infinitely short of that he should do, yet he shews his own desire for all Creatures to perform this duty.

But

But if these Reasons will not satisfie you, though they have done many others, a third Reason may be this, to set forth the sweet Harmony that is among all God's creatures; To shew how that all the Creatures being God's Family, do with *One Consent*, speak and preach aloud God's praise, and therefore he calls upon some above him, some below him, on both sides him, Every where, to speak God's praise, for every one in their place, degree and calling shew forth, though it be in a *Dumb* sense and way, their Creators Praise. *Reas.* 3.

Or fourthly and lastly, which I think to be a good Reason: Zeal makes men speak and attempt things *Impossible*: the Fire of Zeal it will so transport him, that it will make him speak things *Unreasonable*, *Impossible*: as *Moses* in his zeal desired God for the safety of *Israel*, *To blot his name out of his Book*, and *Paul* wished himself *Anathema*, *Maranatha*, *Accursed or separate from Christ*, *for his Brethren salvation*: which was a thing impossible. it could not be: but I think *David* doth not intend this here: for he calls for Nothing, but that which is done, and therefore possible: for indeed, *No Creature can turn out of the way of his praise*: for he is not only Glorified in their Graces, but even as much in their Sins and Rebellions against him: though men should spit their Malice and their Blasphemies in the very Face of God their Maker, yet they *Hurt not him*, they cannot touch him. nor his sacred Glory, as Eliphaz said to *Job*, Job 35. 6, 7. *If thou sinnest, what doest thou against him*? Or *if thy Transgres-*

ſions be multiplied, what aſt thou unto him? If thou be righteous, what giveſt thou him, or what receiveth he at thy Hand? Thy wickedneſs may hurt a man as thou art, and thy Righteouſneſs may profit the ſon of man, but not him: His praiſe ſhall as well and as much every whit, *ariſe* from their *Confuſion*, as from their *Salvation*; the Hurt is their own, not his.

And now to ſhew you how the Dumb and Deaf Creatures ſing praiſe to God, as God demanded of *Job*, when *He thought* (as we) that man only praiſes God, *Job* 38. 7. ſaith God *Where wert thou, when the morning Stars ſang together, and all the ſons of God ſhouted for Joy*: God ſayes there they *Shouted* and *Sung*; did not you hear them; did they not *Sing* and *Shout* in your Ears? it is no matter, they did in his and to him they ſang *Aloud*, and ſang *Melodiouſly*, and he underſtands their voice, and their *Language*, though we underſtand not how they do praiſe him: as in a tree, it is the nature there of to grow and flouriſh in the *Spring*, and in *Autumn* the leaves to fall, and the Sap return to the root; God's will is as well accompliſhed in this tree, as in a man; for theſe viſible creatures were made of Inviſible: and that which is *Inviſible* praiſed him before, and that praiſes him ſtill: for all the creatures, the *Sun*, *Moon* and *Stars*, yea the whole Creation, they all ſing ſweetly, and make A moſt *Melodious* praiſe, a Heavenly Conſort, wherein he is infinitely delighted: as *Pſal.* 19. *The Heavens declare the Glory of God, and the Earth ſheweth his Handy work*: And the Sung of the three Children,

ye works of God, bleſs the Lord, praiſe him and magnifie him forever.

And I would tell you, There is in all theſe dumb, inſenſible and unreaſonble creatures, A proper kind of Religion: God gives to every one of them (as well as to you) according to their Place, Degree, Nature and Calling, A *Talent* and *Accordingly* he will require of them again: As for Example, among men, if he gives the *Gift of Prophecy*, we muſt *Prophſie* (as the Apoſtle ſaith) according to the *Meaſure of Faith*, &c. As in the *Univerſity*, we do not expect thoſe Parts and Abilities in *Young-beginners* and *Sizers*, that we expect in thoſe that are of longer ſtanding: Then (by the way) it is no wonder, though God give to thoſe *That ſit at the Helm of his Church* more Eminent and Larger Gifts, then he gives to thoſe that are below, in lower Offices: So (as I was ſaying) I may ſay, Even theſe unreaſonable Creatures have a Religion *In their way*, according to God's will: we ſee God aſcribes moral Virtues to them: As in the *Proverbs*, *Go to the Piſmire, thou ſluggard; ſhe provideth in ſummer for the winter*: and *Iſa.* 1.3. *The Ox knoweth his Owner, and the Aſs his Maſters crib, but my People have not known me ſaith the Lord*, and in the Evangeliſts it is, *He rebuketh the winds and ſea, and they obey him*: Here are moral Virtues in them: Care and Providence in the *Piſmire*: Thankfulneſs in the *Ox* and *Aſs*, to them that feed them: we ſee they will acknowledge their Owner, and there is Obedience, even in the Wind and Seas. Nay every creature doth its duty but only MAN.

Rom. 12.6.

Prov. 6 6

Mark 4.

We

We will now alſo ſee, if we can find out their Religion. Religion conſiſts of four parts; All Religion I ſay may be reduced to four heads.

1 *A Creed.* what we are to believe.

2. *A Petition*, what we are to pray for.

3. *A Decalogue*, what we are to do.

4. *A Sacrifice*, what we are to give

Now let us ſee how all theſe are *competible* to all theſe creatures. Firſt, For their *Creed* what they Believe, what faith they have; it is true, they cannot ſpeak as we do, yet they ſpeak in their kind, and as they are able: We require no more of children then they are able, neither doth God of his Creatures: and ſo theſe Creatures do in their kind Both *ſpeak* and *Believe.*

Firſt, this is an undeniable *Maxime*, that there is a God, for who can look upon An effect, but he muſt needs have recourſe to the cauſe; there can be no effect without a cauſe: if we ſee a thing made we know it hath a Maker and if we look upon the creature in this kind, as an effect, it plainly ſpeaks a cauſe; ſo that we can look upon no creature, but it tells us we muſt inquire after God, there is no attribute aſcribed to God, but all the creatures ſpeak it, and confeſs it, though in a ſilent way as to them yet they ſpeak a loud, in our ears.

As firſt (to ſpeak of ſome of his attributes) for inſtance, *God* is *One ſimple Eſſence*; this *unity* is teſtyfied and declared *By the Creatures* that *God* is One, and can be no more; for if there were more then one Creator of them then the one would deſtroy, confound, and overthrow the

the other; for if they be Two, either they must be *Equal*, or not *Equal*; if they be *not equal*, then the one is *Greater then the other*, and the greater will overcome the lesser; and if they be *Equal*, then there must be bounds and limits set, how far the *Ones* dominion must reach, and how far the *Other*: But this to affirm, is most absurd and ridiculous.

Secondly, they all testifie that God is Good and if *Good*, and the only Goodness, Goodness it self, then likewise, he must be *Truth*, *Entity*, and *Being*: for all these are *One*: whatever is One, is God: whatever is Truth, is God: whatever is Good, is God; whatever is *Entity* and *Being*, is God: for in saying he is Good, or in saying, He is any one of these, we affirm, He is all these: for these are Terms, are *Synonima*, and *Convertible*, and agree in one: If he be Good, then he is Truth, Entity and Being, if he be Truth then he is Entity and Being: and if he be Entity and Being, then he is Good: if he be Truth, then he is Entity and Being: and if he be Entity, then is he Truth and Being; these are all one, and so of any of the rest. And this farther conclusion we may make, if there be a Goodness in the Creatures, then what is he, who is the Fountain, that gives all these their Goodness? These are but the *Channels* that run from the *Fountain* and *Head*; but it so falls out in the World, and is very common, that many, yea most of men are so taken up with the Pleasantness of the Streams that come from him, that they are *Drowned in them*: He gives us these outward Comforts, that they

may

may draw our Eyes up to him that bestows them, that so we may be in love with him, not them; but in our way to him, we fall in love with the Creatures: He lets down these Cords *To draw us up to him*, and we hang our selves with these Cords: As those that came a wooing to *Penelope*; many, yea most of them fell in Love with the *Hand-maids* that were appointed to lead them to her, and so never saw, nor never come at *The Mistris of Beauty*, as she was esteemed: So do we fall in love with the *Servants*, the *Hand-maids* of God, the Creatures, and we take them to be the *Beautiful Mistris*: whereas we should never rest, till we come by these Servants and Handmaids, to the True Mistris indeed, God himself, Blessed for ever, and the Only BEAUTIFUL.

Thirdly, God is called *Light*; that is a Property attributed to him: but yet God is not the Light we now see, but he is that *Fountain* and *Being* from whence it comes; and therefore when we behold and see the *Sun*, *Moon* and *Stars*, and the glorious *Firmament*, we cannot choose but ask, whose Light is this? or who made these glorious creatures? and they presently answer us, and tell us their Belief, That they are *All the works of his Hands*: there is no Creature but testifies the *Goodness*, the *Power*, the *Wisdom*, *Excellency* and *Beauty* of him; you may say, These indeed (*In themselves*) are glorious Creatures; but say withal, where is he that enlightens them, and makes them so glorious? Oh! what, and how glorious is he that thus shines in them, and through them?

And

And as they all testifie the Glory of their Creator, so they all suffer him to be their *Lord and Ruler*: Every thing is contented to stand in his place and be obedient to him; the Beasts they are appointed *for* Food to man, as other things are for *Beasts*, every one increasing and yielding their *Sweetness* and *Fatness* to the next Creature above them, and this they do willingly and freely *without grudging*: And though it be true that of St. *Paul*, *Rom.* 1. 20. *For the Invisible things of him, from the Creation of the World are clearly seen, being understood by the things that are made, even his Eternal Power and Godhead, so that they are without Excuse*, yet mis-interpret me nor the Apostle neither; as if All God, that is, all the Attributes of God, are to be seen in the Creature: As, if I look upon the Fabrick of this Chappel, I assure my self, he that built the *Walls*, was *A Mason*; he that set up the *Roof*, was *A Carpenter*; yet I cannot (nor any of you here) discern by the Structure, the *Qualities* of the one or the other their Ages, Names, Statures, Strengths, Conditions, Complexions, Place of their Births, Dwellings, Means or Maintenances, much less, their Understandings, Designs, and Projects, or Virtues. But in these Cases, the Difference between a Spiritual Deity, and a Corporeal Work, makes the Creatures to be our *Mercurij*, not our *Termini*, not the Bounds of our Knowledge, but they all cry to us, *Plus Ultra*, and send us from the Outward Shop of his works, to the Inward School of his words, and if we do not so, they leave us, as the Apostle saith there,

there, *Inexcuſable*, they all ſerving to give Evidence againſt us, if we there make a ſtand and go no farther. But what theſe men might have ſeen by the Creatures, as in a Mirrour or Glaſs, the Corruption of Nature would not let them ſee, either by blinding their Eye-ſight, or elſe by breaking the dainty and curious Temper of this Glaſs, this Mirrour. Thus much I ſay (by the way) as to man; Now we return to our matter in hand, to ſpeak further, as concerning the other Creatures.

And all theſe Creatures, though they do ſpeak [God] yet that they ſay of him, *It is nothing* in compariſon of him: though they ſay *Something*, yet they all ſay, *Not All* of him: but in us there is ſuch a deal of Ignorance (which I was about to ſay was the Greateſt Sin, but I may ſay the moſt *Common ſin*) that we are ſo far from uſing them as we ſhould, making them ſerviceable to us, and keeping them in their Place, that we are rather ſerviceable to them, and are their Servants, and we make them our Maſters: we are ſooner turned into their Kind, which God never intended, then they into ours, as they are appointed to be for Relief, Comfort and Nouriſhment to man.

And the Creatures, though they ſpeak [God] and ſpeak aloud of him; yet know this, they ſtill cry *Plus ultra*, *Plus ultra*; when you have ſeen never ſo much of the Beauty of the Creatures they cry there is more behind ſtill, look beyond us; for we are nothing; when thou beholdeſt the Beauty, Glory, Sweetneſs, or Excellency of any Creature, or of all the Creatures together,

ther, hear this voice from them, *Look beyond us*; for we all are *Nothing*, *Nothing* compared to him who made us, and gave us to be what we are, and we all speak infinitely short of him. As when I see this Church, or this House, I know there was a *Workman* that built it, yet I know not all of him; I neither know what age he was of, nor what Means he had, but that he was a workman, this his works do tell me: So in the works of Creation, when I look upon any of the Creatures or upon the whole Fabrick of Heaven and Earth, I must needs acknowledge he was a rare workman, and a wise, that contrived and made it, and now governs and orders it; but they all come infinitely far short of him; and they still cry with that man in the Gospel, *We believe, but Lord, help thou our unbelief.*

2. For their Prayers; you know Prayer consists of two parts, Of Prayer or Invocation: Of Praise and Adoration: As I told you, every Creature praises God; *The work* praises *the Workman*, and every Creature praises God, and with a loud voice; yea I cannot but tell you that: But whoever heard and understood the Noise and the Language of all the Creatures, the voice of the Stones, and the voice of the *Still* and *Quiet* Earth? But even all these praise God aloud, and he receiveth their Praises at their hands: Nay, I tell you more, they all praise him, in his *Sanctum Sanctorum*, *in his High and Holy Place*: The whole World, also the Heavens, *and the Heaven of Heavens are all but his Temple* (as *David* saith)

In

In this Temple doth every one ſpeak of his Glory. In this Temple they all *Sing Praiſe and Halelujahs to him*, every one, even (as it were) *Vocally*: as *Pſ.* 84. 3. *David* complains that the *Swallows*, and the *Sparrows* were more happy then he; for they might draw nigh unto God in his temple to praiſe him: For, I pray you what is their Chirping, crying and ſinging, but the voice of nature? and to whom do they cry and to whom do they ſing but to their Creator? and God knows their voice and their cry? as *David* ſaith *He feeds the young Ravens when they cry unto him.* Even as a mother knows the ſigns the child makes ſhe knows by the *Nuzling*
Pſal. 145. What it craves; even ſo doth God by all his creatures, *The eyes of all things look up unto thee and thou giveſt them their meat in due ſeaſon.* What the eyes of all men? nay of all things; you know one creature underſtands the voice of another, they underſtand one anothers complaint & Sufferings; & are ſenſible thereof, as alſo one anothers *Singing* and Rejoycing: One Dog underſtands the voice of another, both when it *Rejoyceth*, and when it complains, and ſo every creature in its kind: and ſhall not God, who is the God of Nature? He knows whereof we are all made, and he knows all our *Complaints* and *Wants*: *The Lions ſeek their Prey of God, and he feeds the Ravens when they cry unto him.*

But if theſe ſhould not preach God's praiſe, yet the very Stones and Timber do ſpeak his Praiſe, and cry unto him, *Hab.* 2. 11. *The ſtone ſhall cry out of the Wall, and the Beam out of the Wood ſhall anſwer it.* They cry unto him, but

ye

…t in such a Language as God understands, …ho made them: *Mat.* 3. 9. *God is able of these …nes to raise up Children unto* Abraham: And …erefore you to whom God hath given …ongues and Understandings, if you do not …aise God and glorifie him, if you hold your …ongues, all these dumb Creatures, and even …ese senseless stocks and stones *Shall rise in …dgment against you*; for this is a true Rule, *…ature hath done nothing in vain*: What's the …ason the poor sheep *Bleats* when it comes to …e slaughter, and the swine *Roars* when he is …lled? do you think they cry to us that pur…e them and kill them: No, no, but to God, …ho is witness of their surrendring up *Their …ecious Lives*, according to his will: STEVEN …hen he was *Stoned to death*, nor Jesus Christ …hen he was crucified and said, *Father into thy …nds I commend my spirit*, they did not *Cry …ore Audibly*, I say not *More* * *Audibly* in God's …ars, crying to God to take notice of their In…ocent yielding up their Lives, then these …reatures do cry to him, when they suffer …uelly and unjustly (as it were) crying to God, *…ay not this sin to their Charge*, and *Father, …to thy Hands I commit my Life and my spirit*, …nd fall asleep as *Steven* did, and *Return to their …ast*.

* *Note*, Some through Weakness or Mistake …e offended at some Passages in this Book, …hereof this is the chief, which in their Ap…rehension undervalues *Him* whom he all a…ong so much magnifies, as no man more, *ergo* …clear Mistake, to use no other Argument;

That he in this ſhould go ſo contrary to h
great Deſign, viz. to lift up Chriſt above a
things in Heaven or Earth, yet that here h
ſhould go about to *Undervalue* Him, or *Dim*
niſh his Praiſe. A very fond, or elſe a very m
licious Miſtake; Either they apprehend n
his Meaning, and what he drives at, or th
hate the *Light* ſhining ſo gloriouſly in th
Book, they not being able to endure t
Brightneſs thereof, and maintain that go
Conceit they have of themſelves, and of th
own Knowledge, Gifts, Parts and Condition
for he ſaith, but [*Not More audibly*] and is the
any Harm or Offence in that? If I hear a D
cry, and a Man pray, is not one Voice as *Au*
ble to me as the other, and to ſay, I hear th
both, is there any cauſe of Exception? I
ty the Dog, but I approve and take m
Complaciencies in the Man's praying. And
this word offends ſome Children: There
thoſe that deviſe ſuch Exceptions, let th
know, they are their own evil Conceptio
None of his: for how often hath he in this
Book, damned all ſuch thoughts to the
thermoſt Hell? *Ergo*, An Exception very Ch
iſh, or very malicious.

3. The third thing is *their* Decalogue;
this belongs onely *to us*, becauſe they
none; *they Never broke their Law*, they alw
walk according to Gods will; The water,
the ſea, Summer and Winter, Hay-time and
veſt, with all other things, theſe all keep
appointed time, they all obey *thy will*, O G
True it is, They have not that Reaſon, tha

have; and therefore they have not so exact A Decalogue; yet know God hath power even to break this exact Law: yea man also may, if God give him *A dispensation*: and then if he break *any of the se Laws*, it is no sin: as God commanded *Abraham*, to kill his son, and *he did kill him* in his intention; and *he had killed him*, had not the Angel staid his hand; and it was not *Evil*, but *Obedience*, in *Abraham*: But if any one shall do this, from their own will, then were sin; for he that gave the Law, may break the Law: And for this third Part, we need say no more. Gen 22.2

4. For their *Sacrifices* or *Sacraments*: I do not say *they sacrifice*, as of themselves But in Gods account they do, and they are, not onely an occasion of our praising God, and sacrificing to him, but they are also the matter of our sacrifices: yet *David* in that of 1 *Chron.* 16.31, 32, 33. Exhorts, *Let the Heavens be glad, and the earth rejoyce; and, let men say among the Nations, The Lord reigneth*: so withal saith he *Let the sea roar, and the fullness thereof, let the fields rejoyce, and all that is therein: then shall the trees of the wood Sing out, at the Presence of the Lord* that is to him. *To whom God* hath *Revealed* himself, and suffered his *Glory* to pass *before him*: To him all Creatures, yea, dumb and inanimate Creatures, sing *Out*, and sing *A-loud* the infinite praises of God Almighty, *Psal* 145. 9, 10. *The Lord is good to all, and his tender Mercies are over all his works. All thy works shall praise thee, and thy Saints shall bless thee, and*

talk of thy Kingdom and Power: And so much shall suffice for these four parts of the Creatures *Religion*. We will come to make use hereof to our selves:

First, let it make us ashamed of our backwardness, to give God praise: we that are exalted above these creatures, and yet that they are more ready and cheerful in praising their Creator then we? we may blush and be ashamed for, There is nothing that we can behold, but puts us in mind of our Slothfulness: These Poor servants, that have received but one talent do yield more increase of praise to God then I or you that have received many talents; 1 Chron 29.17. these poor creatures do more sing forth Gods praise, then we with all our wisdom, reason and understanding: and let us with shame confess, Saying it is I, It is I, that have *depressed thy glory*, and caused thy praise, to be evil spoken of: and say with *David* when thou seest any of the creatures dye, *it is I Lord that have offended: but what have these poor sheep done which are killed* and *slain* for me, *unworthy unthankfull* sinner?

Second Use, Take notice hence of the Vastness Circumference of God's Kingdom; It reaches farther then we are aware of; we think that we are the only Creatures that God esteems of. Sayes proud man, was not the Earth made for me? and the Sun to shine upon me? and all Creatures to feed and clothe me? and thou thinkest that thou art left alone to praise God (as *Elias* said) No, no, deceive not thy self. God's Praise is not confined to the Church or

me

men, *He hath reserved to himself seven thousand that have not bowed their Knee to Baal:* Do thou think (poor Creature) that thou art only he that I have appointed to worship me? and that my Infinite Praise depends only upon thee? No, no, his Kingdom is from one end of Heaven to the other, and every creature praises him as much or more then thee, as *Col.* 1. 16. *All things were created by him, both things in heaven, and things in earth, visible and invisible: all things were created by him and for him,* For his praise and glory; and *Psal.* 2. 10, 11. *That at the name of Jesus every knee shall bow of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus is Lord, to the glory of God the Father:* Therefore *alass alass*, do not think that Gods Temple is *so narrow* scanted, that thou onely praisest him; O ye sons of men know ye are the least Part of his Church and Temple; though I am often much troubled in my self, to see how many men pretending to great Knowledge and Proficiency (being but lettered men, if you will, Letter-mongers) yet they do so *Narrow, Scanty* and *Shut up*, as they do the Scriptures, so the Church, into such a Narrow Room, according to their *Scanty* and Narrow Comprehensions; so that they discover in themselves, much Weakness, Childishness; what shall I term it, much *Imbecility*, and *Pusillanimity*; some thinking, as if the Church were only in *England*, and Christ to be feared here, and Antichrist to be feared at *Rome*: when alass, these are the two main Bugbears

ly diſperſed over the whole Earth; A ſome again confining, as the *Threatnings* in Scripture, ſo the Promiſes, as if they only had Reſpect to *England*, and all to be fulfilled and accompliſhed upon this *Little, Little Spot* (in Compariſon of the *Latitude* of the Earth) and that here the Witneſſes are to be ſlain, and here Chriſt to come and rule *Perſonally*; Alaſs, alaſs, the *Vaſt* Dominions of his Church, and the *Vaſt* Concernment of his Threats and Promiſes extend to all People, all Nations, all Languages, and reacheth not over One Kingdom, or many, but (as the Sun runs his Courſe, from *One end of Heaven to the other*) over All: Therefore be not led aſide and deluded with ſuch *Shallow*, *Narrow*, *Weak* and *Childiſh* Interpretations; for God's Word, and God's Church is as large & comprehenſive, as Chriſt Himſelf, ſtretching beyond all *Bounds* and and all *Limitations* or *Extenſions*, I mean *Reſters* on the Letter, who cannot indure the Miniſtration of the Spirit nor the Able Miniſtry of the New Teſtament but dwell in the Law, in the Letter and in Forms.

Third Uſe, let this teach us *to go to God boldly in the name of Jeſus*, and with great encouragement *to praiſe God*; for though men and Angels be unfit to praiſe God, and they cannot do it as they ought? yet he that accepts *the Ravens* and *the Lions*, and all the *dumb* creatures when they cry unto Him, be Aſſured, he will Never refuſe, the ſighs and the groans of a poor, penitent, dejected ſoul, that comes *Bleeding* and *Weeping* to him for mercy: *He* will

comf

eth to me, I will in no wise cast away John 37.

Fourth Uſe, let us learn alſo, that when we look upon the creatures, we take heed of being taken with any of them: but let us conſider: that theſe are but *as Jacobs Ladder*, that by theſe ſteps, by *theſe Angels of God*, We may aſcend to him that ſtands *at the Top*: And if God do not by on means or Other, by one affliction & vexation in the creature or other, drive us from the Creature, that we may look up to him, we ſhall for ever live and dye in the Creature: And therefore happy is that man that God hunts from theſe things, that they may never have any Reſt, till they find him, where they ſhall find true Reſt to their ſouls; as if there be Oyl put into a deep Glaſs, it lies at the Bottom, and will never riſe to the Top: but if you pour Water into it, then it will ſtill be riſing up to the Top, till the Oyl it ſelf run over; I could apply it thus, a ſoul that is ſunk in ſin, & ſunck in the Creature, except God of his infinite Mercy pour upon him the *Water of Affliction*, his ſoul will never ariſe, and mount up to God; for theſe things drive us upward to ſeek Reſt there, for here is none: and ſo thereby we ſhall become *more then conquerers through him that hath loved us*; where as if theſe had not been, our ſouls had been drowned in the creatures and ſunk for ever *to the pit of Hell.* Gen. 28. 12.

Theſe things I *Thus unfold* to you, that you may ſee the unſpeakable and *large Bounds* of Gods praiſe, of his temple, of his church, So that every thing may *Reſult*, return and yield to

to him Honour and Praise.

A Fifth Use, to teach us, that though it be impossible for us to search out the *Unspeakable* Praises of God that is hid in all the Creatures, we may see them, and see much of them, yet we can never search them to the Bottom; how beit every Creature saith to us, as the Angel to *John* when he would have fallen down *And worshipped him*; *See thou do it not: for I am thy Fellow servant, worship God*: we are ready to fall down and worship the Creatures, and make them Gods; but they all cry, *See thou do it not*; *I am thy Fellow servant*, worship God: And they all cry to thee and say, Dost thou see the Beauty of any Creature? doth the Sweetness of any Creature take thee? I say, they all cry to us, *Arise and depart hence*; *for this is not your Rest*: Doth the Pleasantness, the Sweetness, the Comeliness, &c. of any Creature delight thee? it saith, and calls aloud to thee, *Arise depart hence*; *for this is not your Rest*, how sweet, how beautiful, how fair soever, Rest not in that thou seest, but seek for *HIM* thou seest not: All Creatures are like the Waters to *Noah's Dove*, which could find *No Rest for the sole of her foot*; but yet she brought an *Olive Leaf* in her Mouth: We may taste and use these things, but take not too much of them, and hold them gently, and be alwayes ready to let them fall: Take heed of resting till you *Come to the Ark*; *All come out from him*, and all return *To Him* again.

Gen. 8. 9.

A Sixth Use, and the last, Take heed *Of abusing* any Creature; it is enough that you may

Use

Use them; for they are one of the Family you your selves are of, and they groan (as well as you) *For Deliverance*: as God complains, *That he make him serve your Iniquities*: So may they complain to God of you, and say, thou hast appointed me to serve and comfort Man, and to make him more fit to serve thee; but he abuses us, and prostitute us to serve his own inordinate will and lust, and regards no thee:

And not only they, but God himself calls upon you, Oh take heed you do not abuse them, and make them to serve your Sins and Lusts *By Drunkenness, Gluttony, Pride* and *Wantonness*; for they are *Of that Family, of whom is named, the whole family in heaven and earth*; they all call me Father and Maker, as well as your selves. And he that can look upon every creature, as his BROTHER, he can never abuse it: he will never *Begin to strike his Fellow servants*, and say, *My Master deferreth his coming*: and therefore I take that to be a godly speech of *St. Francis*, as they call him, for all he was of the Church of *Rome*; And some of our *Literal* Divines deride and mock at it; I would to God they would practise it in a godly and reverent manner: It was his manner to call all the Creatures his *Brethren*, the *Ox* his Brother, the *Ass* his Brother, the *Dog* his Brother: For God is Father of them, as well as of *Thee*: But *Proud* man is ready to put Honour upon himself, when no Honour belongs to him: All Honour is God's: If all be his, what right hast thou to claim any? Take heed of abusing then any

Ephes. 2.

any of these thy Brethren at thy Pleasure, and thinking that they were made only to please and satisfie thee. *Solomon* saith, *A good man is merciful to his Beast*, that is, he useth them *Respectfully*, and for *Necessity*, and forbears *Execrations* and *Cursings* of them, and *Tortures* toward them. And so to conclude, let us and all Creatures together, and we for them and by them, sing and sound forth the *Honour* and *Praise* of our great *God*, from *Generation* to *Generation*, both in the World, and in the Churches, throughout all Ages, *Amen.*

Prov. 10

OF

MILK

FOR

BABES;

AND OF

Meat for Strong Men.

LUKE 2. 40.

And the Child grew, and waxed strong in Spirit, filled with wisdom, and the Grace of God was upon him.

Preached at *Kensington* Publick Meeting-place. In two Sermons but here joyned in one.

AS it is said of *John*, Luke 2. *ult. That the Child grew and waxed strong in spirit, and was in the desarts till the day of his shewing unto Israel*: So likewise here the same is said of Jesus Christ; yet with this Ex-

ception

ception and Difference; *John* hath an ἀυξησις, or *set time*, after which he decreaseth and grows leſs, *John* 3. 30. *He muſt increaſe, but I muſt decreaſe*: And ſo it is with Believers, they muſt grow *Leſs* and *Leſs*, and come to nothing, even when they are come up to the very Height in Grace, that ſo Jeſus Chriſt may become *All in All*, according to that of the Apoſtle, *Forgetting all that is behind, preſſing forward to that which is before*: And according to that in *Dan.* 2. 34, 35. *That ſtone cut out of the Mountain without Hands, which ſmote the Image and brake it to Pieces, and it became a great Mountain and filled the whole earth*: This *Stone* is Jeſus Chriſt, which breaks to pieces all things, but what is from himſelf; That is, that all *Worſhips* and *Religions*, and whatever is mixt with *Iron* and *Clay*, and whatever is of *Man*, may decreaſe, that himſelf may *Increaſe* and grow *Great*, and fill the whole Earth with the Knowledge and Manifeſtation of himſelf, *He being All in All*.

But I muſt forbear to enlarge upon this, for I ſhall prevent my ſelf.

The Text contains.

1. *A Hiſtory.*
2. *A Myſtery.*

And this I was ſpeaking of comes under the ſecond part, viz. *The Myſtery*, which we ſhall anon come to.

For the Hiſtory, that is brief, narrow and ſtraitned, and ſhews only the Truth of his *Humane* Nature, which, though *Hypoſtatically* U-

nite

ted to the *Divinity*, even from the Inſtance of his Conception, as it followeth in the Text, *That he was filled with Wiſdom, and the Grace of God was upon him*: and verſe *ult. That he increaſed in wiſdom and ſtature, and in Favour with God and man*, which cannot be meant in regard of his *Divine* Nature, as if there could be any *Deceſs* or *Increaſe* of, or any thing added to that which is infinite: but only in the Expreſſion and Manifeſtation thereof, in thoſe *Organs* which the God of Order had therefore ordained and *Co-apted*: But the MYSTERY of Chriſt, that is Vaſt, Infinite and Boundleſs, and extends it ſelf through all *Generations*, through the whole Church and Body of Chriſt, through all Ages. *Queſt.* *Anſw.*

So that if any ſhall ask, *How that which is Full and Perfect*, can be ſaid to Increaſe?

I anſwer as before, not in *Augmentation*, but in *Manifeſtation*. *God* cannot grow *Greater* or *Leſſer*, be more or leſs *Excellent* or *Glorious*, But his *Greatneſs*, *Power* and *Glory* is further *Manifeſted*, more *ſpread* and made known, according to that Promiſe, *Numb.* 14. 21. and *Iſa.* 6. 3. *All the Earth ſhall be filled with the Glory of the Lord*: Our great and infinite God filleth the whole *Earth* and the *Heavens*, yea, and *The Heavens of Heavens*, with his Majeſty and Glory, at all times, and in every Place alike: But when he is ſaid to fill the *Earth* or *Heavens* with his glory and greatneſs when he is manifeſted more to men or Angels, when he enlargeth the Knowledge of himſelf, of his *Power* and *Greatneſs*.

As

As we have often shewed you concerning *Jacob*, *Gen.* 28. He dreamed and saw the Ladder *reaching from Earth to Heaven*, and the Almighty, The God of *Abraham*, *Isaac* and *Jacob*, was at the Top thereof, and from him Angels were *Ascending* and *Descending* continually, and thereby God manifested himself to be with him whereever he was, and that he would keep him in all Places whereever he went, and that *He would not leave him*, but fulfill all he had promised: *Jacob* awaking, and he seeing God *as present* there, as at home in his Father's house he cries out, *The Lord is in this Place and I knew it not*; whereat he was sore afraid, and burst out into this Ravishing Acclamation, *How dreadful is this Place! this is none other but the House of God!* God was as much present in his glory and majesty over night, as well as then, but *Jacob* saw not his Presence to be everywhere: God was not more there, but there was a greater Manifestation: *Jacob's* sight was opened to see the Presence of God more: *Jacob's Portion* and *Treasure* was Nigh him always, but he saw him not; as *Hagar*, God *Opened her Eyes*, and then she saw the Well of Water, *Gen.* 21. 19. Know this, that he that is the Fountain of all Good, is alwayes with us, nigh at hand, if we could but see him and then we need never fear, nor never despond and doubt so as we do: For as *Moses* saith concerning the Command, *Deut.* 30. 14. *It is not hidden from thee, neither is it far off thee; not in Heaven, nor beyond the Sea, but nigh unto thee, in thy Mouth and in thy Heart*: So the Apostle, Ro-

1

6, 7. he applies that Scripture to Jesus Christ, who is, *Col.* 1. 16. *The first begotten of all Creatures, by whom all things consist, and in whom they live, move and have their Being.*

But the second part is that which is more *materiall*, viz.

The mystery of the Text.

Though all Scripture be written for *Instructi-on*; yet know, the Scripture is a Mystery, or which as *Eustathius* saith, comes from *Claudo*, because it is kept *Secret*, *Sacred*, and *Shut up*, because in all Mysteries (saith he) 'tis necessary to keep close the *Mind*, and not to shew the things which are to be concealed: And as St. *Paul* saith concerning *Circumcision*, Rom. 2. 28, 29. *He is not a Jew which is one outwardly; neither is that Circumcision which is that of the flesh. but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God*: So say I of Saving Knowledge; He that sees the Mystery of the Scripture, he hath the true Knowledge of the Scripture: He is not taught of God, who knows only the Letter, and the Flesh of the Scripture: But true Understanding is that of the Spirit, and not that of the Letter: and though men may *Cry up*, and praise *Literal* Knowledge, yet God only esteems of Inward Knowledge, the *Mind* and Inside of the Scriptures; All other Knowledge is vain, and maketh a man not one hairs breadth the better before God. Gen. 21. 19.

Therefore we may observe also, what Ministers

niſters the Apoſtle prefers, not the Miniſters of the Letter, but the Miniſters of the *New Teſtament*; as that in 2 *Cor.* 3.6. *Able Miniſters not of the Letter, but of the Spirit*: And thoſe alſo to be true Chriſtians, having not the Law only outwardly in *Tables of ſtone*: but *Within in the fleſhy Tables of the Heart*; He having made us (ſaith he) *Able Miniſters of the New Teſtament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth Life*: All the Knowledge of the *Hiſtory* is but as the Law written in Tables of ſtone, which doth us no good; but it is only the *Spirit*, the Knowledge of the *Myſtery*, and the Marrow, that indeed giveth Life.

But you will ſay to me, *How doth the Letter kill?*

Anſw. I anſwer, By *reſting therein*, and not ſeeking for the *Marrow*, the *Food* and the *Life*; by contenting our ſelves with the Knowledge of the Hiſtory and Outſide: but becauſe I have at other times unfolded this unto you, I ſhall here paſs it by, and come to the *Spirit* and *Myſtery* of our Text in hand.

So then, it Reſteth (This premiſed) being that we may ſafely conclude even thus much, that as our Saviour was typified by others who went before him, he was the *Subſtance* of all thoſe *Shadows*, both of Perſons and Things; even ſo let me tell you, Chriſt Jeſus himſelf, is the Reſemblance and Type of himſelf; his *Outward, Temporal*, and *Viſible* Actions in the fleſh, were a Type of his *Inward* and *Internal* and more Mighty Miracles and Actions in

...h of all Believers, He being their *Life* and *Resurrection*; they being before, *But dead men in trespasses and sins*, until his Actions be their *Life*, *Resurrection* and *Regeneration*. So likewise, as his *Life* was Typical, and resembled himself, Christ in *Visible* was but a dark *Representation* of Christ *Spiritual*, *Mystical* and *Invisible*; so in regard of his *Death* and *Crucifying*: whatever he suffered *Externally* in the flesh, it shews how he is *internally crucified* daily, even to the end of the world *Heb. 6. 6. Seeing they crucifie to themselves the Son of God A fresh, and put him to an open shame*: So likewise for all other *Actions* and *passages* related of him? as his *Nativity*, it held out *our spiritual* birth, and Christ his being born in *the soul* as the Apostle expresseth it, *Gal. 4. 19. My beloved of whom I travel in birth, till Christ be formed*, or Brought forth *within you*. So also, in his Circumcision, is held forth our *Spiritual* Circumcision: as in that of *Col. 2 11. Ye are compleat in him, in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the Circumcision of Christ, &c.* So for *Holiness* of Life: Christ's Holiness shews us, what *Holiness* shall be in them that are his Children and People, *Mat. 5. 16. Let your Light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven.*

So also for his outward Teaching, it represents to us, that all his People should be *Taught of God*; he himself would be the true Teacher unto Us, as *Isa. 54. 13. All thy Children shall be*

taught of the Lord, and great shall be the Peace of thy Children. And Jer. 31. 34. *And they shall no more teach every man his Neighbour, and every man his Brother, saying, Know the Lord; for they shall all know me from the least to the greatest, saith the Lord.* And Christ himself cites these places *John* 6 45. *It is written in the Prophets, and they shall all be taught of God; every man therefore that hath heard and learned of the Father cometh unto me.* So also in Christ's Miracles: As in Opening the Eyes of the *Blind*, it shews that Christ himself must open our Eyes, or else we remain *stark blind*; yea, as those *Born Blind*: And never any man but he, since the world stood, was known to open the Eyes of any born blind, as he said *John* 9 32. And *David* saith, *Psal.* 13 3. *Lighten thou mine Eyes, lest I sleep the sleep of Death.* And Psal. 18. 28. *For thou wilt light my Candle: The Lord my God will enlighten my Darkness.* So also in opening the Ears of the Deaf: It is he alone that can say to our Ears *Ephatha, Be ye opened*, and it is so: So also for the *Restoring* of Limbs, healing the *Lame* and the like: He it is who causeth those that are *Cripples* from their Mothers Womb, to *Leap like an Hart*, and *The Dumb man's Tongue to sing*, and causeth our feet to run his wayes with Delight.

The like also for his *Raising* the dead, and feeding the *Multitudes*, &c. And what shall I say more? You may apply them more to yourselves: The time would fail me to undertake to speak of all his Actions. So also of his *Resurrection*, *If ye be risen with Christ, seek those things which are above*, Col. 3. 2. And so of his *Trans-*

figu-

…ration and *Aſcention*; he is *Transfigured* In …s, and tis he that *Aſcendeth* In Us: And ſo for …l other his Actions and Miracles, we are to ſee …l theſe things held forth and Typified in the …erſon, *Actions* and *Miracles* of our Saviour, and …ought by him In us.

Theſe are all ſaving actions, wrought In Us, …d we thereby partake of the Excellency and …rtue thereof, herein we feed on Chriſt, *Eat …is Fleſh, and drink of his Blood*: The other …ctions though wrought for us, for if we are …t *Quickned*, *Vivified* and put into Act and …iritual Life by theſe, we receive no Benefit …them. An outward dead Faith, to believe …ly in an External Chriſt, is no better then a …ith of Devils: This is that Chriſt, *Whoſe day …braham ſaw, and rejoyced in*, John 8. 56. and …in regard of the other only; viz. As Pro…ically, but this *Chiefly*, viz. as Spiritually: …is is that Chriſt and him crucified, whom St …l deſired onely to know 1 *Cor.* 2. 2. in regard …hich, Chriſt in him, *working*, *acting*, Bring…g forth, and *Expreſſing* his own *life*, viz: …ſelf in him; he ſlighted the external …owledg of Chriſt *According to the fleſh*, 1 Cor. …16. *Wherefore, henceforth know no man after …e fleſh, yea though we have known Chriſt …er the fleſh, yet henceforth know We him no …re.*

Now then to come nearer to our text as all …e other *actions* and *paſſions* of Chriſt were …t only *Meritorious* in themſelves, but alſo *Ty…al* and Significant: So is this *Growth* of Je…s Chriſt; he *Grows up In Us, in Wiſdom and*

Stature, and he *In Us*, *waxeth strong in spirit, being filled with Wisdom and Understanding*: He teacheth us the true Wisdom, he In Us, Chuseth *That good thing which shall never be taken away*: *He is the Grace of God* In Us: *I live*, saith the Apostle, *Yet not I, but it is Christ his Life in me*: From him cometh all growth in Grace, not from our selves; the work is his, none of ours; from him cometh *Faith*, *Hope*, *Charity*, *Strength*, *Virtue*, *Knowledge*, *Temperance*, *Patience*, &c. If any of these come from *Man*, from the *Power*, *Industry* or *Strength* of man, they are *False*, and good for *Nought*? yet how ready are most men to assume these to themselves? or at least to think, that by their Power or Wisdom, or Industry they have attained them? *From whence comes Wars? come they not from your Lusts?* So from whence comes *Pride*, and the *Lifting up of the Creature*, those High, Towring and Swelling Imaginations, that (in plain Terms) exalt themselves against Jesus Christ? They are so far from being from him, or of him, that they are quite contrary to him; howeve to seem they may seem the Virtues of Christ himself, yet they are no other, but *The Sacrifice of the Wicked*, the *Filth*, the *Abominations* and the *Excrements* of the *Old man*.

Hence it is said, That *John Baptist grew* and *Waxed strong in spirit*, because Christ by his Divine Life brake forth in *John*, and his Light did *shine before men*; they seeing those *Good works* in him, God was glorified, not *John*; for saith he, *I must decrease, but he must increase*: Hence it is said here Accentively, twice in this Chapter,

...ry, & versus ult. προκόπτε, both in our Text, ...l verse ult. *And the Child grew, and waxed ...ong in spirit, filled with Wisdom, and the Grace ...God was upon him*: And again, *Jesus increased ...Wisdom and Stature, and in favour with God ...w*: All these things were in him in his person Luk. 2. ult.
...ings, so the same things are really done by him, ...his Mystical *Body* and *Members*: All these In...luences are his, and flow from him the Head; ...ein our selves are dead in Trespasses and sins, ...he is the *Resurrection and Life*, In himself and ...us: *And he that believeth in him shall never ...; Nay though he were dead, yet shall he live.* When Jesus Christ doth once begin to ...splay and *Declare* the Glory of himself in the ..., and to adorn the soul with himself, what ...Palace, what *A Kingdom*, what *A Temple* is ...e soul? Well might *David* say, *Glorious ...ings are spoken of thee, O thou City and Temple ...God*, Psal. 82. 3. More glorious then the ...emple spoken of *Rev.* 21. And saith our *Savi...r*: *The Kingdom of Heaven is within you*: All ...r Description *Rev.* 21. There at large, setteth ...t the Glory and *Light* of that Temple which ...s like *Jasper* most precious and clear as Chry...al, The wall High and Stately, wherein were ...elve Gates, and the gates kept by twelve An...els, the walls of *Jasper*, and the City *Pure ...ld*, and the very Foundation *Garnished* with ...manner of precious stones: *A Jasper*, *A Sa...ire*, *A Chalcedony*, *An Emerald*, *A Sardonix* *A ...ardius*, *A Chrysolite*, *A Beril*, *A Topas*, *A Chry...asus*, *A Jacinth*, *An Amethist*: more Beauti...l, Transparent and Glorious is that soul, the...

this Temple, if Christ hath but *Adorned* it with himself; nay that soul is this Temple of Christ.

I say, all these things are *Accomplished* in us, in a great measure, but in some less, in some more, in all those, where Jesus Christ is pleased *To display* his glories, and in that soul, where he is pleased to adorn it with his own Graces, and with the *The Fruits of the Spirit*, as *Faith, Hope, Charity, Strength, Virtue, Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Meekness, Temperance, &c.* Those that are thus qualified, inriched and adorned, let me tell you, they need no Law, no Light; for they are a Law to themselves; and there is a Light (*Within them*) like that City, *Rev* 21. 23. that had *No need of the Sun, neither of the Moon to shine in it; for, The Glory of God did lighten it, and the Lamb is the Light thereof*: Nay I may say, and say truly, They are gotten above *Law*, above *Letter*, in this regard; for they have the *Gospel* within them, and the Life within them: Yet for all this, do not think that I speak against *Law* or *Letter*, or *Ordinances*, Use them (as I said) but *Rest not in them*: And know this also, that while the soul is *Rapt up* in the Glory, Sight and Beholding of Jesus Christ, he knows this, that he enjoyes that which is the *Substance*; and that which is as *Far* above the other, as the *Substance* is above the *Shadow*, and the *Life* above the *Letter*, and the *Spirit* above the *Flesh*; Yet he will not slight or cast away these Means, Letter or Ordinances, because God hath often appeared in them and by them to him: as I have shewed more at large upon other Scriptures.

But

But I say, let us look to find that in us, which Christ affirms, that *The Kingdom of God is within us*; and that you are *In some Beginnings* of that glorious Temple and City mentioned before; but if you think the Kingdom of God or Heaven, to consist of such things as are there declared in the Letter, you are much deceived; but the holy Spirit is pleased to make use of such Expessions and Representations, that are so *Amiable* and *Glorious* to the carnal Eye, that so we may come to see the *Truth* and *Substance* of those *Shadows* and *Representations* to be far transcendently *More Ravishing* and Glorious, as all those Saints and People of God (before whom God hath unvailed his Glory) can abundantly witness and seal to the Truth thereof. Insomuch, that had they all those precious Stones, Houses and Temples built of them really; yet in comparison of what they see and enjoy of God, would trample all under their feet, as not worthy to be named *The same hour* with those true Pearls, and those *Ravishing, Reviving, Full* and *Satisfying*, and most transparent precious stones which are within them: They need not (when they are once in *Union* and *Communion* with him, and when he is pleased to let but his *Back Parts* pass before them) they shall not desire *The Light of the Sun, or of the Moon, to give light in that Temple: for the glory of the Lord doth lighten it, and the Lamb is the light thereof*: And as it is expressed there in verse 24. *The Nations of them that are saved shall walk in the light of it; and the Kings of the Earth shall bring their glory unto it*: (i.e.) This *Temple*, and

Rev. 21.

this *Palace*, and this *Glory*, darkens all the *Glory* and *ſplendor* of all the Kings and Emperors under the ſun: all their glory *Vaniſheth*, and *makes haſt* before this glory, as being *Aſhamed* and *Aſhamed* once to appear in ſight thereof. Nay all the moſt precious Jewels here are but comparatively, to build the Walls, and pave the Streets of the New *Jeruſalem*, but the glory of the Inhabitants and the glory of the Place, no Creature is worthy to be any Shadow of them: And the moſt precious ſtones can but ſet forth the glory of the Walls, at the utmoſt: And yet I would not have you once imagine, that there are Walls, or Streets, or Pearls, or Material Temples in Heaven, or any ſuch thing: But theſe things are only as ſhadows to repreſent them to our Underſtandings, and not otherwiſe.

Beloved, I hope, and I know, there are ſome that hear me, which Know, See and Feel these things to be true, yea (as you ſay) as true as Goſpel; yea, ſo true, as nothing is, nor can be more true. And ſome others I know there be which will believe none of all theſe things; but they will *Dwell in the Letter*, ſay what ye will, and do think verily, that all the things ſpoken thereof, are ſome viſible and *Outward* glories: as the Diſciples, while they were weak, and but Babes, they pleaſed themſelves with *Apprehenſions*, *of their maſter* his being a *Temporal* King and that he ſhould ſit upon his Throne and they all ſhould ſit about him upon thrones: and *Zebedees* children. Nothing would ſerve them, but *That the one might*

...ight sit at his right hand, and the other at his ...t in his Kingdom: And such childish appre-...ensions have many; yea, most men, they please ...eir Fancies, Hopes and Imaginations with ...ese things, viz. that the Glory of Heaven ...all be only hereafter; and that glory to con-...t in Thrones, Crowns and Sceptres, in Musick, ...ps and Viols, and such like Carnal and ...or things: compared to that glory: And ...ough they talk and prattle, That Grace is ...y begun, and Glory is grace perfected: Yet ...w far wide are they from this in their Pra-...ie? and how Harsh and Uncouth is this ...octrine, we are now delivering, to such men? ...r it is the Rejoycing of my soul, that I speak ...some that have Seen, Known and Felt these ...ings, far, far more then my Tongue is able ...express: For these things are known not so ...ch by man's Teaching, as by Feeling and by ...joying them, and by the Teachings of God ...them; Tis the Inward Ear that is instructed ...them.

But indeed and in Truth, there is so much ...rawardness, even among great Professors, and ...ost Teachers, that they are alwayes but at the ...ry Beginning of the Principles of the Doctrine ...Christ; and are come no farther, nor you ...annot perswade them to go any farther: And ...assure you, that it was with me, as with Jonah, ...having a great Controversie often in my self; ...whether I should preach these things to you ...no, and I had rather gone another way, be-...cause I knew; so long as you dwell in the Let-...r, I cast Pearls before Swine, and I expect ye

should

should *Trample them under your Feet*, and *Turn upon me, and all to rent me*; yea, I am sure of it, except only those that have Experience of them: And if those that profess and think themselves able Teachers, do stick here, and go no further, how can they be a means to bring others on toward Perfection?

I tell you Beloved, this *Dwelling* in the Letter, is that which hath been the Occasion of so many *Errors*, *Rents* and *Differences* as hath been in the Church. The Truth is known by none but by those that can come into the Truth and live in the Truth: *In thy Light we shall see Light.* You that are in the Truth, you have received
1 Joh. 2. 27. *The Anointing from the Holy One*, and that *Anointing teacheth you all things*; Not, as if any *Individual* man knoweth all things; But *Ye*, *Ye* the Church, *Ye* the Body, *Ye* know all things, as I have shewed you at large upon that Text. Take the whole and compleat Body of Christ, both those Members that are *Past*, *Present* and to *Come*, and add to them the Head, and then we may not only say, *Thou art all fair my Love, there is no spot in thee*, but, Thou art altogether *Amiable*, and YE *know all things.*

Cant. 4. 7 Beloved, one *Runs away with one* interpretation, and an other with another: a third with another, as the Apostle saith, *Every one of you hath a Doctrine, a Psalm, an Interpretation, a Tongue, a revelation, But let us mind this Anointing*, what that teacheth us: let us labour to see, that we must be *All taught of God*: that we may come to have the *Mystery*, and the *Living sense*, and this will *instruct, Guide, Lead*

and

conduct us *Aright* and ſafely; that we ſhall only SEE Literally theſe hidden things, we *ſhall know*, yea know *undoubtedly* that are the *Truth the life, and the way* as Chriſt of himſelf: Did men but ſee theſe things, were lead by the *Spirit*, and by the *Truth*, would not run away with ſuch *Poor, Weak,* and *Empty*, Notions and interpretations do: The Book of the *Revelation*, is a Divine Highflowen Revelation of moſt ious, and moſt Divine things: And yet, be- men reſt in the Letter (as they do in the of the Scriptures) we ſee how low and y, and poorly they carry on their works; Carnal Apprehenſions men pleaſe them- withal: Yet I deny not in the leaſt, the th of the Letter, far be it from me; Nay, I not deny, but thoſe things may be fulfilled rding to the Letter: But therefore ſhall reſt and dwell there? ſhall we not ſeek the th and Subſtance of all Types and Sha- s?

Not that I would have men *Neglect* preach- the Letter, or whatever can be found out ernally to be fulfilled; but let us not Reſt re, but ſeek for *The Anointing*, for *The Spirit* miſed by Chriſt, *That may lead us into all th*; even into the Truth which Chriſt ſpake when he ſaid, *I have many things to ſay unto but as yet ye are not able to bear them*; *But will ſend the Comforter, and he ſhall lead you in- Truth*: And of which *Paul* ſpeaketh, Cor. 3. 1, 2. *And I Brethren, could not ſpeak to you as ſpiritual, but as unto carnal, even as* Joh. 16. 13.

un-

unto Babes in Christ: I have fed you with Milk, and not with Meat; for hitherto ye were not able [To bear it] *neither yet are ye able; for ye are yet carnal,* That ye may come to see those things God reveals by his Spirit: *for the Spirit searcheth all things, yea the DEEP things of God; for he that is spiritual judgeth all things, yet he himself is judged of no man, for who hath known the Mind of the Lord that he may instruct him? but we have the Mind of Christ;* as there the Apostle in that of 1 *Cor.* 2. expostulates concerning the *Hidden Mystery* of the Scriptures, which we cannot have, *Except it be freely given unto us of God.* He that is taught these things hath the Mysteries of the Kingdom of God; He hath even this Scripture fulfilled in him, and *The Kingdom of Heaven within him.*

And the Child grew, and waxed strong in spirit, filled with Wisdom, and the Grace of God was upon him: Here you may see the Reason, and what Christ meant when he said, Mat. 19. 14. *Suffer little Children to come unto me, and forbid them not; for of such is the Kingdom of God:* And yet *Lev.* 21.20. there is forbid, that any Man of the Tribe of *Levi*, should approach to offer Sacrifice to God. How shall we reconcile God's Commandment, and Christ his Practise? Truly thus, I suppose Christ in that saying, holds forth by little Children, such as are in an *Humble, Meek, Lowly,* and yet in a *Growing* Condition, and coming on to Perfection: for saith he, *He that receiveth not the Kingdom of God as a little Child, he shall not enter therein;* But for Dwarfs, whose Growth is stinted, they are

the

highest, and will never grow taller: I
an such who profess, or suppose themselves
Christians, but are not so much as little
ldren, nor cannot Endure to hear you speak
growing taller, nor to hear of New Light,
New Birth, or that any should know more
they, this is hateful to them; for they
k they have been brought up with the Scri-
es, they have been at the University, sate at
Feet of *Gamaliel*, *Exercised in the Holy Scri-
s from a Child*, studied all Points in Divini-
earched out the Judgment of most Authors,
may be, have Epitomized the Quintes-
of all their Judgments; and shall we tell
men of New Light? They cry, *New lights
Old Errors*: Do you think that these men
rue Disciples or fit to be Christ's Disciples,
him *To be led into Truth*? Is this Voice the
of the Spouse? which continually look-
upon her own Ignorances and Infirmities,
h, *Oh thou whom my soul loveth, Tell me,
me, where thou feedest, and where thou restest
n*? But you know what the Holy Ghost
, *He that is wise in his own Conceit, there is
Hope of a fool then of that man.*
indeed, we much wonder to see a Dwarf,
ise that if he live to be never so old. yet he
Of a Child's stature, and will never in-
ee or grow higher: what are such Christi-
(if they may be so called) but Dwarfs and
fters? like those silly women the Apostle
s of *always learning, and never able to come
Knowledge of the Truth*; who cannot in-
Strong Meat to make them grow tall men

in

in Christ, but are still feeding themselves and others with nothing but Milk; only with the Principles and Beginnings of Christ; but those *Plerophoria*'s, those Fat and Full things of God's House, though they may sometimes light upon them Notionally, and so talk of them, yet they never reach them, never understand them; and those that do speak of them, and press for them, do give them an Offence, and get their Hatred, & hard Sentence: He must be *A Sectary*, *A Familist*, *A Seeker*, *An Anabaptist*, *An Antinomian* or some such like: and to say the Truth in few words, they can very well censure others, but applaud themselves: but indeed, though they have been long Teachers, yet they themselves had need be *Taught* the very lowest things in Christianity; for they know nothing, I say, Nothing as they ought to know them, whatever they may think: And Children they find their Auditors and Children they leave them.

You see our Saviour *Grew up in wisdom and Stature, and the grace of God was with him*, being Filled therewith: He stood not at a stay: but increased; he grew up from the Law to the Gospel, he indeed submitted to the Law in all things, and *fullfilled all righteousness*; but he rested not in the Law, but grew up to the Gospel; he begun at, Circumcision, and submitted to the Law, and was *Obedient*, *Even unto death*: and he rested not there neither, but he also Ascended, and Rose Again to Life and Glory: So *S. Paul*, to avoid Offence, because of some that were weak in the faith, he circumcised *Timothy*, Acts 16.3. *Because of the Jews for they*

knew that his Father was a Greek: yet afterward he ſaith, *Circumciſion is nothing, nor uncircumciſion, but a new creature*. And again when Paul ſaw that they began to reſt upon baptiſm, he ſlighted it, and undervalued it; when men begin to make the ſhadow the ſubſtance, or the image the Truth, he undervalues them; although being rightly uſed, he *Practiſed* and uſed them himſelf: So they be but uſed, as Deans, Schoolmaſters, and Tutors to bring us to Chriſt: but if they inſtead of bringing us to him, they keep and bar us from him; then away with them: If we begin to admire them, and cry up them; and make our duties, and the *Sacraments* themſelves, (though appointed by Chriſt himſelf) to be our Saviours, we are to ſlight them, and diſeſteem them in regard of a *Paul* did the holy *Law* it ſelf, that Epiſtle to the *Galatians*, and elſewhere: for all theſe Ordinances are for no other uſe, but that they may be as ſteps to him, and as guides to him who is the Truth and the Subſtance; Nay *Paul* went ſo high that he not onely undervalued the *Law*, *Ordinances*, and *Duties*, which hindred from Chriſt, but he attempted to draw aſide, undervalued and ſlighted the very Perſon and Body of Jeſus Chriſt, in that ſenſe; if men Reſt in any outward priviledge or enjoyment, they keep us from Chriſt, and in that Caſe, are to be ſlighted.

Beloved, be not offended, ſee what himſelf ſaith; 2 *Cor.* 5. 16. when ſome ſlighted him, ſaying it may be knew or heard Chriſt perſonally (upon which account he might utter thoſe words

words) and he saw they began to prefer th
Shadow before the *Substance*; he underva lue
all things *But a new Creature*, and he burs
out in an holy defiance of all things else be
sides it; let it be *Mses*, or Christ Jesus himself
in regard of his body and external presence o
Knowledge; *Henceforth know we No man a
ter the flesh*; one would think he had spo
there Generally and Inclusively, and High e
nough, but he boldly addes, *Yea, although w
have known Christ after the flesh, yet hencefor
know we him no more*: As if he should say, Te
not me of outward Priviledges or Ordinance
I seek *A Proof of Christ in you*; shew me the *Ne
Birth*, the new CREATURE; is Christ *Form
in you*? this is that only *That I travel with y
in Birth for*, and for nothing else.

And so likewise, to instance in *Baptism*, whic
some think is come in the room of *Circumcisio
Well let it be so, we will not contend abo
that, Christ having removed that *Burdensome a
Legal* Ordinance; but for Christ the *Substanc
we ought and must contend for to the Utmo
Yet some there are that would have *Baptism* a
ministred after such manner, that it is as burden
som, yea more burdensom to some, then Cir
cumcision: you know what I mean; as to in
stance the unseasonableness of Weather some
times, and the Weakness and Sickness of som
Bodies; Besides that of Circumcision was o
ly for the Males, and not for Females, as th
Ordinance of Baptism is for both; with ma
other Reasons too long to stand upon, there
fore more Burdensom then Circumcision: The
spea

of plunging over Head and Ears, as if it
an ablolute Injunction, becauſe the Apo-
Rom. 6. 4. *Buried with him in Baptiſm,*
fore they muſt be *Plunged* over head & ears
ater, and this they call Baptiſm: But let
know, tis another manner of *Burial* the
ſle mean.

Truly they make a great deal of ſtir about
Outward Baptiſm more then need: for out-
d Baptiſm is, but a *Type* and *Shadow* of the
Baptiſm: and I conceive (and to me its
that the Apoſtle there ſets the *Shadow*,
t the *Subſtance*: One to ſet out the other:
Chriſt's Baptiſm was *His humbling himſelf*,
Emptying himſelf, and ſubmitting to his Fa-
's will, in his whole *Paſſions and Sufferings*,
h is the thing Baptiſm holds forth, This
Burial, and a *Dying* indeed: *Zebedee's*
dren, when they deſired *To ſit one on his*
hand, and the other on his left (he ſaith)
be baptized with the Baptiſm wherewith I
baptized? Intimating that they were not
to paſs through ſuch *A ſea of ſufferings* as
was to paſs through; *They not knowing what*
ſaith the Text, or what Chriſt meant,
anſwered, *We are*: They thought ſubmit-
to Baptiſm was but a *Small thing*, neither
it was it, taking it only as External, and
ding to the Practiſe of Carnal Churches.
but becauſe the Apoſtle ſaith, *Buried with*
him by Baptiſm, therefore a great deal adoe
hath been in ſeveral ages of the Church
me, affirming Baptiſm is no Baptiſm, ex-
they be *Plunged* or *Ducked* under water, a

very Childish and weak Conclusion, with
any true ground: Yet mistake me not, I do not
say *Childish*, in regard of the *Appointment*
Baptism, but in regard of that Circumstance
and of *Resting* and *Dwelling* therein, and not go-
ing on toward Perfection it self. And truly
with some men 'tis so, that herein lies the *Top*
or *Quintessence* of their Religion, making such
ado about *Shadows*, *Figures* and *Resemblances*,
as if it were the very Ordinance it self, while they
let the *Truth*, the *Substance*, and the *Thing*
self pass away, and regard it not, forasmuch as
they are so *Zealous* and *Hot* about Forms: But
they are by any drawn up higher by speaking of
the Substance, they are as men *Lift*, *Cold* and
Heartless: which is a plain Evidence to me that
they prefer the *Shadow* before the *Substance*, be-
ing meerly exercised about *Childish things*, which
are not willing to come up to the Truth, to the
Excellencies and Glories of what Baptism and
other Ordinances signifie: And there is not a
ling them of a more Excellent Way, as the Apo-
stle saith: for they see all Excellencies in the
Shadow, none in the Substance. Whereabouts
(think you) is these mens Religion and Truth
of Grace?

1 Cor. 12. 31.

Truly my Friends, this sticking in the Let-
ter, is that, which hath been *The Bane* of
growth in Religion, and an occasion of so ma-
ny Disputes and Differences therein, which I do
not wonder at; for Children can do no more
then *Quarrel* about *Trifles*, and things of
great Worth: Not that the soul should slight or
undervalue Ordinances, or any other Duty

ike me not) Beloved, I am fain to uſe this
Caution the oftner, becauſe ye are ſo ſubject to
Catch and Carp: I ſay, let all thoſe things
ve their due *Time*, *Place* and *Eſteem*; but to
ſt in theſe, is the Worm, the Gourd which
ſtroyes all, and eats out the Heart of all Sin-
erity: But this I ſay, when the ſoul by theſe
Ordinances) or whatever you will name) ſhall
come to ſee and enjoy God *Her Portion*: when
e is in the Purſuit of her Beloved, ſhe under-
alues and leaves all things of this Nature be-
ind, and *Preſſeth after the Mark, the Price of the*
high Calling of God in Jeſus Chriſt: And to
s ſoul, in this Condition I may boldly ſay, Phil. 3
whats Duties whats Ordinances? whats Chriſt 14.
The Fleſh? I beſeech you give me leave; what
re all *Theſe*, when the ſoul embraces the *Truth*
f all theſe things? Can that ſoul at that time
ve lies Beloved's Arms, and come down to, or
ize the *Shadows*, the *Handmaids* above or e-
ual to him their Beloved? But I grant, that
hoſe that never came to theſe Spiritual *Embra-*
es, theſe Divine *Swallowings up*, theſe Graciou
overcomings, this *Spiritual Drunkenneſs*, theſe
*Rapture*s, they may Cenſure and Revile a ſoul,
but may ſay in deed and Truth, he is above 2 Cor.
life: what do you think *Paul* thought of 12. 4.
theſe things, when he was *Caught up into the*
third Heaven? I grant alſo Beloved; that the
moſt *Elevated*, *Triumphing*, and *moſt Raiſed*
ſoul Lives not alwayes in this condition;
theſe *things*, theſe high *Raptures*, and theſe
cloſe *Embraces* come but ſeldom; and the
ſoul comes to Abate to Ebb and fall lower,

and to have more use of Ordinances: but she uses them only as *Handmaids*, so as to *Conduct* her to her *Beloved*, and being once in her Beloveds Arms faith and hope and all means Cease, for they were but Handmaids for this very end,

Beloved, I would have you *ponder* these things well: if ye set up *Ordinances*, and *Duties &c.* so as to build and Rest in them, ye do make Idols of them; or at the best, you play the *Babes* and the *Children* with them, by Resting *always*, *one such Crutches* and *Go-biet*, and never come to be *Young-men*, much less, *Fathers* in Christ; *Paul*, and *Peter*, *James* and *John*, they would alwayes have *Enjoyed* those *Raptures* *Paul*, in the third *Heaven*, and the other in the *Transfiguration* and *Moses* in The *Mount*.

But the one had A *Prick in the flesh*, and the others Came *Down again from the Mount*. Neither is it good alwayes to be feasted with such Dainties for *Paul* himself was near A Surfeit and least he should be lifted up above measure that Antidote, the prick in the flesh was given him, because of the Abundance of the *Revealation*, and *Moses must* have but a Glance a short Glimple of God and but of his back-parts only; but in these *Declinations* and *Lower Enjoyments*, I would not for a world forbid men to use means, not onely in regard of themselves, but of others who may (by these) come to have the same Enjoyment making them no more but means, and not the end.

And so much more I will say, to satisfie you, that

that I have great cause to *Mistrust* those spirits, whether they come the right way to God, or no such *Raptures*, that leap into them on *A Sudden*, without use of Means or Ordinances; but out of *A Blind* and *Prophane* Condition come suddenly into these Enjoyments: for God doth usually make use of these Means; yet I may not limit, nor direct, nor circumscribe the Soveraignity or Freedom of the Almighty; for he is a free *Agent*, and worketh *Where*, *When* and *How* he pleaseth: yet usually *Faith cometh by hearing, and hearing by the Word preached*: and you know tis said in the Gospel, that Christ sent out his Disciples *Before him* to preach *The Gospel of the Kingdom*, into all the Cities where He *himself intended to come*: And certainly it is Christ's usual way to *Exercise* his people, and to *Train* them up by *Ordinances*, before he himself comes: but herein lies the general Abuse of these Truths, and of these Enjoyments, that because some may and do come thus to enjoy God, & forsake *Ordinances* at a season, in the very time of such Enjoyments, therefore some having gotten this in Notion, have presumptuously affirmed, that they are above these, and (so far) both abuse themselves, and shew an ill Example to others, in that they have quite *Forsaken the Assemblies* and the use of any Ordinances, as the Apostle saith, some did.

Beloved, all these things *Are an Offence*, and whereby many souls by this Delusion of Satan, drown themselves in *Perdition*: And yet I may say more then all this, and say properly too, he that useth them, and Rests not in them, *Lives* 2 Cor. 8.

above them: And in this sense *Living above Ordinances*, is most properly taken, and is a Truth, though through Mistake and Ignorance much abused; viz. That man which hath not his *Comfort*, his *Life* in them, but his Life is Christ; this man (as I may say) Lives above Ordinances: I do not say, he must forsake all Ordinances, as men usually take it, but to have our Life and Enjoyments in the Truth and Substance; And against this Doctrine *The Gates of Hell shall never prevail.*

Mat. 16 18.

And this I will say more, Those that come into such pretended Enjoyments, in this *Extraordinary* way, that for the most part, they never hold on in a Christian Course, but abusing *the Light*, run out into *fleshly* Liberty: But the right *Enjoyment* of God is such a *Hedge* to a man, to keep him within Bounds; such a Guide, such a Compass, such a Bond is upon him, that he cannot break, that he cannot but love God, and seek to honour him with all his Might; he cannot dishonour him, if he would: But conceive all these things are to lead us to Jesus Christ: and therefore to put more in them, and depend more on them, then ever was intended, is an high Abuse of them.

Concerning Baptism, we see *Paul* rejoyced and said, 1 *Cor.* 1. 16. *I thank God I baptized none of you, but* Crispus *and* Gaius, *and the Houshold of* Stephanus; *for Christ sent me not to baptize, but to preach the Gospel*: and withal blames them there, that they set their Eyes upon him, or *Apollo*, or *Cephas*, or whatever it was either *Men* or *Means* or any Duties, or whatsoever that they once

dif-

begin to settle upon, and rest in, to make Cross of *Christ* of no *Effect*. All these things, e they never so high in Esteem among the ouslest Teachers and Professors, he laid em aside, and undervalued them; If *Baptism* set in the Room of Jesus Christ, and men rein content themselves (though in a true servation of it) or of the Lord's *Supper*, acding to Christ's rule, or in *Fellowships* or herings together, then we make Idols of them set them in the Room of Christ: and Christ Truth and Substance is *Slighted* and *Neg*ted.

So also you know, that at the beginning of *Primitive* Church, when it was *Weak*, and Infancy, and could not digest *Strong Meat*, Apostles (by Consultation) *Fed them with* k, and such Doctrine as they were *Able to* r: And all was to this End, that they might such things as Helps to shew them Jesus ist, who is indeed the *End of all*: As *Acts* 15. 28, 29. *It seemed good to the holy Spirit, and to us, lay upon you no other Burthen then these neces*y things, *that ye abstain from things offered to I* ls, *and from Blood, and from things strangled,* c. *if you keep your selves from these things, ye shall* well: *Fare ye well.* Now in these things, acding to the present *Infancy* and *Weakness* of r Church, they did (as *Paul's* practise was) *became weak to the weak, and became all to all, t he might win some*; They saw they could bear taking away and removing all things once, and so he thought therefore to draw *With Cords of Love*, and *Indulgence* of their

Weaknesses in things indifferent: It was as much as they at that time could bear, to remove that unquestionable Commanded Ordinance of Circumcision: And because others began to press it as a thing of Necessity, therefore they in wisdom remove it, laying no such Injunction on them (which by some then, was looked on as an high Presumption) and yet this they tell them, they shall do well to observe: But after this, when they had been exercised more in the Truth, and they began to see these things were but *Pedagogies*, and Beginnings, *Paul* adventured to wave these things, as being things which are not the Truth and Substance.

And therefore he incourages the *Corinthians*, not to stand upon such things, in that 1 Cor. 8. 7. *Howbeit there is not in every man that Knowledge; for some with Conscience of the Idol, unto this hour eat it as a thing offered unto an Idol; and their conscience being weak is defiled*: For saith he (in the verses before) *An Idol is nothing; and (we know) there is but one God*: therefore, although it be Meat left at the Idol Sacrifices, the Meat is the same afterward which it was before: the Idol defileth not the Meat; for it is nothing: And therefore in 1 *Cor.* 10. 25. (saith he) *Whatever is sold in the Shambles, that eat, asking no Question for Conscience sake*: Why? There he gives the same reason again; *For the Earth is the Lord's, and the fulness thereof*: might draw out this Point to many more particulars, wherein many are misled in these days as concerning *Eating of Blood*, or using of *Temples* or *Places* dedicated to Idols, I hope I need give

ve no other *Solution* at present, but that answer that there the Apostle doth, *An Idol is nothing in the World; There is none other but one God; The Earth is the Lord's, and the fulness thereof*: Therefore I say, Eat and Use what is prepared for you, making no question for Conscience sake: But through the Weakness and childishness of many, there hath been great scruple about things of this Nature: And if it be evil to prefer the *Handmaid* before the Mistris, and the *Shadow* before the *Substance*, even of things commanded: much more to prefer these things of such Indifferency before the Substance; which are to be laid aside as we grow stronger, which we are not to do, by the things absolutely commanded, but to use them and not abuse them, to use them, and not build on them, or *Rest* in them; This is commended to you.

And as it is in things of this nature, so it is in the general estate of all Christians: First, they are *Servants, and under the yoke*, before they come to be *Sons*? but when once *the true Heir comes* of age, then *Cast out the bond-woman & her Son*: as the Apostle alledgeth that of *Abraham* for this very purpose, Not that they do *Cast away Obedience* according to the Law, but that they do it upon another account, even from Love: Then is no longer a yoke, but according to that promise, *Jer.* 31.33. *I will write my Law in their heart, &c.* and so they obey out of love, & not for fear: there was a time, when the highest Christians where but Servants; therefore despise not him, who is not as tall as thy self; but let

us

us (in what ever we reprove them) Pity them and Pray for them, knowing it was once thine own condition; onely when men are *self-wise* and *Conceited*, and think themselves to be Great and Something when they are nothing, these deserve *A more severe* reproof, according to that of the Apostle *Jude.* verle 22, 23. *Of some have compassion, making a difference; others save with fear, pulling, or snatching them out of the fire.*

And the Apostle *Paul* carries this point high, and saith *Gal* 4. the beginning; and applies it to Christ himself: *Now I say, that the heir as long as he is under age differeth nothing from a servant, though he be Lord of all: but is under tutors and Governors, until the time appointed of the father. even so we, when we were in bondage under the elements of the world; but when the fulness of time was come, God sent forth his son made under the Law, to redeem those that were under the Law, that we might receive the adoption of sons:* And Christ himself saith, *John.* 8. 35. *The servant abideth not in the house for ever, but the Son abideth for ever:* But what is it to be a servant? and what a *Son*; Christ answers it himself, *John.* 15. 15. *Henceforth I call you not servants; for the servant knoweth not what his Lord doth; but I have called you friends, for all things which I have heard of my Father, I have made known unto you; and ye are my friends, if ye do whatsoever I have commanded you.* Servants you know are kept at a distance; & know not the secrets of their Master; but if you be *Friends*, or *Sons* (its all one) you shall abide in the house for ever: the inher-

tance

is yours, the ſecrets of the Almighty are ; you ſhall not onely have the external outward command, but ſhall ſee the *Excel-*, the Glory, the Pleaſure and *Delight* of commands: you ſhall feel how light and Chriſts yoke is; that is, you ſhall not onely the Letter, but the Life, and ſhall know ever your Lord doth; you ſhall not always ants, but ſhall grow up to *Sons*: And if grow not, you may well queſtion your whether ye ſhall ever come to the In-e or no. But I ſay, look to your ſelves fore in the Name of Jeſus Chriſt; for I af boldly in his Name *That Faith which is not ing faith, is not a true faith*: if your Faith ght be the ſame as it was many years ago, you have only an *External* faith, and as your *Your Faith is taught only by the precepts* and Chriſt is not your Teacher, and he not in you: this is but a dangerous and Faith; as one ſaith,

There is nothing in the world is barren; ith Chriſt, *Conſiderate lilia quomodo creſ-Conſider the Lilies how they grow*: and a *of Muſtard ſeed, which is the leaſt of all ſeed,* grows the talleſt: Then Beloved, flatter ourſelves, that faith that grows not, is ue faith; and that *Light* that increaſeth is not true *Light*; That Chriſt that grows in you, dwells not In you. Beloved, look you, this Doctrine falls *Heavy as Lead*, abundance of Profeſſors.

I would the rather press this Point, in Consideration of two Respects.

1. That ye may know the *Methodes* Satane the Methods of Satan in our souls, to make men *Stand still*, and not to *Grow*; for he can be content, to let men have a Religion, and a supposed true Religion, and to use Ordinances and Duties, and Rules of Worship, and to rest contented and satisfied in them; but if he can keep them from growing, as he may very easily do all the use of them, and his Kingdom is never like to be (*By them*) much shaken: Therefore he sometimes tempteth men to despair, by making *Children* to measure themselves according to the *Rules* of the *Perfect*: So more often to Security, and blessing themselves in an Vain Condition, by making those that think themselves strong men, yet still to *Measure* themselves by Children; that because some or Many are *Weaker* and *Darker* then they, therefore they conclude themselves are *Grown* men, and *Tall* Christians. This is no other but Satan's Method to destroy souls, that though Satan be content they shall have a Religion, yet they shall be never the better for it.

2 Another Reason why I would commend the Knowledge and Consideration of this point is, for fear lest some, being deceived in their own Judgments, they should also deceive you, making you to rest upon *A Reed of Egypt*, which *will deceive* and destroy you; and whilest they never *Leave the Doctrine of the Beginning*

Chri

...ght, not regard going on to Perfection, *Heb.* ...They propound unto you all, as *One common* ...ith (which they ought so to do) so *One com-* ...*Measure of* Faith (which they ought not to ...) as though there were not *Different* degrees ...race, and Proportions of Faith: And as I ... *Babes and Sucklings* they pretended to ... you, so such and no other they will leave ... But the Apostle saith, *Rom.* 12. 6. *Having ... differing according to the Grace that is given ..., Whether Prophesie, let us prophesie accor-* ...*to the Proportion of* Faith, &c. And verse 3. ...*no man think of himself more highly then he ... to think, but to think soberly, according as ... hath dealt to every man the Measure of faith*: ... as there are Babes in Christ, which can-... bear any thing, but *Weak* and *Small* Begin-... of Truth and Faith, who can bear but the ... Principles: So also there are Young men ... Christ, which are grown up to more Ripe-... and Strength of Faith, both in Actings and ...erings: So also know, there are Fathers in ...ist, as 1 *John* 2. *I have written unto you lit-... Children, I have written unto you Young men: ... I have written unto Fathers*: But I hope ... are not so weak, as to think the Apostle ...ks there of *Natural Age*, Babes, Youngmen ...thers by Age, but those that are so accor-... to Growth in Grace: And when the A-...le *James* bids, *If any be sick or afflicted, let ... call for the Elders of the Church, and let them ... over him*, James 5. 74. what do you think ... Apostle means by that Injunction? Do you ... he means *Old men* in the Church, though

Offi-

Officers? No certainly, he means those r
are so, according to their Degree in Grace a
Experience: he taking it for granted, that w
respect to that, the Church had chosen them
for I have known, and tis common, that ma
times younger men have been far more exper
enced in Grace, then many an Old man in t
Church, and of long standing, having been
Old Professor, as they are called: And I ha
known many Old Priests in Offices that cou
pray no more then a Boy that could but rea
and for Experience in Grace, he could not
much as say *Boe to Goose* (as the Proverb is) b
I upraid no man; for I know Grace, and D
grees in Grace, is God's Gift. But if he be
Elder, and grown to be a Father in Christ
must be through great Experience: Those
Fathers, and fit to be Elders; and these th
know how to pray, and what Petions are fit
God's Ears: They will ask nothing but acco
ding to his Will, and the Spirit *Helpeth* the
and Christ prayeth in them, who offereth
Prayers of the Saints with much Incense:
the Father *Heareth him always*, as himself
John 11.42 For *In him only he is well pleas*
But to go on, Why Fathers? *Because* (saith
Apostle) *Ye have known him that was from*
Beginning: Fathers they *Experimentally* k
that Jesus Christ was not only of Yesterday
the time of his *Incarnation*; but *Yesterday*
to day, and the same forever, and from the Beg
ning, and that he is the *Beginning* of all thing
The *First-born of every Creature*: Nay the *A*
and *Omega* of the whole Creation, the *Last*

Last, the ALL and *In All*. But now in these
es Children will turn Teachers, and look up-
themselves as *Fathers*, before they are hard-
Born, or scarce out of their *Swadling-bands*,
y think themselves fit for the Pulpit, to be
achers and Instructers; when (God knows)
y are very Babes in Knowledge, if they are
much as Babes, or as yet born into the
urch by true Regeneration, yet conceiving
y *know all things*, when indeed they know
y little, if any thing rightly, especially not 2 Cor.
e experimentally, & many others who *Quite out of* 10. 12,
own line, make use of things in *Another mans* 13, &c.
ne, as the Apostle speaketh, and *Boast* there-
of as if they were their own Experiences,
ems indeed they have little or none, but
at they have stoln and catched up from o-
r men, in reading or hearing, and these pass
Furnished and *Brave* Preachers: But as there
Degrees of Grace, and Proportions of Faith,
they should be prefered according to their
grees and Proportions; and not do as the
mmon way now is, to prefer the *Smaller mat-*
of the Law, before the Greater and Weigh-
, and to say they are the *More Excellent*; if
not in word, yet in Practice, as too many do.

1. Preferring faith *Acquired*. before faith *In-*
fused.

2. *Implicit* before *Explicit* faith. And

3. *Formed faith* before all these.

In observing, and prefering the *Outward* (*formal* part of Religion before Religion it
self, as Hearing, *Praying*, *receiving the Sacrament*
&c.

&c. when as these are but poor things, witho[ut] the truth and Substance: these are but *The Beginnings of Christ*, and to rest in these is bu[t] to be alwayes children and feeding your selv[es] with milk: As if you should bid A Tayler make a garment for a man, and he should take measure By a child; and if he be to make a garment for A child, to take measure by a man: what mis[-] proportion were this? Therefore in all the ages and degrees of Christians, we must obser[ve] what things, and what Garments best fit them that Garment that will fit a child, will not a man & that which will fit a man, will not fit a child therefore there must be consideration had, to distinguish times & seasons: under the Law they were led by outward and visible things, riches and honour, and Prosperity, and health and Long life and such childish and Low things. And are not most men now so, even great and eminent professers, that are still under the *Pædagogie* of the Law, and outward prosperity and are lead by these things? and these are the chief things they seek, and make their petitions to God for: which indeed we do allow to Children. to draw them on, to a use of Prayer but this Garment, though it may fit A Child yet it will not a grown man in Christ.

1 Cor. 13. 9, 10. But they are to *Seek first the Kingdom of God* and to rest quietly in the Will of God, whether these things shall *Be added or no*: *When I was a Child*, saith the Apostle, *I did as a Child, I spake as a Child, &c.* and I prayed as a Child; *but when I came to be a Man, I put away Childish things*: Those that are come to be Grown-men

Christ, for these Outward things they are *Indifferent*, they see no such *Excellency* in them, as *Worldly men* do, and even as Children in Christ may (through their *Weakness*) do the like: But let us now *Put away childish things*, and be ashamed to lie *Crying* and *Whining*, *Begging* and *Striving* for Babies and Rattles, for Titles and Honour, and Beauty, and Favour of great men, and such like things. How unseemly it for a Man to Cry, or strive for Childrens things; O that I had such a Preferment! And O Lord let me have such a Place: Let me have such *A House*; I must have such Purchase Land; Oh that I had my Health again, my Wealth again, what pitiful Prayers are these? Not but that these Prayers are lawful, to seek these things in our chief Desires; so if you had but these things, then you would fully *Pleased*, and as quiet as Lambs, let who look after the soul's Portion and Inheri- Mat. 6. tance: Truly Friends, our Lord tells ye: *After* 32. *these things do the Gentiles seek*, Mat. 6. 32. The men of the World gape for these things, see *An Excellency* in nothing else: But for these men that are grown up in Christianity, I tell you plainly, worldly men prize them not so much, but they do as little: and they see higher, seek and pray for those things which are of more excellent Nature, viz. things *Divine* and Spiritual; these they find worth praying for, and having and prizing.

These are those better things which *Mary* chose, *Which could never be taken away*; they see the Vanity, the *Uncertainty*, the *Vexation* of the

other things: but the *Excellency*, the *Certainty*, the *Rarity*, the *Delight* of true *Spiritual* riches. Herein lies the Pleasure, the Satisfaction, the Solace, the Sufficiency of those things to make grown up into Christ: These are their Riches, Treasures, Pleasures, despising and disdaining all things else (save only for *Use* and *Necessity*, for bodily Sustenance, and wherewithal to clothe and do good to others) were it not in this regard, they would despise them; for, to be in love with them they cannot: they see no such Excellency in them, as to heap up Riches, and to add Land to Land, and *House to House*, as others do, and to eat up themselves with Care to get them and keep them; but if God please to *Bestow them*, they look upon themselves, but as *Stewards*, to use them for *Necessity* and *Charity*, and not to set their Hearts upon them, knowing that if Riches be not well used, they are a Curse instead of being a *Blessing*.

When they come to pray, they cannot tell what to say, nor what to ask in regard of Temporal things, Blessings (I had almost said) but they seldom are so, to most men, except as I before said, they are only used for *Necessity* and *Doing good*: When they pray, they dare not direct God what to do in such and such things, but say in a holy Resignation *Even Father, as seemeth good in thy sight*; and *Thy will be done*: He dare not assume a will to himself in any of these things; they can but say at most *Give us this day our daily Bread*, and for that they joyn, *Thy Will be done*: The chief End and Aim of his Prayer is, Submission to,

joycing in the *Will of God*: And then whatever he hath, be it little, or be it much, he knows that is a Bleſſing; and otherwiſe they are more Croſſes then Bleſſings.

But O Beloved, I know I have herein diſcloſed the moſt hereſie, and I ſeem a Blaſphemer, and a ſetter up of New gods; and I know, as David ſaith, *Pſ.* 31. 12, 13, &c. *The ſlander*, ſo, I will ſay, *The Blaſphemy of the Multitude*: ſo it is a ſlander *To me* I weigh it not; but only as it is Bluſphemy againſt a moſt Divine Truth of God, which yet *The Gates of Hell ſhall never prevail againſt*; But as then *David* ſaith, *I have and have heard the ſlander of the Multitude; fear was on every ſide, while they took Counſel together againſt me, they deviſed to take away my Life*: *I was a Reproach among mine Enemies: yea, my familiar Acquintance ſtake againſt me, and I was a Fear unto them, and they fled from me: I am forgotten as a dead man out of mind, I am caſt aſide like a broken Veſſel: But I truſted in thee, O Lord, and ſaid, Thou art my God, my times are in thy hand, O deliver me from the hand of mine Enemies, and from them that perſecute me*; Deliver me; how? it follows in the next verſes, *Make thy Face to ſhine upon thy ſervant, and ſave me for thy Mercies ſake*: If God make his Face to ſhine upon a man, it matters not what his Troubles be, whether he deliver him or no, nay that is the beſt Deliverance, for God's Face to ſhine upon him. Pſ. 31. 12

All this I have repeated before you, as being ſome bodies caſe elſe, beſides *Davids*, whom ſome here know, and I my ſelf know better:

And I know most of you have taken Notice of that in *Acts* 19.23. when the whole City was *Filled with the confusion of them that cryed*, Verse 28 *Great is Diana of the Ephesians*; *Paul* seemed to steal away their great *Goddess Diana*, and they cry out, what new Doctrine is this? what Odde Fellow have we here? *What will this Babler say*? what; to tell us we may not pray for *Outward* things? *Away with such a Fellow from the Earth, it is not fit he should live*: for he seemeth to rob us of our old God, whom we have worshipped so long, and to be a setter forth of new Gods, but have Patience, if ye can bear with me, I would have you rightly understand me, but I shall not enter seriously now upon the Point; but by the way, I would have you all know, if God please, In brief,

Ps. 137. 1. I affirm from my soul, I never denied Prayer for Temporal Blessings (*If I did, let my Tongue cleave to my Mouth*) Pray for them, I say, pray for all Temporal Blessings heartily, Reverently, sincerely; yet I know that even your Graces, Faith, Hope, &c. as had, and done, and enjoyed in time, are also Temporal: But these tend and relate to a better Life, and to Eternity, and so are to be prized and looked upon: But for Outward Blessings, or Temporal blessings (which you call) Riches, Honour, Houses, Lands, Wives, Children, Friends, Health, Beauty, Handsomness, Long-life, &c. these are the things we differ about, and the doubt is, we know not what is A BLESSING, and what is not: You call that *A Blessing* oftentimes, which God and his Truth calls *A Curse*; and contra-

contrary, that A Curse, which God calls a Blessing; Physick, though it be *Bitter* and *Unpleasing* to the Palate; yet tis for the Health of the Patient; when that which is *Sweet* and *Pleasing* to the Disease, turns to his Destruction.

I'le tell you in brief, what's a Blessing, and what's a Curse likewise, and what's held forth by those large Promises made, and curses threatned to the Children of *Israel*: Indeed because they were Children, they took them Literally, viz. All those Promises in the 28. of *Deuteronomie*, *Blessed shalt thou be in the City, and blessed in the Field; Blessed in the Fruit of thy Body, thy Cattle and thy Ground; Blessed in thy Basket, and thy Store; Blessed in thy Going out, and in all thou settest thy hand unto*: Let me now tell you, that which is held out to us there in those outward Blessings, without Controversie, The Blessing viz. To enjoy God in *All*, above *All* and in the *Want of All*: And when thou canst say with David, When all *Forsake* thee; *Make thy Face to shine upon thy Servant, and I am safe*, Psal. 31. 16. and again *Psal.* 4. 6, 7. *Many say, who will shew us any good? but* Lord *lift thou up the Light of thy Countenance upon us; hereby thou hast made my Heart more glad, then they that have Corn and Wine increased*; And say I, Well said *David*, thou art right; There was a man who knew the Mystery of *Deut.* 28. He knew what a Blessing was indeed, and what was the greatest Curse: He was grown past a Child to be satisfied and contented without outward Blessings, or rather but outward Comforts, as *Corn*, *Wine*, *Oil*, *Houses Lands*, *Honours*, *Titles*, &c. And

on the other side, To be followed with Afflictions and Crosses, are no Judgments nor Curses; but to live in Darkness and Blindness, and to want the *Light of God's Countenance*; and for God to give Plenty of outward things, without the Knowledge of himself; and for him to *Turn away his face* In Displeasure, These are Curses.

2. I affirm, I never denyed Children to do as Children; they may and must do so, because they are *Weak*, and cannot go; let them have Go-*Carts*, and *Holdbies*, we hope they will come to be Men in time, and then they will forsake all those things; in *Affection* always, and in *Action* too, except it be (as I before said) for *Necessity* and *Charity*: But if they will remain always weak, and for all the Means and Helps they have, yet thrive not, I say in such cases, our *Cost* and *Labour* is ill bestowed: And sometimes some Children are so froward to those that would use Extraordinary means to straighten their Limbs, that they may be out of hand, that they will *Kick* and *Fight* with those that would do them good, and those that most tender them they are most pettish with: and our Saviour's Counsel is, *Cast not Pearls before Swine, lest they turn again, and all to rent you.* I say again, some of the servants of God have found it so; I have I am sure by Experience, that for their good will, Freeness and Faithfulness, and not keeping back *Any Part of God's Counsel*, have been *Ill rewarded*, Rent and Torn for their *Faithful Counsel*, and *Casting Pearls before Swine*: and hath therefore been the *Serpentine* Wisdom of others, *To hide their Talent in a Napkin*, that

ney might avoid the Croſs of Chriſt, and ſleep in a whole Skin,

I remember a ſpeech of R. *Moſes More Nevochim, part* 3. *chap.* 34. *Legem accommodatum eſſe totam gentem communiter, non ad ſingulos:* That is, The Law is fitted for the People in general, for all the Nation, and not for particular Perſons only, The Univerſal Good is the chief end: There was and is many a good man, who wants thoſe outward things, when thoſe that are evil have them in abundance; and as well then as now: And ſhall we then ſay and conclude, The Word or Promiſes are not true? No, God forbid: God he is the Common and General *Father of all*, and his Promiſes and Care have reſpect to all, and ſo to all as to one, and ſo to one as to all; yet all for the good of the Univerſal chiefly: And ſo ſhould our Prayers be, not as having Reſpect to thy Intereſt, or my Intereſt, or any others particular Intereſt, but as aiming in the *General* Intereſt of the *Whole*: And ſo thy Prayers ſhall be fulfilled; for *Heaven and Earth ſhall paſs away before one Tittle of his Word ſhall fail*, Mat. 5. Therefore I ſay, They in the *Old Teſtament*, and alſo we now do much miſtake, becauſe by *Moſes* was promiſed the *Kingdom*, and the *Land* flowing with Milk and Honey, Temporal Peace, Multitude of Children, Bodily Health: Theſe were in themſelves Bleſſings, but they figured out *Spiritual*, becauſe theſe were promiſed but to the *Old man*, under the *Old Law*: and thoſe that look no further now under the Goſpel, what are they better then the *Old Jews*, and the CHILDREN of *Iſrael*?

3. I affirm, I have alwayes holden it A dangerous thing (especially of late years) to press God with particulars of temporal things, as of *health, wealth, honour, &c.* But to leave all those things to the will of God, walking on in our Duties and Callings, and leave the success to him: But while we are in our Childish condition, we are still telling God in this regard, what he shall do for us, and how he shall govern the world, and when we would have fair Weather, and when Rain, and when a fair wind, O let this voyage, this or that I design be prosperous to me, to advance my Estate, to enrich me, and to make me great and famous in the world: These for the most part are the Effects and Intents of all your Prayers. And so every man would serve his own turn, and then I pray thee, if thy will be done, thou wilt as near as thou canst take care of thy self, but who shall take care of thy Neighbour? Tis no matter, though Thousands miscarry and fail of those things; so thou hast them, it matters not: Thou takes care for thy self, nor for thy Neighbour, not the General Good; but God is wiser, he hath more Wisdom then to be ruled by thy self-wisdom, which is meer Folly. What kind of Prayers (do you think) are these? Dost thou in thy self think, God were *Wise* if he should answer thy Prayers? That which is for thee (as thou thinkest) is against Multitudes of others; and who shall seek their good? that wind that serves thy Design, is as much opposite for others; and therefore my advice is, be very tender how you press in this regard, the

infinite Wiſdom of the Almighty; who
en he will bleſs, he will turn Croſſes and E-
things (as thou eſteemeſt them) to be the
reateſt Bleſſings: And therefore good Friends,
the Almighty alone, in governing the *Hea-*
ven and the *Earth*, by his Power and Wiſdom;
hath *Upheld*, *Supported*, *Preſerved* and *Order-*
the Heavens and the Earth to our Know-
ge (whatever elſe as great, or greater things
hath done) almoſt theſe ſix thouſand years
enough, and Ile warrant thee, he will do
ill, without thy *Care* or *Direction*: *Who ſhall* Iſa. 40.
him Knowledge? and, *Who ſhall ſhew him* 13.
Way of Underſtanding? Or being his Counſel-
hath taught him?

S. Bern.

I remember alſo a ſpeech of *Bernard*, *Longe a*
eſt animus qui in oratione, &c. That mind is
from God or Heaven, which in Prayer *Is*
of earthly Requeſts. And I ſay, for the moſt
, Men are miſtaken both in the *Nature* and
of Prayer: which is, firſt, to ask things
ording to the will of God, and our End
ght to be [God] and the *Things of God*, in
ch our Happineſs is involved. Take this at
ent as a Touch-ſtone or Trial, what you
f *Love*, that you moſt earneſtly deſire and
y for: and what thou moſt grieveſt or weep-
for when wanting, that thy *Affections* have
n moſt ſet upon.

I affirm, it is certainly more Excellent *To* Mat. 6.
ſeek the Kingdom of Heaven and the Righte-
neſs thereof, then to trouble God and our
es with worldly Requeſts: I ſay ſtill, *Diſ-*
ce tempora, diſtinguiſh of ſeaſons: There is

a

a time when we may take more Liberty, be-
cause we know no better, yea, and we think it
a great deal of Religion too, that we will ac-
knowledge God, and will come to him for Tem-
poral Blessings: But as the Apostle saith, *Be-
hold I shew you a more excellent way: Covet after
the best Gifts*: Then doth God best accept thy
Prayer, when thou only seekest him, for him-
self, and not when thou seekest any other thing
by or through him: This very Rule and Tri-
al (which I gave you before) will declare what
thou lovest him for, whether for thy self or
himself: what thou most lovest, That thou
most earnestly prayest for, and what thou most
weepest for, when wanting, that thou most
lovedst when thou hadst it: But to all true Be-
lievers, both in this, as in all things, God is
their End, their Chief Love, &c. and therefore
'tis him they seek for, and desire to enjoy above
all things; although it be with the Loss of all
things, Him they esteem *Portion* enough: The
Smiles of his Favour, Oh! how precious are
they to them, and how are they prized by
them?

And to conclude, I affirm, as it is said of *Abi-
shai*, 2 Sam. 23.19 there were three most
honourable among the *Thirty*, but *Abishai* was the
most honourable of the three; therefore they
chose him their Captain: And so say I, Prayer is
honourable in its time & season and seeking
temporal blessings, according to the will of God.
But more honourable, in seeking graces to
adorn the soul, and inward man: but when
prayer we seek God for himself, having so

L

e to him, such strong desires after him, we Forget and lose our selves, and mind him and our chief end, then say I, let *that Prayer* be Captain; for that done the most honourable of all the Cho-Worthies; the other have done worthily est, but this is the more Honourable of all three, and hath done the most worthily: if we had time we might shew you that e can no prayer do more worthily then for it answers first to the Lords prayer, 6.17. Secondly to Christs prayer, immeely before he suffered, *John.* 17. In his selfals and resignation to the will of his ther, and love to his Flock, Disciples and mbers; A most Ravishing prayer, and a prayer as no man ever prayed; but time not suffer me now to open any thing about Thirdly, this prayer is most agreeable to example of the Apostles: who under-valuall the world to enjoy the life of Christ, inuch that they esteemed his Cross their rone, and his sufferings their Crown. So by all this we have said, you may examine r Prayers, of what excellency they be; con-r the matter and end of your Prayers, whe-r they be *Flesh* or *spirit*; whether in them seek God or your selves: and with the rds of the Apostle *Rom.* 7.6. I conclude all this time, seeing God hath put it into your t, to seek him and to *worship* him: *Let it not in the Oldness of the Letter, but in the Newness the Spirit.* *So be it.*

THE

THE

MYSTERY

OR THE

LIFE and MARROW

OF THE

SCRIPTURES

An Expoſition on Exodus 3. the Six firſt

Verſes.

EXOD. 3. 1, 2, 3, 4, 5, 6.

Now Moſes *kept the flock of* Jethro *his Father in law, the Prieſt of* Midian, *and he led the flock to the back ſide of the Deſart, & came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midſt of the bush, and he looked, and behold the buſh burned with fire, and the buſh was not conſumed. And* Moſes *ſaid, I will now turn aſide, and ſee this great ſight, why the buſh is not burnt,* &c.

Delivered at a Private Meeting at *Kenſington*, being in two ſermons.

THis Chapter contains one of the Greateſt miracles that the Scripture affords, namely, That *Moſes a plain Shepherd* ſhould *Attempt* to bring ſix hundred thouſand, three thouſand, five hundred and fifty fighting men, *Numb.* 1. 46. beſides women and children, and young men, beſides the TRIBE

RIBE of LEVI, from under the Bondage
Pharaoh, a great and a mighty King, much
to think to bring it about: or elſe having
it, he might have *Purſued after them* to ſlay
all, which he did attempt, but was not a-
to prevail, but was drowned in the Sea, he
his Chariots and all his Hoſt, all which was
derful, in that regard: And then wonder-
regard of the People themſelves, that they
ld follow and Odde Single man, who led
to man knew whither, nor they knew not
way they ſhould go, nor where they
ld reſt and ſit down; but as the Apoſtle
ſaith concerning his Goſpel, *He received it*
from men, nor by men, but by the revelation of Gal. 1.
Chriſt: So *Moſes* here had not his Au- 22.
ity from men, nor by men, but only from
Lord *Immediately*: as in this Chapter you
ſee his *Commiſſion*, and what Authority he
to bring them out of *Egypt*. The Almigh-
nd of the Lord Acting All for them.

t that I may not ſtand long in the Hiſto-
but come to ſomething profitable to us;
ly Friends, the Deſire of my ſoul is, not
ve you Bones to choak you, or to ſport
ſelves withal: But (if God pleaſe) that I
break the Bones, and give you the *Marrow*,
Nouriſhment, and the *Hidden Manna*, to
ſh you, to Strengthen you, to make you
Like Men, and like Chriſtians, ſed at
's own Table, and with ſuch food as An-
feed on, as Chriſt himſelf feeds on: and
o look ſo like *Weaklings* and *Starvelings* a-
o. I may ſay of this Hiſtory, as one of
the

the Fathers saith concerning *Nabal's* churli
Practice: So may I say most truly of *Moses* h
bringing the children of *Israel* out of Egyp
old in the History, long since the time was
it is ever in use; every day is this History f
fulfilled & the children of *Israel* are daily bro
out of *Egypt*, and that by a *Strong* and a M
Hand: for whatever was then done, was
in *Types* and *Figures*. Beloved, this (I ho
is not strange to you; for the Apostle *Paul*
citing some of these Actions saith plainly
10. that they were but *Figures* to teach us,
applies many of the Passages to that pre
time: And what the Apostle saith of some
them, I may be bold *By the same Spirit*, to s
the whole, that they were all done in *Figure*
Allegories. It may be you in all this History
look back to that *Pharaoh* of old, and the C
dren of *Israel* under him, in their Cruel
Hard Bondage, and Insupportable Se
and pity them much in reading the Histor
stay a little; for before we have done I
we will find the Case to be *Our Own*.
Patience and you shall see how the matte
stand by and by, whether we our selves a
Slaves under a Spiritual *Pharaoh*, and tha
have far more cause to pity your selves
Spiritual Bondage is *Heavier* and far more
plorable then Temporal, and in that re
there is no *Comparison* between theirs and
But little doth any man here think, t
is in *Egypt*, and that he *Toils under Phara*
that *Pharaoh's Taskmasters* use them
Beat, lay Heavy Burdens, and *Abuse* them

hey think that they are *Brick-makers*: Yet
ll you, when we are *Yet* in the Kingdom of
rkneſs, & are *Governed* by the Prince of *Dark-*
by the Prince that ruleth in the Air, the ſpirit
now worketh in the Childeen of Diſobedience,
t do you think? are we not then *Slaves*, Eph. 2 2
worſer *Slaves* then under *Pharaoh* in *Egypt*,
, and a more *Real ſlavery* it is, then that the
ſraelites underwent; and are we not then *Im-*
ed in the Devils Service, and in his work,
n you are making *Brick* and *Morter* to *Raiſe*
nes to ſet up *Antichriſt* in, him to *Worſhip*,
and *Adore*, as doth *All the World*? And
ly, Every one here preſent *Doth the ſame*; for
every man that ſeeks to ſet up himſelf, ſets
Antichriſt againſt Chriſt, and is continually
king and preparing *Bricks* and *Morter* to
d up *An high Tower* to ſecure *Himſelf*, and
worſhip and adore himſelf in Oppoſition to
riſt: But he that will *Marry Achſah Caleb's*
ughter, as I had Occaſion to ſhew you upon
Text, he muſt *Smite Kiriathſepher, the City*
the Letter. The Letter of Scripture reveals
hing, which will be *Saving to Us*, it is
Spirit that muſt *Do us good*: to him that
ikes the Letter ſhall be given *Achſah*, which
interpretation is, *The Rendinge of the Vail*: as
was at our Saviour's Paſſion: So to this man
The Vail of the Temple ſhall be rent from the Top to
the Bottom: And he ſhall have the Secrets, *See*
poſſeſs the Secrets of God Almighty: But
he cannot have, unleſs he ſtrick the Letter,
ike the waters as *moſes* did and divide them
ſ there is no water; no, no word of God for
us;

us; for the word lies hid, and no man findeth it, but he only, that *Smiteth Kiriathsepher, The City of the Letter*, that it may be to him *Debir* [The Word] for that City (as I then told you out of *Joshua* 15.15.16. before it was smitten by *Othniel*, that is, *The Lords fit time* or *opportunity* (who took the City) it was called *Kiriath Jepher*, that is the City of the Letter, but being once smitten, then it was called *Debir*, that is the word and not before: So, if we rest in the Letter of the Word, either of the old or new Testament, we shall never come to make *Debir* to us, it is still the words of a book sealed up to us, and resting therein, the Letter instead of saving us, it will Destroy us: for 1 Cor. 3.6. saith the Apostle, *The Letter Kills, but the Spirit gives Life*: if we rest in the Letter, and think that, Or any external observations or obedience thereunto, will save us, we are deceived, without caring or endeavouring to get that Word *Which lasts for ever*: The History *Lasts not for ever*; those things *Then done*, are *Done and past*, but (for all that) *That very Word lasts for ever* (i. e.) is still *In doing*, and concerns *As much* every *Time*, every *Age*, *Sex* and *Degree*, as well them: This is the *Internal* sense we must seek for, this is the true Body of Christ, his *Flesh* and his *Blood*, which we are commanded to *Eat* and to *Drink*, that by it we may *Live for ever*. This is the *Comforter*, which *Cannot come*, unless *He* in his *Body*, and in the *Letter* be removed, and this is to be *Made Partakers of the Divine Nature*, to be *Fed* and *Nourished* with Christ in *Virtues*, to live his Life, and this is to be

Receivers of Christ, and *True Communicants:* and if you do otherwise, you know what the Apostle concludes, *He that eateth and drinketh unworthily, eateth and drinketh his own Damnation*; for the Letter kills, but Christ or the Spirit giveth Life. *Your Fathers have eaten Manna, and are dead*, saith Christ, *I am the true Bread*: So that we must not rest in that Manna which came down from Heaven, nor rest in the *External* Body of Christ, which must *Decay* and be *Removed*; but look for true Bread, true Food, as our Lord shews at large in that 6th of *John*. Thousands have perished by dwelling and resting in the Letter: but blessed are they that shall *Taste of this Heavenly Manna*: which is *Meat indeed*, and *Drink indeed*, Bread from Heaven, that true Bread of Life, which Christ there speaks of. Beloved, all of you know, let it be never *So esteemed* in the world (whomsoever) *Perisheth a man*, if he rest therein: As if I give a Boy *Oysters*, and tell him there is *Meat* that will nourish him; but he know not how to open the Shell, but only licks the outside of the *Shell*, and he therefore not coming at the Meat, it starves him: did I not say true, when I told him, *There was meat in him*? and do I not say true likewise, in saying, *The Oyster killed him*? for the Shell *Killed* him, because he could not come at the *Nourishment* for the Shell: In the same sense, the Bible, though it be full to the Brim of precious Liquor, and full of *Heavenly Dainties*, yet may be *Taken up* in the outside, *In the Shell of the Word*, and never Crack the Shell, very few

Do do

Ly may the Holy Ghost say, *The Letter kills*; nay he that goes *No farther*, & rests on that, he goes *No further*, sees *No more* then the very *Devils* for they (by long custom and experience) have gotten whatever *Can be known* in the history far beyond any man upon Earth.

And therefore he whose faith hath brought him no farther then to believe in an external Christ, viz. in that Christ that was born at *Bet hlehem*, and there brought up, and the same that afterward *Wrought Miracles*, and was Crucified, *Dead and Buried*, and rose again, &c. This man believing no more, *The Letter kills him*; knows no more, nay not so much as the Devils themselves know and believe: I say, herein the Devils outstrip thee; The Apostle *Paul* was so far from accounting this any thing, that he slights the knowing *Any man* after the flesh. *Henceforth know we no man* (saith he) *after the flesh, no, though we had known Christ after the flesh, yet henceforth know we him no more*: Insomuch, that if he had *Known* and *Seen* exactly what Christ *Did*, what he *Said*, how he *Lived*, how he *Died*, and how he *Rose again*, *All* is nothing; hence forth *We will know him no more* after this manner; No, no, but let me know all his Action, *His Death*, *his Life*, *his Miracles*, *his Passion*, *Resurrection*, all within me, let me know them and experiment them in my self: If we know him thus, this is Knowledge *Worth prizing*, *Indeed*, this is worth boasting of, as 2 Cor. 5. 1. *Christ died for all, that they which live, should henceforth live unto themselves, but unto him that died for them, and rose again*; and again, Col. 3.

be risen with Christ, seek those things which above: This is that we should labour to find, Christ's death, and Christ's life in us; to see if Christ hath done all his Actions (not only among the *Jews* at *Jerusalem*) other then *Spiritually*, but *In Us*; I must find that he hath been *Born* and *Brought up* in me, that he hath put all *Doctors to silence* within me, that he hath *Taught* all his Miracles *In me*, opened my *Eyes*, as he did then *Open the Eyes of the blind*; open *My Ears*, as he did then; so opening *My Lips*, that *My Mouth May shew forth his Praise*. and as he cast out then, both *Dumb* and *Deaf* Devils, that *Deaf*, there are *The same in us*, and to be *Cast out in us*.

If these Actions be *Thus done* in thee, as verily as ever Christ did any of these Actions in the Flesh: if this *Knowledge*, and this *Experience* be wrought in your Minds, and you feel the Power thereof in your Hearts. Then you have Crackt the *Shell*, you have gotten *The Marrow*, the Fatness of the Word. Yet for all this we must not cast away the Letter, as I then told you, because it is the *Shell*, therefore to do as men usually do with the Shells of Oysters, or of Eggs: having got the *Meat*, throw away the *Shells*: No, no, for they are the means to bring the *Word* to us; For to us, because of our Weakness, cannot the *Word* be conveyed *Without* the *Shell*, and therefore our merciful God hath been pleased to convey it to *us* in Earthen Vessels, and under earthly Resemblances, that so we might hear and understand it and receive, and *That the Excellency of the Power may be of God, and not of*

If we look upon it, as it *Runs* in *Black* and *White* letters, tis true: Its a *Lofty Stile* and a *Majestical* kind of *Writing*, that carries Majesty and *Authority* in it, and the Proof is in it self: whereas other Writers are fain to bring *Reasons*, *Proofs*, and *Witnesses* of the Truth of that they write, that they may be believed; whilest this carries *Proof* and *Authority* in it self; and *At the best*, the Letter is *No more*; but he that can get *Within it*, he that can get into the Midst of the *burning Bush*,) He shall see *Such Spirit and Life*, *That Eye hath not seen, Ear heard, nor ever entred into mans' Heart to consider*: In short, he shall know what it is to marry *Achsah*, to have the *Vail rent*; and what it is to enter into the *Holies of all*.

1 Cor. 2.9.

And so of this *History*, concerning *Moses* bringing *Israel* out of *Egypt*, to see what Slavery they were in, and how *Pharaoh's Taskmasters* beat them, and increased their bondage, taking away their *straw*, and making them toil and work every day harder and harder; and yet the more they oppressed them, the more they increased: I say, all this, and the rest in the History, Runs High and Majestically, and that *The Best* you can say of it: But he that *Through the History*, shall see that the *History* was not written barely for a *History*, but mainly and chiefly for us, and is of Use to this very Day and forever: He shall see there is *Therein* contained, an *Eternal LIVING SENSE*: He that looks *Within himself*, shall find all verified in himself: And not only *This Scripture*, but the whole Scripture, all the five Books of *Moses*,

…, the *Kings*, and *All the Battels of the Kings*; …so throughout: that whatever part of Scri- Luk 4.21
…e he shall read, he shall be able to say an …experimentally, *Oh this very day is this Scri- …fulfilled in your Ears*; This day *is this Scri- …accomplished in me*: for the substance of …ese histories *Throughout*, is verified to *This* …nd shall be *To the Worlds end*: It is no …e, take no though: what other *Pharaoh* …was, what Typical *Pharaoh* there was, so …e found the true *Pharaoh In Us*; Nay it …no matter then, though we had never …d of that *Pharaoh*, for that *Pharaoh* doth …Type out unto us what the *Spiritual Pha- …is In Us*; And how he labours to streng- …and advance himself *In his Kingdom*: And …offer to go out from him, he will lay …Burthens upon them, He will make …groan under service, insomuch that their …shall come up before the Lord; and if they …out from him by *Strong hand*, it must be …*Miracles* and *Wonders*, and he will be sure …them till he himself be quite over- …in the midst of the Sea; and so he that …for honour and glory in overcoming …the Lord *Shall get himself a Name* On this …*and on all his Host*.

…That we may come to the history in …ular, Concerning, Bringing Israel out of …

…be three principal things in the Chapter …The preparation before this vision, That …saw.

The vision it self *The bush burned, and was …sumed*.

3. The effect that followed, upon the vi
viz. Moses his Commission to *Pharaoh*, To del
Israel.

1. For the preperation to the visions th
in the first verse, *Moses kept the flock of Jeth*
father in law, and he led the flock to the b
side of the desart, &c. Moses, it is testifie
him in the Acts, that he was a man migh
all the learning of the Egyptians for b
brought up as a *Kings Son* he wanted fe
Teaching that was to be had in the Kingdom
the Egyptians had *the chief learning* o
world; For *I* must tell you, We and all
quity are beholding to the Egyptians, fo
Their and our Chief Learning in N
things.

Now we must labour to see, in all the w
of God, that the truth, and the word of G
self is hid and Coucht, under mighty pa
For without a parable spake he no thing unto
Mat. 13 34. and indeed, without parables can we no
the truth: As we cannot have meat wi
Excrements; for in all the meat we eat, an
abundance of Excrement to a very little
ment or nourishment; the greatest part, t
never so refined, and decocted, is Excr
And so *I* say of the Letter, the Letter
pared with the spirit, is but the shel
Excrement, the outward husk of the wor
we have a great deal of excrement, Hu
Shell (that doth us no good at all) to
little meat Spirit or substance; for you
Excrement doth not nourish at all; that
away again: and goes into the draught,

viour ſaith; yet we may not abhor nor un-
rvalue the Excrement of the word, becauſe it
Excrement: for we cannot have the meat
reof, the *Spirit* and that which feeds us,
thout Excrements; that which is Excre-
ent, doth but ſerve to convey the Nouriſh-
ent into the Body: God could not poſſibly
s I may ſay) ſpeak to us, nor convey his *Word*
us (conſidering our *Humane* and *Low* Con
ion) but by the Excrement of the Letter, as
hath done: Something muſt be preſented
our Eyes and Ears *Externally*, or to our
inds Internally, that we may conceive what
done *Spiritually* in our ſouls: For if Almigh-
God ſhould have ſpoken as he would have
oken, we ſhould not have been able to have
ard him; for he ſhould have quite undone our
derſtandings; And becauſe of our *Infirmity*
Weakneſs, we cannot receive much Spirit, yea
a very little *Spirit*; but much more Excre-
nts to convey it into us, to our Underſtan-
ngs.

As take another Inſtance, you ſee, the Sun
ines to us, and gives us Light at ſuch a *Di-*
nce, and through ſo many Elements, Air
louds and Meteors, and many ſuch Interrup
ons, and at ſo many thouſand Miles of Di
nce, which keeps his own perfect and full
uſtre, Glory and Brightneſs from us; for if it
ould not do ſo, we ſhould be quite Blinded,
d our ſight deſtroyed by it; for we have much
do, *The ſtrongeſt ſighted man that is*, to behold
d look upon the Sun at that diſtance as it is?
at ſhould we do then with thoſe things, and ſuch

A diſtance interpoſed not themſelves between *our ſight* and the *Sun*? So if our great and Almighty God ſhould ſpeak to us, in a ſpiritual way, and as himſelf would ſpeak, I ſay, if he ſhould ſhine into us *In the leaſt part of his own Splendor* and *Glory*, all our ſights, all our apprehenſions of him, would be quite *Put out*; he would utterly deſtroy our ſight, and we ſhou'd be quite ſwallowed up and *Emptied* into Nothing; for we cannot poſſibly ſee God, nor hear God, but only *In that way* that he hath *Already* ſpoken to us: If God did not *Condeſcend* to our Weakneſs, and ſpeak to us in our *Language*, and become *Weak to the Weak*, alaſs, Man is ſuch a pitiful *Weakling*, he could not Receive, Conceive, or Comprehend any of the High Things of God.

But happy is that man, who gets not the Excrement, but the *Nouriſhment of the Scripture*: And I pray you, for all this which I have ſaid to perſwade you, to magnifie the Spirit above the Letter: let us *Be ſo far from* throwing away the Letter, that you rather *Infinitely* bleſs God for it, and be very thankful to him, that he hath ſo far condeſcended, to ſtoop ſo low to our weak Capacities, that we may come *As we are able to receive*, the Knowledge of him, who is our Happineſs and Eternal Life. O praiſe his Infinite Goodneſs for ever; that he the *Mighty, Strong, Infinite, Wiſe Creator*, who is ſo *Infinitely* above us hath been pleaſed ſo far to *Abaſe* himſelf, as to deal with us *As with Babes*; for we are no better; That he the Migh y Jehovah is become *Weak to the Weak*, that he hath made him

...self *A Babe to us Babes*: Oh! be *Amazed* ... *Astonished* at it for ever, and fall down con... ...ally before his *Footstool* with all Trembling ... Fear. St. *Paul*, who was but a man, tells ...Corinthians, *That he could not speak unto them ... Spiritual Men*: how then could God him... ...speak to them as to *Spiritual*, or they able ... bear his words? If we cannot bear the words ... *Weak frail man*, how is it possible to bear ... words of God himself?

As the Poets fain of their God *Jupiter*; and ... Wife *Juno*? A certain woman desiring of ... that she might but lie with *Jupiter* in all ... glory and majesty; she answered, O wo... ... thou hast asked thine own destruction; ... she Persisting in her desire, and having her ...quest granted, she presuming upon her own ...ength; and as soon as ever *Jupiter* drew near ... was presently made into powder, sayes the ...tion; Shewing thereby, thus much unto the ...ople that the true God was infinite, and in...mprehensible; For let me tell you, they ...ended as much, as ignorant as you conceive ...em to be; though to the common people ...y speak after this manner, Covertly, by *Hie...glyphicks*, By similitudes and comparisons, For, ...re was not one of all the learned, but knew ...such a one must the true God be; Neither ...us be so simple as to think, that they thought ...se to be Gods? or that their Gods and ...ddesses were so wicked, as to be *Adulterers* ... *Adultresses*, or the like? they were not so ...ish; but they hid and Couched the truth ...er these shadows and *Resemblances*: so God

Almighty, even our God, who is the true God, if he should speak unto us, or deal with us, as he is in himself, what creature could stand before him? I tell you, he would speak *all the world* to Powder, to Nothing in a moment, for if he had pleased, he could have spoke *All Truth in one word*, but where had been Auditors to have heard or understood One Word?

As when the People murmured and mutined against *Moses* and *Aaron*, and were divided against them, and for them, they thought that all the People of God were holy, and *Moses* and *Aaron* took too much upon them, and God could speak by them, as well as by *Moses* and *Aaron*; but as soon as God began to shew himself in his Power and majesty they all trembled and were not able to stand before him; and Again, when the people thought they would go up to the mountain as well as *Moses*; Well saith *Moses*, if ye will do, but as soon as they drew near to the foot of the mountain, and the storms began but to arise and they heard the thunder, and the lightnings, and the terrible noise, and the *Clangor* of the trumpets sounding louder and louder, then they began to tremble and fear, and prayed, that God would not speak unto them: least we dye, say they: but let *Moses* speak to us, for we can Hear, Him he was *Bone of their Bone, and flesh of their flesh*, he was suited to their *Capacity* to their *Element*.

Brethren, know this for an undeniable truth, that in Gods word, there is such a depth of

sight

ſight and glory, ſuch Raviſhing Stupendious Profoundneſs, that it will ſerve all the men that ever were, are or ſhall be, yea all the Divines and People of God through all Generations to *Swim in* for ever: Nay, and add to them All the Angels in Heaven, to *Pry* and *Dive* into, through all Eternity, and yet ſhall never be able to find out the Bottom, and the vaſt ſtupendious Depth thereof: But (as I ſay) God is pleaſed for our Capacities, to give us theſe things hid under a vail, couched and conveyed to us under Parables: That he may give and convey to us the Nouriſhment, he is fain to give us with it the *Excrement*, which he would not do, if we could receive the Nutriment of it ſelf alone. For ſaith the Apoſtle, *Till this day, while Moſes is read, they have ſtill the vail over their Heart*; In the Outſide of the Letter, you ſee *Nothing but the Vail* of God's Word; and the Truth is concerning ſome, God hath commanded, *Make their Eyes heavy, and their Ears dull, leſt they ſhould ſee with their Eyes, and hear with their Ears, and underſtand with their Heart, and be converted and I ſhould heal them*: That *in ſeeing they may ſee, and not perceive; and hearing they may hear, and not underſtand*: That is (I will be bold to give the Interpretation) That *ſeeing the Letter*, they may not ſee *The Life*; that *Hearing the Words*, they may not underſtand *The Living Senſe*. Iſa 6.10

Having premiſed this, let us now come and take in pieces ſome part *of theſe words* now read, that we may come to *Eat of the Bread of life*, and of the *Hidden Manna*, that is as yet faſt locked up

up, and except God *Open our Hearts*, as he did the heart of *Lydia*, and *Unlock the seven seals thereof*, it is, and I will still be *A Book sealed up* to us, and *A fountain covered*.

And Moses kept the sheep of Jethro his father in Law, the Priest of Midian, and he led the flock to the back-side of the Desart, and came to the Mountain of God, even to Horeb: What may be the meaning, that the Holy Ghost doth *Describe Moses* to be a Sheep-keeper; setting down so expressly that particular; and still all the *Patriarchs* are particularly described to be Sheep-keepers: certainly there is something to be observed and learned from Shepherds, because Shepherds are oftener mentioned and taken notice of, then Husbandmen; and not only the men preferred before them, but all their Actions also preferred before the others. *Cain* was a Husbandman, *Abel* was a Sheep-keeper, they both offered Sacrifice, one of his Cattle, the other of his Ground, but the *Shepherd's* Offering was preferred before the Husbandman's: & so all the *Patriarchs* are commended for being Shepherds, and following that Trade: and *David* the Spirit of God takes special notice, and sets down expressly, *That he followed Ewes great with young*, and from that Imployment was taken to *Feed God's People*, and to be a King over them, 2 *Sam.* 7. 8. *I took thee from the Sheep-coat, to be a Ruler over my People Israel.*

Well, we need not instance any further; What may be the Meaning of the Holy Ghost in all this? In one word I will tell you what a Shepherd is, A Shepherd is one that lives

Meerl

plerly and most *Properly* by the *Providence* and Blessing of God upon his Trade; for their Cattle they fructifie and increase, only upon God's Will, Blessing and Providence; he acts not much, is nothing so toilsome and laborious as the Husbandman, but he resigns up his will & all to hath to God only, and depends altogether upon that: but a Husbandman is he, who with his Expectation of God's Blessing, joyns his own Endeavours, *Plowing*, *Sowing*, *Reaping*, changing his *Ground*, *Working* and *Sweating*, rising *Early*, and going to bed *Late*: Well I say, is there any hurt in all this? No, I forbid them not to do so, but this I say, ; A Shepherds Life is prefered with God far before *A Husbandman's*; because he hath given up all to God, all that ever he can do, or can say or think, his whole man is resigned to God, confessing, that they are nothing, that they can do nothing, and from their very souls acknowledge (and not in words only) that they have *No Wit no Reason*, *no Will*, *no Understanding*; Their *whole man*, all that they are or can do, is wholely resigned up to God and his Will: nor will they joyn any of their works with God's, but let God *Act all*, *Do all*, *Think all*, *Speak all*, and all in them: They have heard and seen, as David saith, *That God alone DOTH ALL*: And as God saith by the Prophet *Isa.* 45. *I am the Lord, and there is none else, there is no God beside me; it was I that girded thee, though thou hast not known me.* The Resigned man seeth and knoweth all this, he knoweth, *The way of man is not in himself, it is not in man that walketh to direct his steps.* Jer. 10. 23.

This

This is the life of a *True* Shepherd, who hath his Eye *Single on God*, and looks to him in every thing: let him *Increase* his Flock, or *Decrease* it, he is all one, he is nothing grieved at the one, nor lifted up with the other; because he accounts nothing he hath his own, nor doth he think, that he lives by his own *Taking Care*, or by his own *Industry*, but depends meerly on the Blessings of God, and the works of Nature. But the other, they Moil, and they Toil themselves, they do, yea and they must do something, yea that they must, toward their own Maintenance, or else they know how it will go with them, yea that they do: and this ye cannot beat out of them: they must joyn their Wits and their Doings with God's, and do not ascribe all to God, while they do it. [Mark that] *While they do it*, as do the other, who say, *Not I, do any thing, but it is Christ that dwelleth in me*: And therefore Shepherds are accepted with God before Husbandmen: the one doth think verily *His own Care and Industry* is the Staff of his life, they cannot *Deny all*, *Give up all* that they are or can do; they cannot but think (say what you will) but they have some Power, some Wisdom, some Understanding, some Ability to bring about their Actions; but the other, *The truly Resigned man*, he sees and acknowledges as the Truth is, *That God ALONE doth all*, and that he is All the Power, All the Might, All the Wisdom of the Creature, & he hath nothing at all; he will not (by any means) *Obscure*, *darken* or *Eclipse God's Power*, nor his *Wisdom*, nor his *Praise*, as the Husbandman doth; though no

hap

...they also may say (in words) *It is their Enemies, and the Blessing of God thereupon*: And ...then they think they have made up all; when ...deed in their Hearts, in their Thoughts and ...their Practices, they do not give God his ...nie and Glory: But *Sacrifice to their own Net*, ...Habakuk saith) *and burn Incense to their drags*, ...use by them their Portion is fat, *and their meat* ...tous; And in very deed ascribe all to their ...n Wisdom, Power and Parts. And in effect ...th them, they do as good as say, Tis *MAN ...ne doth All*.

You may see then how this Mighty Truth is ...l under a Mystery, and is couched in two or ...e words; and how *Moses* doth but (as it ...re) by the way *Glance* at it, as By the By (as ...y say) and if God open your Eyes, you may ...how this Secret *Woof* runs through this *Web* ...er the *Warp*. So this Mystery runs secretly ...ugh through the whole Scriptures Unseen: ...e *Warp* you may see, but the *Woof* is hid and ...ered.

And I take notice of this, That of all men, the ...tions cannot endure *This Kind* of men, and ...as live *This Kind of Life*: for saith the Ho-Ghost, *Shepherds were an Abomination to the ...tians*, it is a Life so contrary to them, ...they hate them deadly, and esteem them ...Silliest, the Ridiculousest, and most Impro-...ous People in the world: but it matters ...though blind men do so, but God he pre-...them above *All Kind of men*; insomuch that ...is pleased to stile himself, *The God of Shepherds* ...God of *Abraham*, the God of *Isaac*, and the

the God of *Jacob* very often, because they we
these kind of Shepherds: And most certainly
to these men, God ever did, and ever will speak
most familiarly, and to these only; He will re
Shepherds, Reveal himself and his Secrets, A
bove all the men in the world; the other are
too much buried in themselves, and in their own
wayes, to have God shew them any of his preci-
ous Secrets.

Let us then Learn to be shepherds rathe
then Husbandmen, if we desire to be acquainte
with God? For it was *Mary* whom Christ Com-
mends, who had *Chosen, the better part* which
could never be taken from her, And not *Martha*
Who is troubled about many things; Although he
doth not *Discommend*, or altogether condemn
Martha; For, such things must be done; yet
know this, *Mary hath Chosen the better part, which*
shall never be taken from her: (*as if he should*
say) *Mary* is far to be Preferred before *Martha*,
why? because she yields and resigns up all
worldly matters and sits attentively at Christs
feet, while *Martha runs up and down*, is troubled
how to entertain Christ Externally, with other
Martha's, and how to bring the world about,
she thinks she must mingle her own Endea-
vours, and her discretion, with Gods blessing;
And without question, *Martha* was very much
offended with *Mary* which made her complain
to Christ even while he was speaking, saying,
Lord dost thou not care that my sister hath left me
to serve alone Bid her therefore that she help me
And I tell you, these kind of men are ready to
laugh and deride at those that have given up

r will s and lives to Christ after this manner,
be taught of him, because (they think) they
more *Slack*, and are not altogether so bu-
and eager as they are (as they conceive)
give me leave; for I would have you to
ch and see in all the Scripture, how many
phets and Patriarchs God hath chosen out
base men, and still preferred them to draw
uest to himself: Consider of it seriously,
The Lord give you Understanding in all things.
go on.

id he led his flocks to the back-side of the de-
to the Mountain of God, even to Horeb, and
ngel of the Lord appeared to him in a flame of
re. But why must *Moses* come to the back-
of a desart, before God would appear to
Even to teach us thus much, That *Till a*
th forsaken all the world he is not fit to
God, or follow Christ; Till a man hath
all the *Towns, Houses, Dwellings, Rich-*
nours, Glories, &c. and hath quit himself
the Hurryings of the world, and Tumb-
up and down, and is come into a Lone
ient Desart, where all things have forsa-
him, and he them; until then, we can never
sus Christ. (at least Forsaken them All,
ction) I say God will never shew himself
y man Familiarly till then: he that comes
rist with *his Child in his hand*, or with
fe in his hand, or with *Father or Mother*,
the love of Riches, or Credit, or the
Christ will hide himself From such A

will think this strange, but you know

what our Saviour saith, *He that forsakes not all father, and mother, and wife, and children, houses, and lands, and all for my namesake, be not worthy of me*: that is, he that hath not Resigned up the love of Father, and mother, wife and Children, Riches, honour, &c. for the love of Christ, and loves not Jesus Christ *with all his mind, with all his might & with all his strength*. So that you have willingly & gladly, let go out of your eye, and out of your desires, all manner of comforts and delightful Pomps of the world, all the rare Buildings Beauties and Contentments, and whatever the world esteems Excellent, or can afford, God is of no value with you; so that you have so far denied your selves, forsaken all, and are gotten into the deep within your selves and, Retired from all contents but God himself; indeed there and then God will *Reveal* himself to you and never before: for if you love any thing whatsoever, the first place ye love not God nor Jesus Christ with all your heart, mind and strength; for if all were set upon him, where would there be any to *Spare* to set upon any creature? you know *Elias* must Travel fourty dayes into the wilderness, then God revealed himself to him.

Luk. 14. 26. Mat. 22. 37.

Beloved, so long as your Affections run after any thing, Outward or Inward, after any Lust, we cannot hearken to God Almighty: such a case, if a man should speak unto you *the Wisdom of Solomon*, nay if God himself should speak unto you the very *Words of spirit and life* were impossible any man should hearken to him, for our Lusts *so long as they live & rule* make us

Clamour such *A Noise*, and such *A Hurly-burly* in us, that God cannot be heard; for this lust I would be *Beloved*; another cries, I would Honoured, another, I would be *Rich*: another, would have my *Health*; and another, I would *Great and Potent Friends*, &c. Therefore ere ever we can hear God speak, all these s must be *Cast out*, Silenced, Put all the rels out of Doors, and let Christ and his nts enter alone to *Raise* s *be dead*, and to his *Miracles In Us*: that so all those Mar. 5, which make such *A Dinn*, and such *A* 40. in us, and draw the Ears of the soul another way, may be put to silence: what saith *I heard a voice in silence*: that is, when e thing was *Silent in the soul*, then *Job* heard ice: for be assured, Our Lusts (whatever think) cry *Louder*, and make *More Noise* in soul to stop the Ears thereof, then *All the ysts in the world* can do, to deaf the Ears the Body: Nay, all the Artillery in the rld, were they all discharged together at one , could not *More Deaf* the Ears of our Bo- , then the loud Clamourings of Lusts in the deaf the Ears thereof: So that you see, A must go *Into the silent desart*, or else God not be heard speak: for it is the *Whole care* of Natural and Old man; how he may be plea- which way he may satisfie his unruly de- how he may be Rich or Honoured, &c. ugh *Not one of you by taking Care can add one unto his stature*: Beloved, this is a strange ech of Christ, yet very true, which of you ll your Care, and Pains and rising early, can

add the least Tittle, or the least Jot unto his Health, or Wealth, or Honour, or Credit in any thing? No not one hair's breadth, not one Cubit, but all you have, be it *Little* or *Much*, it is meerly by the Will and Providence, and special ordering of God alone: Thy taking Thought cannot add one Whit, one Jot to thy Heap, to thy Wealth, to thy Credit; nor thy not taking Thought, cannot diminish one Jot: Children can you receive or digest this *Meat*, these Truths, this Doctrine?

The Scripture justifies all this; for saith Solomon, *It is the Lord alone that giveth Power to get Wealth*; And *David* saith, *Except the Lord build the House, they labour in vain that build it: Except the Lord keep the City the Watchman waketh but in vain*: And *It is in vain for you to rise early, and to sit up late, to eat the Bread of Sorrow*; for, *It is he that giveth rest to his Beloved*: When the Lord will *Work*, all things *Prosper*, and when his Hand is *Withdrawn*, there is no *Success*. And alwayes you may observe throughout the Scripture, *The doing All* is ascribed *To God only*. It was the Lord that *Gave Favour in such a man's Eyes*, and it was the Lord *Delivered them* INTO *their Enemies*, and INTO *their Enemies Hands*. It was not wrought by their Prudence or Policy, nor by the Rage or Malice, Favour or Friendship of their Enemies; but still all is ascribed to God, as *David* saith, *The Lord spake it once, and I heard it twice, That God alone doth all*: And the Apostle *Paul* saith, He it is *That worketh All* and *In All*.

Oh Friends, Friends! could we but be[lieve]

Live up to these things, what a Blessed and ...ly Life should we lead? how much *Sere-* ...and *Tranquility* would there be within our ..., and within our Land? whereas now ... Souls are full of Trouble and Disquietness, ...our Land how full of Rapine and Oppressi- ...Malice and Mischief, Backbiting and Un- ...thing is every where; every man thinking ...vance and get for himself, and to ruin his ...bour, and digging Pits for others, and ...etimes Fall therein themselves: But if ...Lord would be pleased to send forth his ..., *To pour out his Spirit upon all Flesh* (as ...romise is) and to bring us out of this ...d of Egypt, we should then be another man- ...of People then we are, and live other man- ...of Lives then we do: You needed then no ...ward Laws you would be *A Law to your* ...inwardly, which is far, far beyond all *Ex-* ...d Laws.

...I know, *Flesh and Blood* can never believe ..., though God himself hath spoken it; and ...our Eyes be *Opened* by him, these things are ...*h, a Fountain sealed*, or as a *Garden walled* ...: ye cannot *Believe* them, because they ...*Spiritually discerned*, they are meer Riddles ...nonsense, the *Ridiculousest* things that your ...can hear; as when our Saviour, *Mat.6.* the ...end, dehorts from serving of *Mammon*; ...if they do serve it, they cannot serve God; ...*who can serve two Masters? but seek first the* ...*dom of Heaven, and all other things shall be* ...*d take no thought for your life, what to eat or* ...*k, or put on*; And there sends *Man*, a rea- Cant. 4. 2.

sonable Creature, to *Learn* of the *Fowls* of the *Air*, who neither *Sow*, nor *Reap*, nor *Gather into Barns*, yet *Our heavenly Father feedeth them*. And then sends them to the *Lilies of the Field* to see how they grow, which neither *Toil* nor *Spin*, yet *Solomon in all his Glory was not arrayed like one of these*: And tells us, this Caring and *Taking thought* is not for Christians; for that is the way of *The Gentiles* who know not God. *After all these things do the Gentiles Seek*: Their Thoughts are taken up about such things as *These*, and have you *Learned no more then they*?

But see Beloved, and it may be some of you may be convinced too, what *A Boundless Truth* *Moses* hath here couched under two or three words: that which he doth but only *Glance* at and *Glide* by: Take notice (I say) what a little touch he gives at such a Mass of *Greatness* and *Unconceivable* Truth: When you have forsaken (in one word) your selves, that is, that your Eyes can see, or your Ears can hear, your Hearts can think, and stript your selves all stark naked, then you may look to find God and to see him (as he is in himself) and consequently *The Truth as it is in Jesus*, but not before. And truly this work being done in the soul, there is *Such a Miracle wrought*, as no but only the Finger of God *Could do*. He thinks ever by his own Power to bring it about is utterly deceived.

This is a great question now adayes, whether *Miracles* be ceased *Now*, or no? But truly, when men busie themselves about such questions, and such Controversies, it shews, that [illegible]

little Experience of these Divine, Sublime truths: It is a most *Fooliſh*, *Ridiculous* Question, viz. to him who enjoyes these things; he sees there are as *Great Miracles* done now every day, as ever was done since the world stood; but the Fault is in us, we see them not, our Eyes are Blinded that we can see *No Miracles* now adayes; Oh! were they but *Open*, we should see *Such Miracles* as would make all the understandings of Men and Angels stand amazed, and *Such* as are *A thousand times greater* then ever any that Christ did in the Fleſh.

And the Angel of the Lord appeared unto him in a flame of fire in the midſt of a burning Buſh; and he beheld, the Buſh burned, and was not conſumed. In these bare Literal words, there is *a Mighty Miracle*; yet there (hid in them) a Miracle *Far tranſcending* this *outward Miracle*, there is couched in them an *Inner ſenſe*, hidden Senſe, far more refined, ſpiritual Secret; and one would wonder to what purpoſe God ſhould ſhew ſuch a Miracle of this nature, *A burning Buſh and not conſumed*; what had this concern the work God Almighty was about; namely, to bring the *Iſraelites* from under *Pharaoh's Bondage*, and grievous *Slavery*? Ger. 28. 16.
but it being *Opened* and *Unfolded*, you may see how fit it was every way, upon this occaſion.

As for inſtance, that of *Jacob's* Viſion. *Jacob*, when he was to leave *His Fathers Houſe* and forſake *All his Kindred*, and *Friends*, never looking to see them again, and he was to walk a long tedious way, and un-inhabited, as the world was in those times; he having many ſad *thoughts*, and knew not what he ſhould do, nor what

should befal him: and having gone one dayes
journey, and meeting with no lodging at night,
but weary as he was, *Lay down* in the *Open field*,
and having nothing to lay his Head on, he gath-
ered a Heap of Stones, and laid his Head on
them (a hard Pillow you may well think) yet
at last (it should seem) fell asleep, and dream-
ed *Such a Dream*, as never was dreamed on a
pillow of *Down*: And this Dream was, He saw
Gen. 28. 12. *A Ladder reach from Earth to Heaven*, and God
himself stood at the Top of the Ladder, and the
Angels of God *Were ascending and descending* on
it: But as I said before of this Vision to *Moses*,
What was all this to Jacob? This seems not suit-
able to his Necessity at that time. One would
think, that if God appeared to him, and had on-
ly said but thus to him, *Jacob, I will be with thee,*
I will provide for thee; Take no thought, *I will*
be *Thy God*, thou shalt want for nothing, though
thou hast forsaken *Father*, and *Mother*, and *All*,
yet fear not, I will be *All in All* to thee. This or
somewhat else to this purpose, had been enough
and more fit for *Jacob's* condition, then this
dark Vision or Dream.

Beloved, What ever it seems to be in the
History, in the Mystery it was the suitablest, the
Fittest, the seasonablest vision that could
possibly have been Revealed to him: Namely
to let *Jacob* see, that while all the Creatures
in heaven and Earth (which are *Gods Angels*
or *Messengers*, and do his will, and all go on
his errands) He himself holds the Ladder at
the top; they all come from him, and they
all return to him again. And not only so, But
he

being their essence, their being, their life
motion, they are all moved and actuated
him himself; there is not one Creature, not
of these Angels or messengers, but doth
will: and he is with them in what part,
the Ladder soever they are: if they be in the
dle, or bottom, or at the top, yet they are
sistent from him, but he rules and guides
all to do *his work which he appoints them*
and not one Dare go without sending, nor
any thing contrary to his will, Now my
hren, this being fixed in *Jacobs* mind, that
ery Creature was formed, actuated and mo-
by God himself; and that not any one of
m could do any thing against him, nor he
uld want nothing, but a supply was at hand
cause God commanded it, because he was so
r it, he was in it: This was that which
nforted Jacob *in all* his journey, That *what-*
he met withal, or *wheresoever he was* he still
because to What *His vision Taught him.*

And so likewise in this vision to *Moses*, it
the fittest, that could have been shewed
upon this occasion, and in this business,
ich he was to go upon. Now you may ob-
e three kinds of Miracles, to three several
sons of persons.

1. To *Moses*, and that onely this one, the *bush*
burned, and was not consumed: and this was suf-
cient to work upon *Moses*, and to encourage
to his work. But,

2. The *Israelites*, they will not believe for
e miracle, but they must have three miracles
e,

3. The

3. The *Egyptians, ten miracles* would not work upon them; something is included in this: For *Moses* being a man near God, Being *A Shepherd* already, he had in part Resigned up himself to God, and therefore one miracle was enough to make him Believe; for as soon as ever he saw it, and God called unto him, and said, *Moses, Moses*, he presently answers God: Call, Here am I Lord: But *Israel* being further off from God, having been long in *Egypt*, they were so well accustomed, there, and also to their slavery, that they had as live Remain there still as depart; therefore before they could be perswaded to obey, and follow *Moses* there must be three miracles wrought. 1. *Moses* *threw down his Rod*, and it became A Serpent; then he took it up by the tail, and it became a Rod again. 2. He put his hand into his bosome, and pulling it out, it became Leprous; and putting in his hand again, and Pulling it out, it *Became as his other flesh*. 3. Sayes God *If they will not believe for the first, nor for the second miracle, for the third they shall believe: take up of the water of the brook, and pour it on the ground, and it shall turn into blood*: These being further removed from God, God did not live in them, he was not exalted in them as he was in *Moses*, but he was as dead and buried in them, and to them.

Exod. 4. 3

Ver. 7.

Ver. 9.

But *Ten*, and *Ten to that*, can never work upon the *Egyptians*: Those that will live and die *Egyptians*, all the Miracles in the world can never make them Believe: *Moses* he said at *Once*, *Lord, here I am*: he was *Ready* to obey God:

and

nd the *Israelites* they answered at *Three times*: t some there are that are so hardned in their *wn Wayes*, and so *Frozen* on their *Dregs*, and *their Unbelief*, that let God do what he will with them, they consider not; let him strike them with Sickness, Famine, Plague, Pestilence, what he will, yet it doth no good upon them, ey will never let the *Israelites* go *To serve the Lord*: But if they do, they will *Pursue them* nd never leave them till they themselves are *Drowned* in the Sea, and utterly destroyed.

Now for the Vision it self in hand. *And the sh burned and was not consumed*: A strange Miracle that a *Bush* should be *All over* of a Red owing Fire, all a day, and not *Consume*: indeed *Trees* that have stood close together, by the Violence of wind rustling them together, ve been known to *Set on fire*; but then they *Consumed*: But who ever saw a *Wood* on fire a hole day together, and not *Consume*? *Moses* it seemeth, at first took no great notice of it; but seing it *Burn* all day, and not *Consume*, then he kes a Resolution to himself, *I will turn aside* (saith he) *and see* what the Reason is, *and see this great sight, why the Bush burneth, and is not Consumed*; for therein lay the Miracle, that the *Bush Consumed not*.

But before I come to the *Vision* it self, here is yet one thing that will detain us, and I fear for the whole time of these few Minutes allotted us; but God may offer ere long, another Opportunity for to speak of the Vision it self. It is said in the second verse, *That the Angel appeared to Moses in the midst of the Bush*; and in the verse

ses following, it is said to be the Lord God? How could *One* and the *Same* be an Angel and God too? *Tell the Children of Israel*, I AM *hath sent you unto them*; which Name can belong to No Creature, but is proper onely to God Almighty, for it can be said of no creature [I AM] And again, you know in all the *Old Testament*, when any *Angel* appeared to any man, if they fell down and worshipped them, never any man was *Blamed*: but St. *John* did but offer to fall down to worship the Angel that had shewed him all those visions, and he was forbidden; *See thou do it not, for I am thy fellow servant; worship God.* What may be the reason of this? was there any Difference between the *Angels* of the *Old* Testament, and the *Angels* of the new? No certainly. The truth is this, and that which will bear the touch, and the trial against all opposition; That Every Creature is an *Angel*, A messenger of God Almighties: not the Greatest nor the Least nor meanest that is, but is one of Gods *Angels* or messengers, and being so, he is the *Essence* and being of every Creature, the *Substance* of all things; insomuch that nothing can have so much as a *Being* but only himself. No Creature can say, I AM.

Obj.
Answ.

If he were not so, how could God say, I Am, if any creature could say So, Truly of it self? And God is so the *Essence* and *Being* of all things, not onely (as most men affirm and believe) an *Essence* giving *Being* to all things, so as every thing hath no being in it self, but from him, and of him, so every one will acknowledge: but I say he is the *Essence* of the

Essence

ſence; He is the *Being* of the *Being*; for he is only that is *Alpha* and *Omega*, the *Firſt* and the *Laſt*: He only is, *He that was, and He that is, and he that is to come*: if any one Creature were a *Sharer* in this *Title*, he were not God *Almighty*. This is ſuch a Truth, as all the world ſhall never be able to overthrow: Ye may *Bottom* upon it; for *The Gates of Hell ſhall never prevail againſt it.*

God being the *Subſtance* and *Form of all things*, the *Form of Forms*, he is as *Really*, and as *Gloriouſly*, and as *Omnipotently* preſent in the *Meaneſt* and *Leaſt Creature* you can ſhew me, as he is in the *Greateſt* and *Glorioueſt*: Let Fleſh and Blood, and Satan, and Hell, and all the Powers of darkneſs ſet againſt it, with all the Might they have, they ſhall never prevail againſt it: I ſay, he is as *Infinitely*, as *Magnificently*, as *Gloriouſly*, as *Incomprehenſibly* preſent in the *Baſeſt* Creature as the leaſt *Mote*, in *Sticks* and *Stones*, yea name what ye will as he is in Heaven it ſelf, and in all the world beſides; for he cannot be more *Fully* preſent in *One* Place then *Another*, but in all Places, all preſent, and all alike at once; he is as *Fully*, as *All-ſufficiently*, as *Graciouſly*, as *Unconfinedly* preſent in the Barreneſt Mountain, as in the Fruitfulleſt Valley: But (O my dear Hearts) where is he that can ſee him ſo? who can ſee this Glory and this Power of God in every Creature? moſt certainly, Undeniably the thing is ſo; but *We, We want Eyes* to ſee him with. *Do not I fill Heaven and Earth, ſaith God?* May fill Heaven or Earth in the leaſt Tittle beſides *Him*, in the leaſt Jot or Period, that ſaying were not true. He

He is not present in the Glorious Heavens, no not in his Majesty and Glory; more then he is in the Earth; he is not present (as most men preach, and too many believe them) in one place in regard of his *Essence*, and in another in regard of his *Power*; and in another in regard of his *Judgments*, and in another in regard of his *Mercy*, and in another by his Patience, &c. These be *Fond* Fopperies, hearken to none of them, let them be who they will be that teach you so; know, this is Truth, he is alike *Essentially*, but we see him *Not so*, and therefore we *Think him not so*. That we see him not so, the Fault is not in God; for he is the same in all places, and through all Ages: But the Fault is in our selves, we are so weak-sighted we cannot see him Thus *Great*, and thus *All in All*.

As suppose I speak to these three several creatures, to *A man*, to *A dog*, and to *A stone*; the *Man* he hears my *Voice*, and *Understands* me knows what I mean; the *Dog* hears, but he *Understands not*; but the *Stone* it doth neither And if you should ask the *Stone* what I said (supposing there were A possibility of hearing and answering) it would say, I spake not at all if you ask the Dog, he would say, I heard A Voice, A Noise, but he said nothing; but ask the Man, and he would tell you. *That I spake* and *What I spake*; was it therefore true. that which the *Dog* & *Stone* affirmed? because they either *Understood* not or *Heard* not; or was the Fault in me, they heard not, or understood not No the Fault is in themselves; for I did speak and

ſpake ſenſe but they had not a Capability of ing and *Apprehending*. So my Brethren, God ires Glorioufly, and Majeſtically, and Super- kedly in all his Creatures: but if we ſee not ſo, blame not God, and ſay, he is not Glorious, nor he is not there, becauſe you him not, nor cannot *Apprehend* him there: blame your own Ignorance, your own dneſs: for God is as much in *One*, as in *A-* ; Nay he cannot be Glorious in one, and in another, but the ſame in all, and where- he is, couldſt thou but ſee him.

For know this, God being there, he cannot without all his Accoutrements of *Majeſty* & ; all his Glorious Attributes attend him ever he is, and he cannot be ſequeſtred them, nor they from him: And if God opened your Eyes ſo far, as to ſee him thus *Creatures*, do not offer to take from him *Glory*, or *Greatneſs*, as if God, wherever he is, ld want his *Glory* and *Al-ſufficiency*, &c. As *Whole Soul* is in my Whole Body, and the ole is in every *Part* and *Member* of my Body, my ſoul *Sees not* in my Ea[illegible] but there it , yet the ſame ſoul doth *See* in my Eyes: though my ſoul *Taſte* not in my Noſe, but lls, yet the ſame ſoul doth the ſame Action another *Member*; and ſo of all the reſt: for re is not one Soul in my Ears, another in my es, but in all one and the ſame; but it works erſly in divers Members: So Almighty God h not *One Property* in himſelf, in one Crea- e, and another in *Another*, but he is *One* and *Same* in all, as he is in himſelf: If he be *Glo-*

rioufly

riously present in the *Sun*, *Moon* and *Stars*, he is as gloriously present in the least *Pile* of Grass in the least *Particle* of Dust; but he works Diversly in divers Creatures, yet he in himself is *One* and the *Same*. And because we cannot see him so, let us not say *He is not so*, but blame ourselves we see him *Not so*.

For were a mans eyes but opened, as *Elisha* his servants were; when he rose in the morning and lookt out at the Window, he saw themselves in a great strait, compassed about, and Besieged with armies: but his eyes being opened, his master bid him look again, and then he saw the *mountains full of fiery Chariots and horsmen* For their defence: now they were there before as well as then, but his eyes were not opened: it is not said that *Elisha* prayed to send them, but he prayed God to open his Servants eyes, that he might see; *Elisha* saw them there before: The alteration was not in the place, but in *Gehazies Eyes*: And so of *Balaam*, because he did not see the *Angel* a great while, it was not because the *Angel* was not
Num. 22 there, for the Angel was there before, but *Balaams* Eyes were not open to see him there. So were our eyes but opened we should see [God] in every creature Alike; for he is there already, our eyes want but opening, and then we should give him the praise of his goodness, of his Greatness, of his infinity, because we then see him as well in every Creature as in any, in the Least as well and as much as in the Greatest.

The Apostles when they were in *Prison*, and sung

Psalms at midnight, when their eyes were
n, they saw a light to lead them out: but
ſame light was there as much before, but
ir eyes were ſo Cloſed they could not ſee
Light. Oh beloved (take good notice what
) could we but ſee: The Eternity, the Ever-
ingneſs, the Incircumſcriptibleneſs that
the leaſt *Shrub*, we might then ſee God *Al-*
ty.

As for example; would we ſee God in an
? ye muſt ſtrip it of all manner of *Accidents*
ll *Greatneſs* and *Littleneſs*; for thoſe cannot
the *Oak*, for a little *Oak* is an *Oak* as well as
reat Oak: So take away all manner of *Co*
, *Shape* and *Form*; for Oaks are of divers co-
rs and of all manner of ſhapes; for the *Shape*
not the *Oak*, but that which is the Form of
Form, that is the Truth of the Oak, and the
th of every Creature, and that is God bleſ-
forever: Jeſus Chriſt is the Beginning and
ndation of all Creatures. And when you
ceive God to dwell in Light, &c. Oh ſtrip
ur ſelves of all manner of Thought, or of a-
ſuch thing as you can imagine: for he is no-
g you can imagine, he is not this Light you
: He is not *High* or *Low*, but he is he that
s up High and Low: He is not *Great* or *Lit-*
le: but he bears up *Great* and *Little*: He is nei-
r *Young* nor *Old*, but he bears up, preſerves
gives Being to *Youth* and *Age*: He is not
manner of *Colour* or *Shape*, but he bears up
Shape and *Colours*; and it is he that cauſeth all
Infinite Variety diſperſed through the
ole Creation; for we cannot ſee any thing

Acts 16. 25.

Col. 1. 17.

Heb. 1. 3.

1 Cor. 8. 6.

but visible corporeal things: Now God can be no such thing; but when you are gone *as high as possibly* you can, that you are come to the very Light it self (the highest of Accidents) which is next unto God, then fall down and say, O my God, thou art still Infinitely far, far above and beyond all this.

Beloved, God is now in this Room; do you wonder you do not see him? wonder not; for *Accidents* hide him *From our sight*, for you cannot so much as see a man behind the *Hangings*: God is infinitely more vailed from our Eye; he is vailed in every Place, in every Creature: *Accidents* clothe him: He is clothed in all Creatures, and all Creatures are his Garments; and he is the *Substance*, the *Existence* of all Creatures: If ye will see him, ye must unclothe him of whatever belongs to a Creature: of all *Highness* and *Lowness*, *Weight* and *Lightness*, *Youth* and *Age*, *Greatness* and *Littleness*, of all manner of *Shape*: for God is *Behind*, *Within* and *Beyond* all these, and all that you can name, think or imagine.

And knowing God thus, to be the *Essence* and *Being* of all Creatures, the *Life* and *Motion* of them all, Beholding him as *One Eternal Omnipresent God*, in all Creatures, you may upon any occasion seeing and beholding him in it, *Fall down* in the Apprehension hereof before God, upon *any Vision* or *Sight of God* in the Contemplation of any Creature: so you worship not the *Contracted* Creature, but the *Incontractible*, *Incomprehensible* God. And this was the Reason the *Fathers* and *Patriarchs* were not *Blamed* an-

di-

not sin in *Falling down* to Angels, because
y worshipped not them, but the Infinite
n at that Instant, discovered to be in that
eature: for *Abraham* and the rest intimate so
th, *Let not the Lord be angry; shall not the*
dge of all the Earth do right? Yet it was but
Angel: They knew that God was *Invisible*,
y they took occasion upon the sight of *The*
ble Angel, to worship the *Invisible God*; for
Abraham had a *Thought* of worshiping *The*
gel or any thing *Below* God, he had commit
Idolatry; It may be I have a little startled
, but have Patience (I pray you) I shall
ar this Truth also.

for hence is the Error of the *Papists*, be-
se they think the Infinite God can be inclu-
or represented by any manner of Figure or
m, which can never be: and this was the
t of S. *John*, who would have worshipped
Angel that had shewed him all those Visi-
s: But (I say) the soul that can see God Al-
hty, not *Finite* and *Bounded* in any Crea-
e, or in any Form whatsoever (but *Infinite*
Unbounded, above all manner of Forms, the
m of Forms, filling every thing, and yet not
prehended by any thing) may in a *Holy* and
verent manner fall down and worship this In-
e God: and therefore (I say) the *Patriarchs*
ing so, were not *Blamed*; and *John* was for-
den: and if he had done it, he had commit-
Idolatry. The one worships God in his *In-*
te, Immense, Glorious Being, as abstracted
m all creatures, and infinitely above all crea-
es: The other worships him *As Finite* and

Bounded, and Represented in that Form.

So in this sense, *Moses* here in this Place, whe
he calls God by the Name of *An Angel*, he hat
relation to the *Burning Bush*: not that God
that *Burning Bush*, but infinitely *Above* & *Beyon*
it: for when he speaks of God *In himself* he hat
No relation at all to any *Burning Bush*, or an
Figure, but as *Abstracted* & above all Creature
and so he is the *God of Abraham, the God of Isa*
and the God of Jacob; But take him *Concret*
Mat. 22. 32. as *Included* or represented in any Creatu re,
it is *Idolatry*; but if in the former sense, then y
Worship him after the Example of the *Patriarch*
and *Apostles*. Beloved, I beat upon these thing
the more, and the larger, because *I* would fa
have you understand me, and not run away wit
False Apprehensions. It may be this may seem
you *An Error*, or *A Novelty* at least, till you hav
eaten it, and *Chewed the Cud*, and debated it
your own souls: but to have a Thought o
worshipping God, as included in any Creature
or Representing him, in regard of his *Essence*
or to justifie worshipping of Images, I abhor
and Curse all such Thoughts to the Pit of Hell
and surely you cannot have such a Thought o
me; for this is the very thing, I so much endea
vour to perswade you from.

But for instance, there is the sun that shine
in at this window, yet (you know) that is no
the sun. But a beam from the sun, though I ly
not in saying the sun is there: for that coul
not be there without the sun, yet it is not th
real sun: and in seeing that, I do not see
the sun; yet if I desire to see the sun in this
room,

om, and were loth to go out of doors, Let but lay my eye in that Beam, to see whence comes, and I should see the sun it self; for t beam, it goes directly to the sun: for if were in a dungeon, though thirty miles deep the ground, if the sun could but shine in any cleft or pin-hole, though the dungeon e never so dark, yet if I lay my eye in that m, I should behold the *Face* of the *Sun*: en so it is with Almighty *God*; There is in y Creature A Beam that comes from him, ich is the *Being* and *Essence* of the Creature; w if we shall fall down and worship that m, as simply considered, as if he were con-ted Represented or Included in the Crea-e, this were sin: but if I lay my eye in that m, I shall see it leads me to the *Eternal*, *Immutable*, *Incircumscriptible*, *Inconceiveable* ce of the *divine* BEING; and that An- Mat. 18. beholds the very *Face* of *God* Almighty. 10. ce you may learn to interpret that place ere our *Saviour* commands, *Take heed ye de-not, nor offend one of these little ones; for their gels always behold the face of your father o is in Heaven*: I say still, not that it is law-to worship that beam or Angel, but he alone whence that beam comes: who is far A-e Every angel and all manner of *Creatures* *Creation*.

As (to take the former instance) suppose e were A religion that it were lawful to ship the Sun, if one should fall down and ship that Beam that comes from the Sun not he sin? for that is not the Sun, but it

comes from the Sun, and therefore, for any one (according to that Religion) to worship that Beam, were *Idolatry*; for he worshippes not that he was commanded, but was taken up in a thing infinitely below his God: so in this same sence: Every Creature is A Beam of the Divinity which is the Substance thereof: and though you see not the Face of your Father in Heaven, yet that Beam Alwayes doth; but he that shall see that Beam, and fall down to that, worships that he ought not: something else instead of God.

I pray God ye understand me; for I fear the simile I before named and instanced in, is too true among men. Some there are that do hear me and understand me, to whom God hath revealed these things; and some, though they hear me, yet they are like the Dog, they understand not what I say I speak riddles to them. But others there are which understand not, neither will they, nor can they hear, but are like Asstone; therefore I say again, God is Really present in himself in every Creature; but if he worship God as included in, or represented in that creature he sins and commits Idolatry. Because he worships that Beam instead of God, and falls down to a creature instead of God. But if I take occasion upon the sight of any Creature, to behold God himself above and Beyond all Creatures, and so worship him; he that will deny this, and say this is sin let him also deny God himself. so far as any thing can be called An *Angel*, so far we are forbidden to worship it: but if that *Angel* occasion us to

ck beyond it, to him tha sends that *Angel*, him that is the Essence and substance of that *Angel Here* we are commanded to worship; *cause then our Angel alwayes beholds the face ur Father which is in Heaven*, Being *One Eter-l, Almighty, Immense, Incir umscriptible, Glo-s* BEING, *even God Blessed for ever and ever.* men.

Use. We will only make *One* short *Use* and *plication* of this *Point* to our selves, and so nclude, Is it not then *More then apparent*, that d is every where, in *All Creatures*, and in e-ry *Place*? he is near us, yea, nearer us then *Our* er to our selves; He is the *Ideal Form and Beginning of Us*, and of all Creatures, and ever is in us, or in them; but if we would him we must first strip our selves of all man-r of *Visibility*, and what ever can come under Thought of an Angel, *Beam* or any *Con-tion*; for God is *Unknowable*, *Unconceivable*; l as long as you *Know* or *Conceive* any thing, u are short of what *God is*; else we make him *mprehensible* and *Knowable*, who is altogether *knowable* and *Incomprehensible*: And therefore hensoever I meet with any thing whatsoever r will shew me how to know the Incompre-nsible God as he is in himself, in his Essence I must cast it away, reject it utterly, because I now it *Seduceth* and *Misleadeth* me; for God unknowable: Yet God is nearer to me then y thing I can call [I] or [My Self] he is near-then my *Touching*, *Tasting*, *Smelling*, *Seeing*, *Hearing*; so near that he is the *Form* of our *rms*, the *Soul* of our *Souls*.

Use.

And therefore Beloved, if we would send our Desires to him, he is so *Near*, that we can no sooner *Think* any thing, but he knows it; he is at *Hand*, he is *Present*, he is *With thee* and *In thee*, as the Prophet *Isaiah* saith, *Before they call I will hear, and before they pray I will answer*. Isa. 65. 24. God knows all our Thoughts and Desires before-hand: for he is *The Thought of the Thought* and the *Desire of the Desire*. And therefore if I want any thing, any *Benefit*, any *Good thing*, any *Counsel* in any *Difficult* case? Yet (mistake me not) I do not mean about your *Lands* and *Livings*, or *Riches* and *Pleasure*, *Honour* and *Praise*, or your *Good Names* when I speak of these things, I mean not, nor intend not concerning matters of *Right* and *Wrong* (*Meum* and *Tuum*) so much, or *Those things* wherein *Flesh* and *Blood* please themselves, which come to nothing, and all *Perish with the using*, as the Apostle saith: But do I want Direction *To guide my soul?* to bring me *Nearer* to God, to live the *Life of Christ*? Do I want Counsel and Support to make me *Bid Defiance* to the world, and the things below, that we would fain walk *Even*, *Serenely* & *Quietly* in all changes of conditions? dost thou want spiritual Riches, and those things which God accounts *Riches and good things*, things which he gives *Only* to his own People and not those he gives *Promiscuously*, and commonly most *Plentifully* to those he hates, and are given to destroy and to undo them? Then I say unto thee, thou needst not say, *Who shall ascend into Heaven? or who shall descend to bring Christ from the grave?* Behold, he is nigh thee:

within thee. What needſt thou go out of *Thy* for Help or Counſel? There is that great *Counſellour* dwels within thee, he lodges in thy ſom, he is thy daily Gueſt, and yet doſt thou nt an Opportunity to ſpeak with him? what d haſt thou then to go out to any Creature? at need haſt thou to rely upon *Man*, or the *m of fleſh*? Thou haſt ſuch a *Counſellor*, and ch a *Comforter* within thee, who is able to oken and *Obſcure* all the Counſels and Com- rts of all *Men* and *Angels*, and all *Creatures*: Jer. 17. 5. thou muſt firſt ſtrip thy ſelf of all manner *Thoughts* and *Fantaſies*, and all *Imaginations* *Conceptions*, and then thou ſhalt find ſuch *Infinite, Almighty, Boundleſs Bottomleſs God* *oſe Name is called Wonderful, Counſellor, The* Iſa. 9 6. *ghty God, the Everlaſting father, and the Prince Peace*) So that thou that ſeeſt him thus, mayſt of all Creatures, as *Job* of his Friends, *Mi- able Comforters are ye all*, compared with him. For there may be ſuch an Occaſion, and a n may be in ſuch a Condition, wherein all world cannot help a man, nor comfort him: t there can be *No Caſe*, I ſay, *No Caſe* where- this *Great Counſellor*, *This Mighty Helper*, can uphold and comfort a man: Though all the orld were ſet againſt a man, to undo and over- ow him, yet he is ſo ſafe with God, that he eeds not regard it: If God will keep a man nder his wings, what need he fear, I ſay, what d he need fear? Though thou art *Oppreſſed* and *anged*, I do not mean only *Outwardly*; do not me too much in that ſenſe: but *Inwardly*, *Satan*, and by thy *Wicked Luſts*; ſo that thou

cri eſt

cries out with *David*, *Mine Enemies fight against me daily, and I am oppressed on every side; my feet stick in the Mire, and I know not how to get out*, &c. And with *Jeremiah*, *Lord help me, I suffer Violence & Spoyl*: Have thy Eye and thy Heart most upon these *Inward Violences*; so that thou seest and feelest a mighty Battel fought within thee, *Isa.* 9. 5. *For every Battel of the Warrior is with confused Noise, and Garments rolled in Blood: but this shall be with Burning, and fuel of fire.* Is this thy case? There is one *Nigh thee, Within thee*, and dwels there, whom thou may cry to as *Jeremiah* doth, *Lord help me, I suffer Violence*: There is one *Within thee* that can make thee not *To fear*, but can make thee *Laugh* at these things: as *Job* saith, The *Horse* doth in Battel *At the shaking Spears*. As here *Moses* went about a *Desperate* and *Mighty* Attempt viz. That he *A poor Shepherd*, should offer to go to *So great a King*, and to cause him to let half his Kingdom depart from him: but there was *Such a Supporter* within *Moses*, that made the work seem *Possible* to him, though impossible to men. Beloved, Your *Heavenly Father* is so near you, that he knows what ye need before ye ask; He is so much *YOU*, that he is more [*YOU*] then your *Selves*, he is more near to you then your selves: he is not only so *Present*, As the King is present in all his Kingdom because his power is over all and reaches to all. In that sense Every *Justice of peace*, Every *Constable*, and Every *Officer* is A *Finger of the King*, and therefore it is a vain foolish thing to say, 'Tis true, Gods power is here, and he is present

Jer. 20. 8

regard of his *Attributes*, &c. for will ye
urate God and his power? Will ye make
d and his *Attributes* Two things? that can-
be; for *Gods power* is his *Essence* and *Being*,
d what ever is in God, is God; and where
is present by his Power there he is present
his *Essence*: if you do not see it so, blame
r selves, lay not the fault on God, and deny
m therefore, to be there Because you cannot
him there, But blame your own Eyes which
not opened, and your own Ears because they
not Bored.

And so I say, conceiving God to be thus,
any, yea all occasions of *magnifying*, *wor-*
ping, and *praising* him; and with the prophet
id, when ye behold any of the *Creatures*,
Praise the Lord in the heights, Praise him in
Sun and moon, Praise him in the Stars, Praise
in the Firmament of his power, and Praise him
ding to his most Excellent Greatness, And in
the works of his hands. Psa. 158. 1, 2.

So much for this time

THE

THE MYSTERY OR THE LIFE and MARROW OF THE SCRIPTURES:

An Exposition on Exodus 3. the Six first Verses.

EXOD. 3. 1, 2, 3, 4, 5, 6.

Now Moses *kept the flock of* Jethro *his Father in law, the Priest of* Midian, *and he led the flock to the back side of the Desart, & came to the mountain of God, even of Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of the bush, and he looked, and behold the bush burned with fire, and the bush was not consumed. And* Moses *said, I will now turn aside, and see this great sight, why the bush is not burnt,* &c.

Delivered at a Private Meeting at *Kensington*,

OUt of which words, we have observed three things:

1. *Moses* his *Preparation* or *disposition* to this *Vision*: and that is in the first Verse, *And Moses kept the flock of Jethro his father in Law Priest of midian: and he led the flock to the*

back side of the desart and came to the mountain God, even to Horeb.

2. The *Vision* it self, that is in the 2,3,4,5. verses, *The Angel of the Lord appeared to Moses in a flame of fire in the midst of a burning bush, and the bush burned, and was not consumed, &c.*

Lastly, the *Consequence*, and what followed upon.

In the *preparation* of *Moses* or *his disposition* to this great sight, we observed something in that it is said here that *Moses was a shepherd*, and showed you the reason why the *Holy Spirit* takes such *special* notice of shepherds, and still prefers them before Husbandmen: as the first men that were begotten, *Cain* and *Abel*, the shepherds offering was accepted, and the Husbandmans Rejected: and then we produced and traced all the *Patriarchs*, *Abraham*, *Isaac* and *Jacob*, and *Jacobs* twelve sons, *all Shepherds*; so *David*, *the first of Kings* that was accepted was taken *From following the sheep*, to sit on the *Throne* to feed Gods people: and still the stock of the Messiah (of whom Christ came) were generally Shepherds: This is the matter of the word, but what may be the meaning that Shepherds are more esteemed then Husband men? what is the *Mystery*? what is the Living sense of these words?

As I take it, the meaning is this, that the life of a true Shepherd was to depend more upon God and his providence, then Husbandmen, because they more resign up their wills to God, & live altogether (as it were) upon his blessing. And do not so labour and Toil for their living

Gen. 4.

Ps. 78. 17.

living, as do Husbandmen: They cannot rely and rest *In themselves*, and in their *Own Care and Industry*, as the Husbandman doth; for they think nothing can be done, but they must put in a hand; they must *Rise early, and go to bed late, and eat the Bread of Carefulness*; they must *Plow, Sow, Harrow, Weed, Reap*, and take a great deal of Toil and Industry, or else (they think) there can be *No good done*: Yet they may in words say, *The Blessing of God is all*, which is common in every ones Mouth; but their Practice saith, and their *Hearts* say, that their *Contriving*, and their *Caring*, and their *Diligence*, and their *Discretion* doth all, they being ever very *BUSY, Discoursive*, and *Eager* in an Active Life; and consequently by our Saviour's own Testimony, *Full of Troubles about many things*, which was *Martha's Case*.

Mistake not, I do not say, that these things are *Evil*; *To Sow, Plough, Reap, Rise Early*, to use Wisdom and Discretion in their Affairs, but that they ascribe this to themselves, and think that they have *The Mainest* stroke in getting their own *Living* and *Maintenance*: when as our Saviour saith plainly, *Not one of them can add one Cubit* by all their *Labour* and *Care*, *Plowing* and *Sowing*, and *Spinning*, *They cannot add one Cubit to their stature*; that is, not the *Least Mite* is added to them by all *The Care, Discretion* and *Toil* they can use: but as the King of *Assur* said, *Isa.* 10. 13. so say these men, *By the strength of my Hand I have done it, and by my Wisdom*; for I am prudent, &c. they think all that their hand doth is done by them. *Solomon*, 'tis true, commends

ligence, and faith, *The diligent hand maketh*
h, that is true too, yet it muſt be as having
ir Chief Dependance on God: But in this
ſe it doth *Nothing*: Tis certain, *Such things*
t be done, and *Ought to be done*; for a *Political*
te cannot ſtand without them: But this is
e better Part which *Mary* choſe. He that is a
Shepherd, viz. He that hath given up his
and *Being*, and *All* to God *Almighty*, he
aſſume nothing to himſelf, but confeſſes
ly to the *Glory* of God, That he is *Nothing*
can *Do Nothing*; and that he is *No More* in
g all theſe things, then the *Accompliſher* of
his *Own* will) but God's: and that (as the
th is) he is but an *Inſtrument* in the hand of
great *Maſter*, that he is but a *Staff* in the
of him that carries it, that though he *acts*,
thinks, and *Contrives*, yet it is *Not He*, but
, though he live, yet *Not He*, but God in
: This is the Life of a *True Shepherd*, of a
Reſigned man: *Shall the ax boaſt it ſelf againſt*
that heweth therewith? Or ſhall the Saw mag-
ify it ſelf againſt him that ſhaketh it; as if the Rod
ſhake it ſelf againſt them that lift it up, or as
if the Staff ſhould lift up it ſelf as if were no wood. Is
this againſt Senſe and Reaſon? But to the
ious A *Shepherds Life is an abomination to*
ſaith the Text, *Gen.* 46. 34. They cannot
e to have all their Actions, all their Wiſ-
, Politicy, Diſcretion, and Induſtry to be all
Nothing, by which they *Think* they bring
All things they do or is done.

ch a one was *Martha*, ſhe was Buſie in ma-
all things ready to entertain Chriſt (al-

though

though Christ *Condemned* her not, for Co
Those things) because (as I said) such Actio
they are necessary to a *Political* Life, and such
men in that regard are *Needful*; yet it was Ma-
Luke 10. 42. *ry* whom Christ *Commends* for choosing *Th*
better Part, who had Resigned up all thos
things, and sate *Attentively* at Christ's Feet, t
receive those *Dropping*, *Living*, *Honey-swe*
Words that came from him, and they were Re
viving to her, being better to her *Then thousand*
of gold or silver, & sweeter to her *Then the Hon*
Ps. 19. 10. *and the Honey-Comb*, as they were to *David*.
This is the Life of all our *Actions*, To have
Our Eyes up to him, as *Jehosaphat* said, *W*
2 Chro. 19. 12. *know not what to do, but our Eyes are toward th*
We have *No Wisdom*, *No Discretion*, *No Abili*
to bring any thing to pass; but we see, we
all, by thy *Wisdom*, by thy *Counsel*, by thy *D*
rection: Tis thou that *Guidest* us, and *Direct*
us in all our Actions. Now Beloved, I
sense Labour, and be as *Diligent* as you can
you ascribe all to God; but if we say, or do
Husbandmen, or think thus, Except I *Plow*, e
cept I *Harrow*, except I *Weed*, except I *Re*
except I observe *Times* and *Seasons*, in this sen
men are not *Justifiable*: but in that sense
their Actions, *All their Wisdom*, *Strength*, *Gi*
Labour, *All is Evil*. But in doing these thi
that we alwayes have, as *David* saith, *An*
Ps. 85. 8 to him, *I will hear what God the Lord will s*
And I would hear you say thus: Alas, I d
not say, that I have any *Disposition* to be w
any *Inclination* to labour, that I have any *W*
for that I bring about any *Business*, or that I d

Disposition (as of my self) to labour or labour, that I have any disposition to *Health Sickness*, that I have any disposition to *Fair* ather or *Foul*; that I have any Disposition to erty or *Imprisonment*: but that in these Con- ions, and all other, I have No Will of my , but I have given it wholly up to him, so whether he send me *Wisdom* or *Folly*, *Busi-* or *No Business*, *Fair Weather*, or *Foul*, *Health* ickness, *Riches* or *Want*, *Liberty* or *Impri- ment*, *His blessed Will be accomplished in all*; I desire to have no *Will* but his, no *Thoughts* his, no *Actions* but his: These, these are *Men* that God *Accepts*, these are the men please him: The other they *Dig* to their sense and reason, and *They sacrifice to their Nets*: say they, Is it not I that *Labour*? is it not I that *Plow*, *Sow* and *Reap*, &c? Is my *Diligence* and my *Care* that brings things to pass? if I did them not, they ld be undone: and thus *flesh* and *blood* rea- ; is it not apparent to my senses? to my ing, *Feeling*, *Seeing*, *Smelling*, *Hearing* that that do these things, and not another for nor *By Me* (as you affirm?)

For while men are thus, one while *Rain* plea- them not, and another while *Fair Weather* les them not: If *Barrenness* come, they *Mur-* why God did not give *Fruitfulness*, if *fulness*, then they abuse it, and to God's dishonour: if *Rain* then they would have *Fair ather*; if *Fair Weather*, then, O if God would d but *Some Rain*: And thus men are alway- esting God; as I have read of a Fiction in

the Poets, the *Moral* whereof is very *Applicable*. And those learned men (though *Heathens*) intended no less; There was a certain man (as they feign) who had done some rare Exploits and pleased *Jupiter* very well, insomuch, that *In Reward*, he told him, he would *Recompence* his good Service; but saith *Jupiter*, either leave it to me to do *What* I will, or else thou shalt chuse for thy self; what thou *Asketh*, thou shalt have, he thinking, he could better chuse him self what he wanted, answered, My Request is That I may have the Weather for my turn, and according to my Desire, *Rain, Fair Weather, Frost, Snow, Wind, Thunder, &c.* for he being a Husbandman he thought that was best for his Turn. Well, 'Twas granted, and 'tis there said He had all *Weathers* according to his Desire, but now expecting an *Extraordinary Harvest*, had *None at all*. The *Moral* is easie, That it is far better for men to *Depend, Wait on*, and *Submit* to the *Wisdom* of God to *Provide* for them, than to *Trust to*, or *Chuse* for themselves, for that *Wind* or *Weather* that is for one man's Purpose serves not anothers; and that Weather that is for Nourishing of *Some* Fruits, is Destructive to *Others*: therefore I like well of him that would alwayes say of all Weathers, Oh here is *Brave, Sweet Weather*, blessed be God, let it *Rain* or *Shine, Hail* or *Snow*, be it *Frost* or *Thaw, Calm* or *Storm*, Oh this *Blessed Weather*, &c. But thus it is with us, Men are never contented, but they have *One thing*, Oh, I would not have it be that, I would have *Another*; I would have *Such a thing*, and *Such a thing*: So that these men are

never pleased; but the other are never displeased with whatever God doth: This man knows not what he would have, nor what to , he will not direct God in any thing but at God's Will is: if God's Will be done, he h what he would have.

These are the men, these are the Shepherds Almighty regards So much; the other are well-pleasing to him, and he hath no regard them, nor to their sacrifices; pray as much they will, and fast as much as they will, they not at all nor fast no att all, with him, nor im; for they pray but for themselves and ut to themselves, and to satisfie their own s and ends and to have what they think ell. And the seek to him *But for Corn ine and oyl, and these outward things and Love to him.* But *to eat for themselves, and k for themselves* yea, and fast too, but tis for themselves, as the prophet *Zach.* they will thrust their self-service and Duties upon God and think hereby to God, expecting he will reward them; certain, of a certain, these men, are not *leasing to God Almighty.*

e next remarkable thing we named in this ation to the vision was, *Moses* was not a *Sheep-keeper*, but he *led them to the back. e desart to the mountain of God, even to* Observe had not *Moses* left the *Cities* & all the glory and splendor of the world ten into the *Desart*, he had never seen for before this, *Moses* was but a *Stranger* , and God to him in comparison of what

he was afterward: for after this, *Moses* and G
Deu. 5. 4 *Talked familarly, face to face, as a man talk*
with his friend: and *Israel*, so long as they w
among the *flesh-pots* in *Egypt*, they were ne
Accquainted with *Quails* nor *Manna*; till a
hath forsaken *All*, and gotten into the *Desart*, G
may call long enough, and knock long enou
At the Door of our Hearts, but *We will not be*
nor *Open* to him.

But it may be you will say unto me, W
shall we do then, who live far off any Des
how shall we find God?

Going into the desart, is meant forsaking
things in our affections, that we have no
pension to one thing more then to anot
that we *Use these things* as if we *Used them*
and that we are as willing to Leave them
action (if God call for them from us, o
from them) as to enjoy them, if it be his
then are we gotten into the *Desart* with *M*
and then God will appear to us, then God
reveal himself, and shew us not onely his b
parts, But shew us his Face also if we are
to see it.

This is also, Going into the high hilly Co
trey with *Mary*, after the *Angel* had been
her, whose salutation was at first so strang
her; So when we have forsaken all that ever
eye can see, or the ears hear, or the heart c
ceive; Never look to see God, till we have fo
ken houses, *Lands*, *wives Children*, *Friends*
all: Nay *I* will say more, As long as our
fections do but mingle with these, we c
not love God aright: if he cannot have all

him, we must love these, he will have none
l: and if he must have all, where is any to
e, to any thing in the world? therefore I
you, if ye love God, ye may not love your
th, ye may not love your wealth, *your*
, *your lands*: you may not love *your wife*,
Child, your *Good Name*; Nay, you may
Love your Lives, nay more, ye may not love
Own Souls; nay more then this, *He that*
not Father and Mother, and Wife and Chil-
and his own Life, and his own Soul too, can- John. 12.
not be my Disciple: How, what say you Sir? 26.
, not love my *Father*, *Mother*, *Wife*, *Chil-*
what a strange Preacher are you? Not love
Good Blessings of God? what not love my
nay, not love my *Soul*, nay *Hate my soul!*
se are sore rayings! No; for the love of
cannot stand with the Love of these, nay,
be mingled with these; if you love your
As your Wife: and your Goods, *As your*
: and your Life, as *Your Life*: and your
as Your Souls: Then your Love is divided
een God and them: then you have played
arlot, and the Adulterer with them: But
must love them for God, and *In God*, and as
from him, and they are to be used for
: and if you do so, then I say unto you, love
as dear as you will: you cannot love them
ugh: But then I tell you, I would have you
your selves: for then this will follow, if it
, they instead of *Separating* you from God,
draw you nearer to him: But if ye love them
emselves, then they will *Draw you from God*,
will make God and you at Enmity: they

will make a Division and Separation betwee
you: But if your Love be set *On God*, it will b
also *On them* for his sake: and this is to love *No*
them, but *God in them*; then this will also fo
low, this man can let God do *What he will* wit
them: either give them *To Him*, or take the
From him, and yet God and he *Fall not out*; fo
whatever God doth to him, or *With them*, fti
He Loves God: But if ye love them in the oth
Gen. 19. 20. sense, then he will say with *Lot*, *Is it not a litt*
one, and my soul shall live? Could not God ha
spared me this one thing, tis but a little on
what, may I not love *One Creature*? No: B
saith this soul, I will *Let all go*, so I may *En*
thee; I enjoyed thee in Them, and *Thee* I sh
enjoy *Without them*.

And those that thus joy, may joy that the
did joy in them: I say, they may joy a
rejoyce that ever they did joy or rejoyce
them; but the other joy was such a joy, th
they must *Sorrow* and *Repent* that they did *Jo*
for they joyed *In the shadow*, and that *Vanis*
away. but the other *Joyed* and *Rejoyced* in t
Substance, in the *Body*, and that *Remained*, th
shall never decay: for God is *The substance of*
things, but all things that are *Visible*, are b
Shadows, but Appearances, Bubbles *Soon*
and *Soon down*, like Bubbles in the water.

And the Reason why we are so disquieted
the loss of them is, because we take the shado
to be the substance; and if that vanish, we m
needs be disquieted, and we are all out of o
der; then let God give us what He w
Nothing shall Please us. why? because *Our A*
sa

is dead. 2 *Sam.* 18. ult. but he that loves for God, and in God, O! he is a Quiet however they change; he is the same; let give them to him, or take them away from he is still contented. Beloved, This is the that loves them aright, and he loves them rely more, and more dearer, then all the ld can love his own, or that it most Pri- for that love and Joy, brings them but and sorrow: but these may Joy, that they had such a Joy, there is a Comfort; this man he loves God, as giving him love, in that he can love them aright h he sees he could never have done with- the work of God in him and the gift of to him.

till we have forsaken all, God will never to us; as he did not here to *Moses*, had forsaken all the world, and come in- desart, having forsaken his flock and all then God appeared not to him: Not forsa- ll (as some expound it) that is (say they) the love of God, and these outward things into competition, or when we can enjoy no longer: but I say, forsake them all in tion, Even while we enjoy them, for he will love them till that time, may love so long, that he cannot forsake them: is, not Quietly, but he is, as it were, Rent es to forsake them: though in act he be made to forsake them, yet his affections : but as soon as ever we have forsaken have cast all the Creatures behind our so that we stand indifferently affected to

all, then God will appear to us, Then God will ſhew us Miracles as well as *Moſes*, then God will ſpeak *Familiarly* to us, *Face to Face* as well as to *Moſes*, for there are as Great miracles done now every day as was then: but our eyes are Blinded, that we ſee them not: the reaſon why *Our old men do not dream dreams, and our young men ſee viſions*, is becauſe we go not *into the Deſart*: The reaſon why God appears not to us is, becauſe we do not with *Elijah*, *Faſt* Fourty days *in the Deſart*, but we are Buried in fleſh and blood, and in the world, in plain terms we are *Swallowed up* in *Senſe* and Reaſon.

Exod. 32.11. Act.2.17 1 King. 19.4.

We wonder, it may be that ſuch mighty Miracles ſhould be done daily, and we not ſee them: Truly Friends, the Fault is in our ſelves not that Miracles are ceaſed: but our Eyes are Blinded, and we cannot ſee them: and therefore it is we ſay, *there is no miracles Now dayes*, Miracles are ceaſed; you are deceived, for there wants not Either power or willingneſs in God to ſhew thee as Great Miracles as he ſhewed them: and he is as willing to ſhew his Face to thee, as he was to *Moſes* and the Patriarchs: but thou wanteſt that meaſure of faith that they had to ſee him: thou art ſo deep in the earth, and ſo buried in unbelief, that he can do no mighty works in thee; as it is ſaid concerning our Saviours working Miracles in his own Country, Matth 13.58.

The next thing is the *Viſion* it ſelf, *And the Angel of the Lord appeared to Moſes in a flame of Fire out of the midſt of a Bush, and the Bush burned, and was not conſumed*

Moſes ſaid, I will turn aſide, and ſee this great ſight, why the buſh is not burnt: and when he turned aſide to ſee, God called unto him, and ſaid, Moſes, *Moſes; and he ſaid, Here am I: and he ſaid, Draw not nigh hither, but put off thy ſhoes from off thy feet; for the Place where thou ſtandeſt is holy ground, &c.*

Here is now a large field before us, Here is a full Sea before us: and tis like the River and holy waters in *Ezekiel* at the Entrance into the Sanctuary: which, though at firſt took a man but to the Ancles, and then to the Knees, yet at length it became a vaſt Sea to ſwallow up all; Friends, what ſhall I ſay? what ſhall *I* ſay? Only thoſe whoſe Veſſels are large enough, may now launch out into the *Deep*: but firſt you muſt *Put off your ſhoes from off your feet*, before ever you adventure into this *Holy ground*: that is, Put off all *Self-conceit* of your own *Underſtandings*, all Conceit of your own Knowledge, or of your own Abilities to diſcover *Thoſe Depths* that are hid in theſe words: the ground you are now *Going to ſet your feet on*, is marvelous *Holy ground*, it is not for every unclean Beaſt to touch *This Mountain*: it is only a *Moſes* that may, or can aſcend this Mountain: if you bring with you the *Judgement of fleſh & blood*, or your *own Abilities*, to ſearch *Theſe Myſteries*, and to judge of *Theſe things*, I muſt tell you, *Other men* ſhall ſee *Miracles*, but *You* ſhall ſee *None*: *Paul* ſhall ſee the *Viſion*, when they that are with him ſhall *Not* ſee it.

Strip your ſelves therefore of all manner of Conceits, and confeſs *You know nothing*, and

give

give up your *Selves to be taught of God*: neither regarding me that speaks to you, nor your own *abilities* to judge of these things: cast away all things of that nature, for you have now to do with God, not man: and if you see no Miracles, you may blame your selves, and I believe your *Too great* Wisdom; for now adayes men are *Too Wise* to learn any thing. And I for my Labour look for no other Recompence from such *Wise men*, but that they shall *Turn again and all to rent me*.

Mat. 7. 6

But in the entrance into this 2. verse, here is one thing (which I before touched at) and that is, why it is said, *The Angel of the Lord appeared to Moses*: and in the verses following it is said to be the Lord God that called to *Moses*: how can it be God, and yet an *Angel*? I find not one Interpreter unfold this Mystery, but he either *slides* or *slubbers* over this thing, wherein indeed there is such a depth of Truth included, as is able *To make the man of God perfect, and wise unto Salvation, and to build him up in all good works*.

And to that end, know, that every creature is an Angel of *God*, being considered as *Angel* or *Messenger* (for so the word imports) it is a name *Not of Nature*, but *Of Office*: and every creature is sent of an *Errand*, they all come out *From Him*, and when they have done their *Errand*, they return *To Him* again: And the *Sole business every creature* comes *about*, and is sent *For*, into the world is, to *Glorifie* and *Magnifie God*: I say, the whole *Work*, the *Business* every *Individual*, and all the Creatures have to do, is on-

to *Magnifie* and *Praiſe* our great God: And af-
it hath done its *Errand*, and ſung *An Hymn*
God Almighty, then it departs and returns
Him again.

For all Creatures do ſing his Praiſe in what-
ever they do, as he in his infinite Wiſdom ſo
rders the matter; if not to the Praiſe of his
Goodneſs and Mercy, yet as much to his Praiſe,
r the Glory of his Juſtice: The moſt *Senſe-
ſs Creature* that is, is a *Meſſenger* from God,
n Angel of his ſending: *The Winds*, *The Sea*,
The flame of Fire, *The Earth*, *The Air*, *The Lions*,
nd all *Beaſts*, and what Creature you can name
hey are all his Angels, and all do his Pleaſure,
Balaams Aſs was made by God, an Angel to
im, when his Eyes were once opened: But, Num. 22
ecauſe I ſay theſe are Angels, I would not have
ou preſently conceive, that there are no other
ngels above us: not ſo, but what they are, we
now not, they are ſuch as God Almighty hath
ppointed them to be: and becauſe we cannot
now what they are, let us not ſay there are
ne; for they being in a Sphere above us, we
e *Ignorant* of them, ignorant of their Nature
nd cannot comprehend it. As *Bruit Beaſts*,
hey are in a Sphere below us; and although
hey have not Reaſon in that Degree that man
th, yet they have ſome *Reaſon*; yet man is
alled *The Reaſonable Creature*, though, even
eaſts have ſomething of Reaſon like unto man:
e becauſe he is ſo many Degrees above theſe
reatures, he is denominated, The Reaſonable
reature, as if nothing had any Reaſon but
n; but it is otherwiſe: Now theſe Creatures

are

are not able to understand (though they have some Reason) the *Life* and *Happiness* of a Man, because they are so much *Below* man; so neither can man, created in a *Sphere* so far below Angels, know the *Life*, *Happiness*, *Being* and *Nature* of Angels (though something they may know) yet far short of what they are: for every creature hath his *Happiness* in his own sphere, a *Fool* he is called a *Fool*, not because he hath no *Reason* in him, but because he is so far short *Of that Understanding* that is in other men.

There is *Reason* in a kind, in all Creatures, though in some *More*, in some *Less*, in Beasts and Trees, &c. Their Life, their Growing, and all their Actions, doth express *Reason*, though themselves understand not their own Reason; for they grow and encrease, and do many other things, wherein they express Reason; for God doth not *In any Creature* work *Unreasonably*, but [Man] being made (as it were) *The Master of Reason*, he is led altogether by Reason (as he is a man) and what is above that, he is not able to judge of, because he never knew no *Life* above it, no *Happiness* above it.

And therefore *Man*, if he go about to *Define* those Angels that are nearer to God then *Himself* is, he must make use of that which is within the *Compass* of his own *Sphere*: therefore he would fain define them by Reason; but herein *Man* shews himself a *Fool*: for those Creatures above us are *Super-rational*, but man thinks there is nothing above *Reason*, because he never knew any thing *Greater*. 'Tis as if a *Toad* or a *Horse* should undertake to define the Nature

ture of a *Man*, he could not but he must of necessity make himself the *Measure* of his *Judgement*: what he had not in himself, he could not judge it *Excellent*; so if men define *Angels*, you see they must measure and define them according to the *Excellencies* of a man.

But all those invisible Blessed Creatures that are next unto the *Burning Throne* of the Almighty God, what are they? Alas, if we should go about to *Define* their *Nature*, as some have done, we should prove our selves *Ignorant*, yea very *fools*: yet thus much we may *Safely* say of them, that the nearer to God, the nearer they are to the *Spiritual Nature* of God, because they are further off from *Matter*; though they have *Matter* and are *Bodies*, yet they have but so much *Matter* as to distinguish them, and separate them one from another.

God he is a *Pure Spirit*, Only [*Form*] without any manner of *Matter*; and all the Creatures are *Further off from him*, the more *Matter*; and the nearer, the *Less*. For example, if ye have observed it, Angels are *Pictured* with *Compleat* Bodies; yet to shew that they are further off from *Matter* then *Men*, therefore they have always *Wings*; and *Archangels*, they being near- to the Nature of God then *Angels*, are pictured with Bodies cut off by the *Middle*, with *Wings*: but *Cherubims*, having less matter, and nearer God himself then either, are pictured only with *Heads* and *Wings* without Bodies: But *Seraphims*, being furthest of all from man, and nearest of all to God, they have no *Bodies*, nor *Heads*, nor *Wings* at all, but only represented by a certain

tain *Yellowish* or *Fiery* Colour; all this is to shew the very same thing that I am now *Unfolding* to you: It is a thing *Remarkable*, though it may be you have took no Notice of it.

For the present let this be enough to *Limit* our ranging *Thoughts* in these *Mysteries*. In man, *Matter* prevails above the *Form*, because the *Form* is limited and bounded by the *Matter*: that though the *Form* be Quick, and full of *Agility*, yet the *Matter* hinders it, it cannot do what it would: but in these Angels, *Form* is predominant over the *Matter*, that whersoever the *Form* would be, the *Matter* is obedient.

Then let us lay this for a ground, for a *Maxime* undeniable, That the *Creatures*, from the *Highest* to the *Lowest*, are to *God*, as *A sweet-tuned Instrument*, all the *Strings* being *Consonant* and *Agreeing*; and to him they are all very *Melodious*, in that they all *Harmoniously* and with a joynt Consent, Sound forth his Praise; all the Creatures praise him, from the highest and sweetest *Trebles* in the highest *Quire* of *Angels*, *Archangels*, *Cherubims* or *Seraphims*, to the lowest and deepest *BASE* of the solid and immoveble Earth, they all express and sing aloud, I say aloud and harmoniously, his Praise: It is the main Business all *Creatures* do, and shall do for ever, *To sing Praise and Halelejah to God* on high. This is the *Business*, the Commission that all these Angels and Embassadors are sent about; Even the very Destruction of evil *Angels*, and wicked *Men*, do aloud sound forth *His Praise* and *Glory*, for ever and ever; for doth not *Solomon* say, *Prov.6. The Lord hath made all things*

himself, even the Wicked for the day of wrath.

Thus this Name of *Angels* hath all this while detained us from answering our Question; Why God is here called an *Angel*? and likewise in many other places, as *Judges* 6. It is said an *Angel* appeared to *Gideon*; and afterwards, *ver.* 15. it was the Lord.

The reason is this, and included in that I have now said, If we look upon any one *Creature*, so far forth as it is a Creature, it is infinitely short of God, for God is nothing that we can see or imagine? and therefore as long as you see or imagine any thing, you are short of God: For the peace *of God passeth all understanding*, Phil. 4. 7 for doth God himself; and there is not one Creature but God is the peace thereof: For whatsoever it be, be it never so glorious and excellent a Creature that falls within the compass, I will not say of a mans understanding, though the Soul be a Spirituall and a Divine thing; but, let it be within, the understanding or mind of an Angel above us: that same is not, cannot be but an *Angel*; for *God passeth understanding* both of *Men* and *Angels*; none know what he is, but his own *Blessed Self*.

Whatever comes within the Conception of a created *Being*, that is but a *finite* thing, and so infinitely short of the infinite God. So that if an Angel should appear to me, and tell me that he was God, in that I can but either think; or hear him I know for as much as I see him, or see him, or can imagine him under any form, or name, or any *Expression*, or *Conception* whatsoever, that he was but a Creature, be

be it never so high an *Angel* never so glorio
a *Cherubim* or *Seraphim*, and if I should fa
down and worship him, I were well worthy o
blame (with *S. John*, who would have falle
down & worshipt that Angel that had shewe
him all those things) for it is but our fello
servant, though it appear in never so muc
glory; for all the imaginations of Men and An
gels (poor drops as they are) fall infinitel
short of God Almighty.

But if in any creature you strip it of
manner of form and imagination, and behol
God the *Essence* and *Substance* thereof, as *On*
psa. 148. *Infinite, Eternal Essence, as Abstracted* from
manner of Creatures: then I may with fear a
reverence fall down or take occasion by a
Creature, to adore God; if we can behold Go
Thus, then the whole Scripture commands
to praise and magnifie him; then praise him
the *Sun*, and praise him in the *Moon*, Th
praise him in all the *Works* of his hands;
Praise the *Sun*, nor the *Moon*, nor the *Works*
his *Hands*, nor any Creature, but praise him.

As suppose there were a Religion, th
were lawful to worship the *Sun* (as I instanc
last day) if the *Worshippers* should fall down
a *Beam* of the *Sun* instead of the *Sun* should
he be an *Idolater?* So he that shall fall down
a *Beam* of the *Divinity*, as included or repre
ted in any *Creature*, doth not he sin? but
through that *Creature* we have recourse only
him that is in the *Midst of the Bush*, in the mi
of the *Creature*: Seeing God to be the E
sence and *Being* thereof, and fall down B

herein I do no more but that which is
anded. If I look through the *Body* of that
ture (which *Body* vails God from me) then
ll praise *The High and Holy One in his holy*
e: then will *I* praise him in the *Firmament* Pſ. 149 6
Power, and in all the work of his *Hands*: Pſ. 50. 1
In Gods name, praise him in a *Tree*, praise
in the *Wind*, and in all Creatures; for the
of every Creature, even of every *Tree* or
, is Christ Jesus the *Son* of God, and his
Begotten of all his Creatures; the *Power*
wind is Christ Jesus, that Working *Power*
the Whole Creation is Christ Jesus, the *Life*
Man and of all Creatures is Christ Jesus, he
Salt of the whole Earth, &c. But now if I
down to a *Man*, or an *Angel*, or any Crea-
to worship him, I sin; or if I fall down
sus Christ as included in that man, or in a-
Creature, I sin likewise: But if in *Men*, and
, and *Trees*, and in *All things*, I behold
One Inimutable, *Incomprehensible*, *Incircum-*
scribable Essence, so I may praise God, and take
occasion to fall down before him, and say,
thou God, that *Fillest Heaven and Earth*! O
God, that *Fillest*, and *Movest*, and *Chan-*
every thing, and yet thou thy self art not
ed, nor *Changed*, &c. In all things I see
, who art *One*, and for ever the *Same*.

If you shall now ask me how you may be-
God thus?

I will tell you; In every creature there is
eam of the Divinity, which is an Angel;
that Angel, be it never so small, beholds
face of God almighty: that beam that lives in

me or thee, that beam. I say, sees the very fa
of God: And therefore saith our Saviour Christ
*Take heed ye despise not one of these little ones, fo
their Angel alwayes . beholds the face of your Fa
ther which is in Heaven.* Although you see no
the Sun when you behold a beam that comes i
at the window; yet if you do but lay you
eye in that Beam, you shall see the Sun it sel
So though you cannot see God Almighty i
any Creature, yet if you do not Despise any o
these *Little ones*, They behold God: and
you lay your eye in that beam and let tha
guide you, you shall come to behold God him
self: and then in the name of God, praise God
even with all your Might, and with all you
strength; then you can never praise him enoug
in all his Creatures.

Only take this along with you, that so lon
as you are capable to see, touch or, understan
what you see, so long you see not God, it is bu
a Creature: but if you let that little spark th
Little One; that is within you, guide yo
That Angel within you, it will bring you
the very Face of God: for God is in the mid
Of the Bush, in the midst of the *Creature*, yet
is not the *Burning Bush*: though he be in t
Creature, yet he is not the *Creature*: So long
he appeared to *Moses* under any Form, he w
but an *Angel*: *The Angel of the Lord appear
unto* Moses, *In the midst of a Burning Bush*: a
if *Moses* had worshipt that *Burning Bush*, he h
been *Blamed* as well as S. *John*. But God is
in the *Creature*, he is *Vialed* from our sigh
Accidents: He is not in the *Out-parts*, but he

With

…dden, withdrawn, retired from our ſight.
Beloved, if God would be pleaſed to unfold
…e things to you and me, and make us under-
…nd them aright, I know, that then, neither
…ights nor *Depths nor Angels*; *nor Principalities*,
…r any thing ſhould ever be able to ſeparate
…tween us, and theſe bleſſed truths; Nay
…thing could hinder us from *Union* with this
…ever Bleſſed God, nor ſeparate us from the
…e of God *which is in Chriſt Jeſus our Lord*: for
…e are ſuch *Infallible Truths*, ſuch *Glorious*
…ths, that *Againſt which the very Gates of Hell*
…never prevail.
When *Jacob* was to go three or four hun-
…d miles from his Father's Houſe, he ſaw a
…in his firſt Nights ſleep, and it was a *Lad-*
…that reached *From Heaven to Earth*, and the
…gels of God *Went up and down, aſcending and*
…nding on it, and at the *Top* of the *Ladder*
…d God himſelf: O wonderful *Ladder!* You
…e conſider what a *Ladder* this was and is, and
…great *a Regard* God had to *Man* in the ma-
…thereof, and to ſet and cauſe the foot of
…o Reſt and *Lean* upon Man, and the Eternal
…himſelf to *Reſt* and *Lean* on the Top there-
…But what do you think was the meaning of
…Ladder? We deny not the Truth of the *Sto-*
…for let that Heart that hath ſuch a Thought,
…ſume forever in Endleſs *Flames*: but let us
…our to find out the *Mind* & *Meaning* of God
…all his *Words*: God ſtood *At the Top of the*
…dder; what God is in himſelf, we meddle not
…h, we have nothing to do with that. O Bleſ-
…God! Be thou what thou art; thou haſt

said, I AM that I AM; and we say so too, THOU ART that THOU ART, Holy and Blessed be thou O Lord in what thou art; for we know thee to be that *Eternal*, *Immense*, *Stupendious* and *Vast ABYS of BEING*, Infinitely beyond all Thought of Men or Angels, yea of the highest *Cherubims* or *Seraphims*, for ever and ever. And as thou art in thy self, we neither *Know thy Name*, nor *Thy Son's Name*, but *The Word became flesh, and dwelt amongst us*; Christ Jesus the *Substance* and *Being* of all things, He is he in whom all *Types* and *Visions* ended. This Book of God is *A great Book*, and many words are in it, and many large *Volumes* have been drawn out of it: But Christ Jesus he is the *Body* of it, he the *Mark* all these words *Shoot* at, he is the *True* and *Substance* of all those *VVords*, *Types*, *Shadows Metaphors*, *Allegories*, *Parables* and *Paradoxes*, He is the MARROW in that *Bone*, and the *Kernel* in that *SHELL*.

There cannot One *Creature* come into the *VVorld*, nor go out of the *VVorld*; not One Angel *Ascends* or *Descends* upon that Ladder, but it comes from God, and that by Jesus Christ he is the *Substance* and *Being* thereof; and there is not One Creature but doth the *Errand* God sends him *On*: And therefore *David* ascribes the *Very worst of Actions* to him; when Davids curst him he said, *Let him alone; for God hath bid him*: he knew no Creature could move towards him, to do him either *Good* or *Hurt*, but what God bid it do: And therefore (saith he) in whatever befel him, *I held my tongue and spake nothing, because thou didst it.*

Beloved, now we come to the *Vision* it ſelf, firſt know this, the Interpretation of Viſi- is from the Lord, as *Joſeph* ſaid to *Pharaoh*, *not in me to interpret Dreams or Viſions, but ſhall give Pharaoh an Anſwer of Peace*: And ſay I of this, A Viſion it is, and we ſhall not it any where expounded: but God hath *down*; it is thrown amongſt us, and writ every one to read: ſome take it one way, ſome another: as *Pilate* ſaid, *What I have en, I have written*, he that can find the In- reration, let him.

Beloved, we ſpent much time the laſt Sab- , but we could not get from under the d, nor eſpy the bright Pillar of Light and fort to diſcover the meaning of the VISI- ; but you know I was forced to leave my ourſe (as to the Viſion it ſelf) *Muffled up* in e Sacred and Holy Diſconten s, which yet like Phyſick, though a little diſtaſteful, yet eeding wholeſom, and the delay may cauſe hyſick to work the better; The Spouſe us, *Cant.* 4. 12. *My Beloved is a garden wal- about, and as a fountain ſealed up.* And ſaith, el to *Nebuchadnezzar*) *The Interpretation reams & Viſions is from the Lord; there is a in heaven that revealeth ſecrets.* And as *Samp-* ſaid. He that *Ploughs not with his* Heifer, *ſhalt find out his* Riddle. He which ſent that Viſion *Jacob*, taught him alſo how to interpret it; in the bare Relation of the Viſion, what is to comfort *Jacob* in the Condition he was And ſo here, to what purpoſe was this Vi- ſhewed to *Moſes*? what concerned this the

Dan. 2. 28.

Judg. 14. 18.

Business in hand? (as you may conceive) Be
loved, he that can find out God's meaning
these Visions, shall find *Hidden Manna* to no
rish him: But he that thinks by the *Stoutness*
his *Wit*, or by his *Policy*, or by his *Own strength*
Gen. 21. to find it out, be sure he shall find nothing, e
cept it be a *Bone* to choke him.

Jacob, as it seemeth, *Being gone from his F*
thers House, and travelling *All alone*, had ma
sad Thoughts; he knew not what to do, n
what *Entertainment* he should have where
went; and it was a *Long Journey*; and *Jacob* w
to go from his *Fathers house*, where he had be
Brought up in the Knowledge of God, and was
go among Heathen Idolators: these Thoug
much perplexing *Jacob*, at night in the O
Field, laying his Head upon a *Heap of stones*
fell *asleep*, and dreamed this *Dream*; which, wh
ever it seems to be in the *History*, in the *Mind*
meaning of God, it was the fittest that could h
been *Revealed* to him: *Behold* (saith the Lo
v. 15. *I am with thee, and will keep thee in all pl*
whither thou goest. I will not leave thee. Now J
being *Taught* by God, and not by his *Own W*
dom, presently makes the *Right use* of his V
on: Thought he, I had thought that I had
God *Behind* me *In my Fathers house only*; b
see God goes along with me, *God is in this p*
and I was not aware: had I been aware God
been *With me* all this while, and that when
I go, he is still with me, I would not have
Afraid: But now, what shall I *Fear*? Se
God is with me in all my Journey, and whe
ver I am? what need I be careful, what ev
s

ser? And let me tell you by the way, this nding of the *Foot* of the *Ladder* on the *Earth*, a very large Occaſion for all the *Sons* of men ho are made of the Earth, to *Magnifie HIM*, ho hath *Placed* it there: And can any man ink, that God hath or can forget or neglect m, upon whom the *Foot* of this *Long* and *Hea-ly Ladder* ſtands? No, no it cannot be.

But to ſee God *Thus really preſent* with a man, hat will he, nay, what can he be afraid of? ough there were a *Thouſand* Deaths before im: God being ſo *Near* a man, to ſee and be-ve this really, it would make him not *Afraid*, ough he were to enter into a Sea of *Molten ead*; who would be afraid, if he ſaw God re *Thus preſent* with him, *To back* him, *To de-nd*, *To preſerve*, *To protect* and *To encourage* im, as here he was with *Jacob*? Its no mar-el *Paul* went through all *So bravely*, having uch a one to back him: And that he was *So rengthned with Might by his glorious Power, unto Patience and Longſuffering with Joyfulneſs.*

Now *Jacob*, whatever he thought when he *Left his Father*, and knew not what ſhould be-come of him, nor whether he ſhould go, nor where he ſhould ſtay: Now all theſe thoughts are vaniſhed; for now, He ſees God is with him wherever he is, and withal the Creatures he meets with: And, that they can neither do him good or hurt Except He *Order* it. Then alſo (thought he) He being ſo near me, *I am* ſure all my prayers ſhall reach him, and he knows all my wants: (And what hath *Jacob* loſt now? He hath forſaken *Father* and *Mother*, and *Houſe*

and *Home*? he hath bidden them all *Farewell* and now he can ſay, I have [*God*] *Inſtead of All*) who I am ſure will ſuffer me to want no thing, and he is able and willing to relieve me He was with me Yeſterday; and I ſaw him not and therefore my fears were great upon me and he is with me to day, and will be to mor row, and for ever, and therefore hencefort I will not fear whatever my condition Pro to be for I ſee he is a God nigh at hand an not a God afar of: Jer. 23. 23.

And ſo I ſay of this *Viſion* of *Moſes*; Th *Viſion* that he had here [of Chriſt] (for it is n other) Whatever it ſeems to be; to him, this time it was the ſuitableſt and the fitte that could be *Revealed* to him: For *Moſes* w to be ſent to *Pharaoh*, *A great* King; and was but a *Shepherd*, ſuch a one *As was An ab mination to the Egyptians*, *Gen.* 46.34. And b ſides, He was an *Exile*, a *Baniſhed* man out *Egypt*: for he was fain to fly thence for Killi a man; and being come thither again, might be *Queſtioned* for his *Life*: for *Phara ſought to ſlay him* for that very thing. And b ſides all this, he went to intreat for almoſt ha the people of his Land to depart from him and they muſt carry all their goods and all th Subſtance with them, all their cattel and their Jewels; they would not leave a *Hoof* b hind: And beſides all the *Kingdom* depend upon their making of bricks, therefore no wo der though *Moſes* made ſo many objections he did? no marvel he asks, *Who am I that ſhould do this thing*? and prayes the Lord th

would ſend by ſome other, for who would
e thought it poſſible for him to have
ought it to paſs? the thing was of ſuch ad-
ration, and attended with ſo many difficul-
s.

and the viſion was, the wonder which made
ſes turn aſide to ſee it; not that the Buſh
rned: for oftentimes Trees, in a Violent
nd, ſtanding cloſe together, have been known
Rubbing and Ruſhing and fluſtring violent-
together to fall on fire, by Lightning, and
many other occaſions: but in that it Burned
d was not Burnt, therein was the Miracle. I
ve heard and read of whole Forreſts ſet on
by Lightning But who ever ſaw Trees on
e, and not conſume; who ever ſaw a Forreſt
fire a whole day, and the wood not burnt?
ow, I ſay, This repreſented Chriſt ſo fitly,
Opportunely on this occaſion, as could poſ-
ly be.

It may be you may ſay unto me, This was a *Obj.*
eat miracle indeed, But I ſee no Great
tter in it for this Occaſion.

But though you ſee *Nothing*, yet *Moſes* ſaw *Anſ.*
ough in it to bear up his *Mind* againſt all thoſe
ighty Objections I before named.

You will ſay it may be; 'Tis true, in the ſe- *Obj.*
el of the ſtory *God* fitted *Moſes* with *Miracles*
to bring about this great Work.

'Tis true, the *Egyptians* had *Ten* Miracles, and *Anſ*
e *Iſraelites Three*, and here *Moſes* but *One*:
t this *One Miracle* had ſuch *Strength* in it, that
perſwaded *Moſes*, the work was poſſible, and
e Power and Wiſdom of God was *Sufficient*.

But

But wherein was the *Strength* of this Argument unto *Moses*?

Suppose I could not tell you, suppose God had not revealed it unto me; what would you do? But be not careful, God will expound and reveal it to us; he that taught *Moses* the *Text*, taught him the *Comment* and the *Meaning*: nay, he that was the *Text*, was the *Comment* to him: the *Text* is common to *All*, it is a *Well* that stands open for all to draw water at, and men expound, every one as they understand: But the true *Comment* is a *Spring* shut up, a *Fountain* sealed: And truly, he that wrote the Text must give the Interpretation, or we shall never find it. But be not careful, God will be merciful to us, not only to shew us the Vision in the *Letter*, as he hath done that to many, but he will give us the *Meaning* thereof; and it may be here is some *One* poor little word that will give us some Light to find it.

It is here said, God appeared to him *Out of* the midst of the *Bush*; from this word [Out] we have a *Hint* of the Meaning: He appeared to him *Outwardly* by a *Burning Bush*, but inwardly he taught him the Meaning *Out* of it, he must go out of this *Burning Bush* and look for what it represented, and that is, The Lord appeared to him *Out of the Bush*, or *Beyond* the Bush. It was he that was in the Midst of the Bush, and it was he that *Burned* the Bush, but *Consumed it not*: But he was not that *Burning Bush*, but that which appeared to him was *Not* he, but an *Angel*, and *Steven* tells you so plain, *Acts* 7. 35. *By the Hand of the Angel which a*

pear

peared to him in the bush: And this Angel was Christ the second Person in the *Trinity*, who was in the *Fulness of time* manifested *In the Flesh*: *All* Visions are Typical, and represent and intend something *Equivalent* to the outward Representation, having a Reach pointing beyond the *External* Sign; leading us to the thing signified.

It is certain Christ Jesus *Is He* that all *Visions* tend *To*; HE is the *Substance* of all the *Types*, *Shadows*, *Sacrifices*, HE is the *Business* that the whole world was ever, and only is *About*, or ever shall be; He hath been, is and shall be *The business of all Ages*, in one kind or other: All Ages successively they have been still busied in setting forth HIM to us, by all *Means*, and by all *Helps*, Types and Figures: *All Prophecies* tend *To him*, and all *Actions* end *In Him*.

But in what sense is he here set out, In this Vision? *Tis true, all Actions are from him, and all tend to him, and end in him: but all Representations are not Fit, Proper, nor Useful for all occasions; in what sense therefore is this Action or Representation revealed in this Place to* Moses? Quest.

I Answer, in Effect this Vision was the same that *Jacob's* was: the end of it was to encourage *Moses* in the work in hand: Christ Jesus is often in Scripture compared to *Fire*, *The Light of Israel shall be for a fire, and his Holy One for a flame. It shall burn and devour his briers and his thorns in one day.* He was and is the *Burning Fire* that burns and consumes every thing, but not it self, as you know Fire doth; though it *Consumes* every thing else, yet it cannot *Consume* it self: Nay, Ans.

Nay, indeed I may say, Fire it burns every *Thing*, and consumes *Nothing*: for Fire doth but *Separate* every thing to its *Own Element*, *Air* to *Air*, *Fire* to *Fire*, *Earth* to *Earth*, and *Water* to *Water*: Fire makes a *Change*, but there is nothing lost: such a Fire, is Christ Jesus in this Place, who *Changes* and alters things, according as he pleaseth: he it is that causeth Creatures to Rise out of the Elements, and creates them *Of the Elements*, and brings them *All* (at his pleasure) back again: He Creates them, and saith when he pleaseth, not only, *Return again ye sons of men*: but to all Creatures, *Return*, *Return*.

And so *Thousands* of *Thousands* of *Millions* of Creatures have been, and are daily made of the *Same Elements*, and having continued their Creators *Pleasure*, they must *Dissolve* & return *Whence* they came, and out of that *Same Matter*, successively *Creatures have been* and are daily made: Trees grow out of the Earth, and having fulfilled their work and their time, they fall to the Earth *From whence* they arose; All things are in a continual Change, Operation and Distillation; Even as you see, Water put into a Glass, and put on the Fire to *Still*, being close stopt, the Vapors and the Spirits ascend *By Heat* to the very Top, and the *Heat* being *Allayed*, they fall and descend again: Now observe, there is a Change made, but there is nothing lost; for being close stopt, nothing could go *Out* of the Glass: Even so, *Things* are *Altered* and *Changed* by Christ Jesus; He makes *Creatures* of the *Elements*, they *Ascend* and *Descend*, but he consumes *Nothing*; for, whither should they go?

They

They cannot go out of the World, and nothing *they cannot* be made, but by God himself; for all the Creatures cannot bring the least *Gnat* to nothing; *This is an undeniable Maxime*, There required the same Power to *Annihilate*, as there was to *Create*; all the Kings in the Earth cannot bring *One Creature* to nothing: if they could *Burn* this Body of mine to Ashes, and scatter the Ashes in the Air, or cast them into the River; yet there is nothing lost of me, but only every Element hath its part, to which it returns.

Now I say, Christ Jesus is this FIRE, It is not that Burns the *Bush*, but *Consumes it not*: It is he (as *Job* saith) that *Turns them as wax to the Seal*: you know *Wax is altered* and *Changed* to any *Form*; and change it as *Often* as ye will, the *Seal*, the *Form* you last gave it, *That stands*, till you *Destroy* it, and give it another: So doth Jesus Christ; Of one and the same *Elements*, doth he *Make* and *Unmake*, and *Remake* daily, *New Forms*, and *New Impressions*: and that *Impression* it last had, that stands, till he cause it to *Return*, till he Unmake it, and new make it again: And I dare be bold to affirm, that if our great and glorious God should weigh the Heavens and the Earth now, as he did at the making thereof, for the Scripture saith, *He measured the Waters in the Hollow of his Hand, and comprehended the Dust of the Earth in a measure, and weighed the Mountains in Scales, and the Hills in a Ballance*. I say, it would be found, that Nothing were lost; for all he hath Greated and raised, Made and Unmade, Altered and Changed

ged All the whole world, as he doth continually, having raiſed thereout, ſuch infinite *Millions* of *Thouſands* of *Men*, *Beaſts*, *Trees*, &c. *And is ſtill in changing* and making them *New*, and Unmaking them again; yet I ſay, if he *Weigh* the whole *Matter* of Heaven and Earth, *Of which* they are made, they would not weigh *One Grain*, leſs or more, then at the firſt Creation. I ſay,

It is he *That weighs the mountains in ſcales, and the hills in a ballance*; It is He *That meaſures the Waters in the Hollow of his Hand*: It is He *That Spans the Heavens, and Meaſures the Earth*: He it is that *Alters* all things, and *Metes Out* his workmanſhip out of the four Elements, and yet preſerveth the ſubſtance thereof, ſo that nothing is loſt: *Behold I make all things new*, Rev. 21. Yet *He conſumes* Nothing: *They all ſhall wax old as doth a garment*; *and as a veſture ſhalt thou change them, and they ſhall be changed*: And who is it, that doth all this? but only Jeſus Chriſt *the Son of the Father*, who works all things according to the mind of his Father: who is always *Changing*, alwayes *Renewing*; There is not One Creature, be it *Never ſo glorious*, be it never ſo ſolid, but it is ſtill in *Changing*: No Creature is *One and the ſame*, not one Minute; only God is *One*; God is the Same: There is no *Houſe*, no *Wall*, no *Stone*, no *Man*, no *Angel*, no *Archangel*, no *Cherubim*, no *Seraphim*, but is ſtill in *Motion*, it is ſtill *Changing*: Only Thou, O Lord God, *Bleſſed for ever, thou altereſt not, nor changeſt not, thy years are the ſame, they ſhall periſh, but thou ſhalt endure, they all ſhall wax old and change as a gar-*

ments, and they shall be changed, but thou art the ame, and thy years shall have no end. Though ings be so durable that they move not, nor change not, in our Apprehension, yet they do: you know the *Dial* is in continual *Motion*, though you perceive it not: so, Though To our *Weakness*, they are *Insensibly* moved, yet there cannot be, *Any thing at Rest* and Unchangable, but only God Almighty.

Now then, *Moses* (unto whom God spake in his *Sacramental* Vision) he saw, what was the *Meaning*, the *Substance* thereof: tis as if the Lord should say; *Moses*, as thou seest me *Externally* Burn *This Bush*, and consume it not; the same am I in *thee*, and in *All things* else: And I be *So Present*, in every thing, and with every thing, what needst thou to fear? what needst thou to fear thine own inability? what needst thou to fear *Pharaohs hard-hartëdness*; what needest thou to fear, the Peoples Believing and Obeying thee? if I be with thee, and with them what needest thou doubt of any thing? though now seest things cross and thwart, and contradict one another, and that the confusion of things confounds thine understanding, yet be sure I am with them, and in them, and *I* order all; and to me, all things work harmoniously: though to thee cross and Contradictory, yet all meet and bring about my ends: they can do nothing but what is agreeable to my will; for EPh.4.3. they are all led by one spirit, they all to me do keep *the unity of the Spirit* in the Bond of Peace, with me, Even all *Contradictories*, *Coincide*, and so far forth as thou canst see and believe.

This

This, They all shall do the *Same* To thee.

Beloved, you know, that these my two hand[s] are moved by one and the same Spirit in [me] and the Same Soul moves all the members [of] my body; and think you, will one membe[r] hurt another? No: will my hand smite [or] pierce any member to hurt it? No surely: [no] if it do, yet it is *to better its condition*; though for the present it may hurt, and wound, [and] make it smart, yet it is not to Hurt it, but [for] its greater good: so say I, In the world, wha[t] can happen, or fall out to hurt us or displea[se] us? Truly nothing at all, if we were but come to this, that we could but *keep the unity of the Spirit, in the Bond of peace*: If we did but behold ONE Spirit Moving and Ruling through the whole earth: And if we did but see that he is the cause of all *Wars* and *Tumults*; and that he stirs up their spirits (for what End, is best known to himself) and though we see such varieties and changes in the world, yet in him and to him all things *Coincide*; even those things that are Contradictories, to us; Even *Changes*, and *Oppositions*, and *Contentions*, and *Clashings* in the world, all in him *Coincide*; That is all things to him are in *Agreement*, in an *Harmony* and work to his Almighty Praise, to the *Highest*, to the *Utmost* that can be. Yet in regard of men, he may be *Dishonoured*: but in himself and by himself, He works out his *Own Praise* all Contrarieties: because *Really* and in *truth* Nothing contradicts his Will: But if it do his *Revealed* Will, yet he makes every Act in the Creature, *Be it Good or Evil*, to contribute to his Praise.

And he whom God hath been *pleased* to ſhew
Viſion to, which he here *ſhewed* to *Moſes*, an
Interpretation thereof, he ſees it ſo: and his
and God's *Clash* not, but *Harmonize*, an
de: God's Actings, and their Wills agree.
ſe Bleſſed Souls, they cannot find *Fault* with Mar 7.
hing, but *Subſcribe*, that *He hath done all* 37.
well: How then can this man *Diſtruſt* or
mure againſt God, in whatever falls out? be- Pſ. 62. 11
he ſees God *Doing all*, he ſees one Spirit
all, Acts all: but ſo far forth as men are
ned in the Letter of this Viſion, they ſee
of all this: They only look upon it, as a
derful thing that God did Thouſands of
ſince, and ſo take it as an Hiſtory, or ac-
ing to their *Utmoſt* Interpretation, viz. That
in the midſt of the *Afflictions* of the *Church*
preſerved them, even as in the *Very fire*:
gh *Pharaoh* oppreſſed them, and *Egypt* was
urnace to the *Iſraelites*, *In which* God kept
, and brought them out of it: which In-
retation I condemn not: but I think there
held forth: for God bid *Moſes* tell the
lites, I AM *had ſent him*: He that was the Ex. 3. 14.
ance and *Being* of all things, the *Worker* and
er of all things in Heaven and Earth: but
as men ſee not this, when they hear of
, *and Rumours of Wars*, and *Nation riſing a-*
Nation, they tremble and they fear, and Mat. 24.
their wits end, not knowing they are all 6.
by the ſame Spirit himſelf is, when as thoſe
ſee the Almighty thus working, ordering
filling all Creatures; yea, *Burning* and
ging, Melting and Reducing the Elements

from one Form and Shape to another, so that they see one generation come and another go; I say, these men, they go on in an holy *Serenity* and *Tranquility* of Mind, *Knowing there shall* Luk. 21. 18. *not an hair of their Head perish without their Fathers Pleasure and ordering*, Beholding his *Wisdom*, and *Power*, and *Goodness* in all things, in all *turnings*, and *tumblings*, and overturnings, having *Cast all their Care upon him*; for they know *He takes Care of them*, and infinitely beyond what they could do for themselves: therefore 1 Pet. 5. 7. they *Repose themselves* sweetly upon his *will* as *disposing*, which Condition they prize above all *Earthly* Enjoyments, yea more than a thousand natural Lives, if they had so many; for these have forsaken *Houses*, *Lands*, *Wives*, *Children* &c. and all for him: and in him they enjoy and possess a hundred-fold instead thereof, even in this *Life*: If they have them, they enjoy God *In them*, and through them: and though they want all, yet they have God instead of all, who is to them more worth than all.

But others, Not being able to hear or Bear Mar. 10. 30. these things, being not yet come to be, either *Fathers* or *Young-men* in Christ, living still *In the Letter*, and in *Shadows*, whom indeed these *Fathers* in Christ *Pity* and *Pray* for, and their *Bowels* yearn for them, and such is their *Strength* that they are fain to become *Weak to the Weak*, and *All to All*: not that they shall gain *All*, but that they may gain *Some*: for some are like the *Egyptians* here spoken of, that not all the *Precepts* or *Examples*, nor all the *Plagues* in the world will convince them, they will not take know-

dge that they are acted and guided by an *Un*-
n Hand and Power; they ſee not, that the
hole univerſe is guided by One Spirit: But
ey think, that there is one *Spirit* in the *Eng-*
, and another in the *French*, another in the
uiard, and another in the *Dutch*, another in
Turks; one in *Europe*, another in *Aſia*, an-
er in *Affrica*, and another in *America*; but be
ured, as to the carrying on of the *Affairs* and
ſſs of God in the world, *One and the ſame* 1 Cor.
rit rules in all; And though there are *Divers* 12 6.
Contrary Operations, yet all is *By the ſame*
rit; it is God that worketh *All in All*, and
ough they be never ſo far aſſunder, yet all act
the ſame Spirit.

s in my Body, whats farther aſſunder then
Head and my Foot? yet the ſame ſoul in
, and know, that this one Soul within me,
as great a care of the *Loweſt Member*, as of
Higheſt; And ſo in the world, though Al-
ty God hath ſet ſome in a *High* Condition,
ſome in a *Low*; yet know, He *Guides* all; he
s *Care* (whatever thou thinkeſt) that the
er Members, and more *Exalted* and *Impow-*
ſhall not *Oppreſs* the lower (no further then
n his *Wiſdom* thinks meet) He it is that lets
man *Find Favour* in this man's Eyes, and
ther not; this (as other Actions) all along
ſcribed to him: *He gave them Favour, and*
ardened the Heart of Pharaoh; and he bid
d curſe *David*, and the like. Be aſſured
never *Claſhing and Daſhing* thou obſerveſt
he world, ſo (and as to thy thinking) all
come to Nought and Miſcarry, yet be aſſu-

red He it is that keeps all, guides all from *Dashing* one against another (but so far as his *Wisdom* will have it so) and it must be so, for the accomplishment of his most holy Ends.

O therefore, let vain man (and his Ignorance Nay his Wisdom and his Will) stoop, yea, stoop *To the very Dust* before him, and leave all to him, and be afraid to *Censure* his doings; or to say, concerning the Almighty, *Such an Action* was not well done: Such a man, O it were well if he were removed: Oh! he doth a *Great deal of Hurt* in the *Church*, or in the *Common-wealth*. Oh! (sayest thou) Let him be *Cut off*, when God hath said, Let him *Stand*, it is *I* that have set him there to accomplish my Ends: Oh! Beloved know, God Almighty is a God of *Infinite Wisdom*: and art thou *Wiser* then he? must it needs be *As thou* conceivest? No, no, you are deceived; submit your *Judgments* to him; *Expand* and *Give up* your selves, and all you *Are* and *Have*, to his Wisdom and Soveraignity and do not once dare to oppose that *Infinite, Infinite* Wisdom of God, in comparison of whose *Wisdom*, all the Wisdom of all *Men* and *Angels* put together, is but *Folly* before him, *He chargeth his* Job 4.18 *Angels with Folly, and the Heavens are unclean in his sight*: What art thou then, *Poor Crawling Worm*, to lift up thy self in his Presence?

But, thus to see God Doing all, this is that *Moses* saw by the eye of *Faith* in this *Burning Bush*: it is he, that overturns the world; Heb. 11. 24. He that burns every Creature; *New forms*, and *New Shapes* The whole Universe: He is the *Great Potter*, that *Makes, Destroys* and *Re-makes*

his pleasure, what *Vessels* he pleaseth: he ma- Rom. 9
eth *Vessels* of *Honour* and *Dishonour*? He Alters 21.
d Changes every Creature, *New Moulds*-and
Makes all, and yet he destroyes nothing!
r I know this, *and set to thy seal*, that whatever
doth, He cannot but do all things well, *Su-*
latively well; so well, as it cannot be better.
d hereby, the Lord will also, set his seal to Mar. 7.
s *Soul*, so that he and it, are so joyned to- 37.
ther and made One, that they will never
re,

But, he that looks upon the bare vision, in the
e *Letter*, he cannot see these things: what is
o him, that *Moses* saw the Vision? That is
ne and past; but dost thou see what *Moses*
w? Dost thou see all *Acted*, *Altered* and
nged by him? Dost thou see *Him alone doing*
ll? That it is he that *Unmakes* and *New-*
kes? That it is he that makes men *Young*, and
kes men *Old*? That it is he that *Bringeth to* Ps. 90. 3.
Grave, *and turneth man to Destruction*, and
h at his Pleasure, *Return again ye sons of men*?
hat it is he that *Maketh* and *Formeth* Man, and
Creatures, and bringeth them *Back again* to
e first *Principles*; and thereof *Creates*, *Rai-*
h and *Remakes* new Creatures? Dost thou
s see, that the whole *Universe* is but a Body,
nd and *Guided* by one Soul, by one Spirit?
d that it is nothing else but a *Carcase* moved
d *Led up and down* by One Spirit? And that
is the Substance of all, and of every Crea-
e the *Meanest*, the *Smallest*, the *Vilest*, as well
of the most *Glorious*? Dost thou see *HIM* in
e midst of all this *Changing* and *Tumbling* u;

and down? That it is he, that *Deſtroyes*, and yet *Preſerves* all things, *Unmakes*, and *Remakes* as the Potter doth, and yet the *Clay* is the ſame; but that it is he which is ſtill producing *New Forms*? Doſt thou ſee that it is he that doth all theſe things? that it is he that *Preſerves* all, and *Weighs* all? ſo that nothing is loſt.

For did not he *Preſerve* all entire in themſelves, every Element in its *Property*, and *Nature*, and keep them within their Own *Bounds* (which is his Excelling Glory) they would preſently *Devour* and *Overcome* one another. *Fire*, if it did *Predominate*, and were not *Bounded*, it would turn all things into *Fire*, it would make all things like it ſelf. And ſo of *Water*, it would turn all to *Water*, and ſo of the reſt. But he hath *Set them their Bounds, which they cannot paſs*, ſaying, *Hitherto ſhalt thou come, and no further*; and *Here ſhall thy proud waves be ſtayed*. So that he keeps all things *Entire*, in their own *Element*, and every thing in its Proper Place. And in all this Change, or Alteration and Tumbling of the Elements together, herein is his Power ſeen, that there is *Nothing* loſt or diminiſhed. Doſt thou ſee all this? and that it is he that *Ruleth* the Nations, and that it is *He alone that Reigneth*; and that *HE commandeth and ordereth* he Affairs of Princes and all Nations, and that all the *Kings* of the *Earth* are in his hands? *My times are only in his Hands*, ſaith *David*: And know, though *Thou* thinkeſt, that Kings and Rulers, and others *Walk* according to their *Own* wills, and commit to *Thine*, and thou art therefore offended; yet know (ſaith God) They all *Walk* according to my

Job 38. 1.

Will and *Pleasure*; and though thou and they think otherwise, and though they have no such purpose, to obey my Will, but to please themselves, and fulfil their *Own wills*, and not *Mine*; yet I have them so *In my hand*, that they shall all in the end serve to my Praise and Glory; even, even in that they think they serve themselves, and their *Own* ends: Poor ignorant souls! alas, when as they *Glory* and *Pride themselves* in their *Great Pomp, Attendance* and *Command*; and think that it is *They* that Rule, whereas they see not. *Psal.* 66. 7. That it is *He that ruleth by his power for ever and ever.* And *Dan.* 4. 17. *The most High ruleth in the Kingdoms of men*: He it is alone, that doth *Whatsoever he wills*, and not what they will: He sendeth the Sword, and *Gives it a Commission*; The Sword never awakes but he say, *Awake O Sword*: And tis said of our Saviour, *That he came to bring Peace unto man*, Luke 2. 14. *Peace on Earth, and good-will towards men*: And yet our Saviour saith again, *Mat.* 10. 34. *I come not to send Peace but a Sword*; & verse 35. *I am come to set a man against his Father, and the Daughter against her Mother; and the Daughter in Law against her Mother in Law, &c.* what strange contradictions are here? what flesh and blood can reconcile these Scriptures? yet both very true.

Jer. 24. 12. Zec. 3. 7.

Again, dost thou see, that it is he that shall *change these our vile Bodies and make them like his glorious Body of Jesus Christ*? Phil. 3. 21. Jesus Christ will purifie those that cleave to him, yea, and purifie them *Like unto himself*. Fire, I tell you, never rests working and purifying, till it

hath brought all things out as pure as it self. So that *Divine* Fire Jesus Christ, will never leave *Purifying* and *Cleansing* His People; till he bring them to be *Purer* and *Purer*, *Finer* and *Finer*, till they be all made pure, *As himself is Pure*. He who is called often [Fire] in Scripture; as *Mal.* 3. 42. He will purifie the *Impure* from the *Pure*, the *Dross* from the *Gold*; *The Light of Israel shall be for a fire, and his holy one for a flame and he shall burn and devour his bryers and thorns in one day*: All *Wickedness* shall be before Him like the *Thorns of a Forrest* before the Fire, and shall not be able to *Stand before him*: Nay, I know well as the Prophet *Isaiah* saith; ch. 9. 18. *Wickedness* (it self) *shall burn as A fire, it devoureth the Bryers & thorns*: I know also, that wicked Persons are called *Bryers* and *Thorns*, and that in many regards: 1. Because for the most part, they come by the *Negligence of the* Husbandman, which is the Accidental cause thereof, and so Kings and Magistrates are thereupon charged, as being the Cause of those Bryers and Thorns; for tis undeniable, that the Care of the External Observance of the Ten Commandments is enjoyned him (let ignorant Libertines clamour and foment what they please) as also Punishment upon the Offenders: but they ought carefully to see to their ends therein, that they be right, and not like *Jehu*, in his Zeal pretending he was all *For the Lord of Hosts*, when it was purely for himself, and meerly out of Carnal Policy: But for Heart-breaches the Magistrate hath nothing to do with them, they are beyond his Reach and Knowledge:

1 John 2. 3.

Isa. 10. 17. & 9. 18.

the

…m, they belong to him, who only can search …e Heart, and try the Reins; that is his Pecu… *Prerogative*; but outward Breaches and …ickednesses it was ever commended to Kings …d Magistrates: And those that were good …ver took it to be their Duty. *Thorns* and …ers are good for little but to burn, for …y are not only Unprofitable, but they …ll do much more Harm then Good, and there… very fit to be removed and thurst away, as …g *David* in his last words there saith, 2 *Sam.* …6. *The wicked shall every one be as Thorns thrust …ay, because they cannot be handled, but the man …t shall touch them, he must be defenced with I… …&c.* And again, *Thorns* and *Briers* keep the …th barren, and are Refuges for Beasts of *Prey* …d *Rapine*, and of *Poyson*; It was the *Thorns* …t choked the good Seed of the Word, *Mat:* …. If Magistrates will be Refuges for such …sts and Poyson, they are also Thorns and …ers, and shall themselves be devoured and …rnt up, as *David* there saith: If once they …me to be a Protection to *Snakes*, and a Re…ge for *Serpents*, *Adders* and *Venemous* Beasts, …ey are in a sad case. Wicked men are also cal… *Thorns* and *Bryers*, in regard they hinder the …ppy Influence of Heaven, and the *Kindly* heat …the Sun, and the *Dew of Blessing*: But I ra…er at this time apply this *Fire*, which is Jesus …rist, to the *Burning up* all the spiritual Defile…nts of Soul, and all the *Holiness* and *Righte…ness* of man, as well as his *Wickednesses* and …*purities*; for all mens Holiness and Righte…ness is in the sight of God, but *Defiled*, *Loath*

some…

some, *Menstruous* and *Filthy Rags*, which, though *Highly esteemed among men, is in his sight an Abomination*, and *Must be burnt up*, 2 Chron. 3. 13. It shall all be burnt up, and *Nothing* remain thereof: as it came of *Nothing*, so it shall return to *Nothing*, as it is said, *Esdras* 10. 54. though it be *Apocrypha*, yet it is a real Truth, *In the Place where the Highest beginneth to shew his City, there can no mans Building be able to stand.* And this Christ will do, *Not at Once*, but by *Degrees*, as Fire makes not a *Thing* at first as hot as it self, but by *Degrees*: but it will not *Rest* nor *Cease* till it hath: *Heb.* 12. 29. *Our God is a consuming Fire*: Wicked ness, nor any Impurity shall not be able to stand before this *Consuming fire*, no more then *Thorns* and *Stubble* before *Devouring fire*: but by *Degrees* he will *Purifie us throughout*, in *Bodies*, *Souls* and *Spirits*: All the works of man (as of man) shall be *Burnt up*, and he *shall suffer Loss*, *but himself shall be saved*, *yet so as by fire*: as the Apostle saith, 1 *Cor.* 3. 15. For *the fire shall try every mans work*, *of what sort it is*. Therefore I say, take heed of standing Up before this *Fire*: If thou art not brought down *Beforehand*, this Fire will burn thee down to Ashes. *Do not quench the Motions of the Spirit* In you, do not *Strangle them in the birth*, as *Pharaoh* commanded the Hebrew Midwives; To strangle the Male Children of the *Israelites* in the birth, *Exod.* 1. 18. But let this Fire have its *Perfect work*, as the Apostle *James* saith of *Patience*: Expand and *Give up* your selves to *Him Freely*, *Fully*: Let him work *His Will* in you, give him leave (I speak after the manner

O

(men) or if you do not, he, when he pleaseth will take leave, *To burn up your Droſs*, that you may be brought *Nearer* and *Nearer* to him, and be made more like unto him, that ye may *Fully* enjoy him. that ſo at length ye may be ſwallowed up and emptied into him; even into that Ocean from whence ye came; as all the ſmall Rivolets which come from the Sea, never Reſt till they return into the Sea: And let us continually Magnifie the Infinite Goodneſs of Almighty God, who of his meer *Mercy* will ſo far Humble himſelf, to Sit as *A Refiner* over his Work, and never ceaſeth, but is alwayes *Purifying*, *Clarifying*, and *Refining* us from one degree of *Purity* to another, till we come to be like unto his own dear Son Jeſus Chriſt; and all our droſs ſo ſeparated, till we be made all pure Silver, and pure Gold: And that all our Chaff may be removed and fan'd away by the breath of his holy Spirit, till we become pure Wheat; and fit to be gathered into our Lord's Garner; Even till we be *Clarified*, *Rarified* and *Purified*: even like unto the Precious and Glorious Body of Jeſus Chriſt himſelf, as the Apoſtle ſaith, *Who ſhall change theſe our vile Bodies, and make them like his own glorious body, according to his mighty working, whereby he is able to ſubdue all things unto himſelf*, and bring *All things* to himſelf, *who is bleſſed for ever and ever* Amen.

TRUE

TRUE and DIVINE EXORCISM, OR THE DEVIL CON-JURED BY JESUS CHRIST

MARK 1. 25, 26.

And Jesus rebuked him, saying, hold thy peace, and come out of him,

And when the unclean spirit had torn him and cryed with a loud voyce; he came out of him.

The Substance of several Sermons preached at Kensington Publique meeting-place.

1 Thes. 5. 23.

AS the holy Apostle *Paul* divides a man into Body, Soul, and Spirit, so do I this present Text, the Body is the *History* according to the Letter; the Soul is such *Moral observations* as arise and are deduced from the Letter and History; the SPIRIT is such Heavenly

ructions, and divine *Documents*, as rightly plied, may be fitly termed, the *Marrow* and *quintessence* of the text.

The history, according to the Letter, is so plain, that he that Runs may read and understand it, and so needs no *Explanation*; and Hab.2.2 therefore I intend only to collect the moral observations from the Letter and the Soul of the text Joyntly. And,

1. From the place where this ἐνδεήσωμεν, This man with an unclean spirit was, viz. in the *Synagogue* at *Capernaum*: we from hence are taught, That *No place can secure from an Vnclean Spirit*; Tis not a *Church*, *Chancel*, *Communion-Table* or *Pulpit*; No Bishop, or *Rigid* Chancellor, or stout Archdeacon, nor yet any *Politick* Official, with all their wit, wealth or power, can excommunicate him, or drive him out when he hath once entred in: nor keep him from entering; He appeared *Among the Sons of God*, Job 1.6 He stood at *Ioshuah* the High Priests *right hand*: one would have thought *Ioshuah* the high priest safe enough *when he was standing before the Angel of the Lord* Zech. 3.1. yet there, *Satan stood at his right hand* and *Judas* himself in who was *A devil* was at the *Communion Table* with Christ and the *Holy* Apostles; Nay into *Heaven* it self and *Paradise* he *Intruded*: therefore we should, as our Saviour saith, *Beware of Men*, Such men as are of His spirit, *for they will deliver you up to their Counsels* Mat.10 17. And the Apostle hath it, Phil.3.2. *Beware of dogs*, That is, beware of men of *Proud*, *Cruel*, *Fierce* and *Dogged Spirits*: who

who now would suspect any of you, that come here with so much Zeal, Pains and Patience to hear: I confess *Charity* forbids me to charge or suspect any of you, but yet I would have you all suspect and examine your selves; for you see, Christ in whom were the *Treasures of Wisdom and Knowledge*, he gives us a *Caveat* to Beware even of such as *Follow after him*, and do but only pretend Love to his Doctrine and Miracles, without Sincerity: And St. *Paul* in that 3. *Philipians* bids Beware of the *Concision*; for among them are *Dogs* and *Evil* workers. Nay be it what Place it will, even there where the Sons of God are met together, and present themselves before God, Satan will come among them, *Job* 1. 6. And then,

2. As no *Place* can secure us from others, Evil Men or Devils without us; So, nor can none of us assure our selves that we are what *We should be*, If *Templum Domini*, If the Jews crying out, *The temple of the Lord*, would have serv'd the turn *Jer.* 7. 4. but that did not; though they rested *Secure*, and blessed themselves in it: So also do we now as in the *outward* Baptism; so in the outward receiving of the *Ordinance* of the Lords supper and also in the outward Profession of Christianity, *Sed ista omnia folia sunt*, but all these are but *Leaves*, but 'tis the *Fruit God* looks after: for though no Tree that bears Fruit but hath Leaves, yet Wo to those Trees which bear nothing but Leaves. Then,

3. From the Devil his confessing Christ, we learn, that though, as *Paul* saith, *Ore fit confessio, with the Mouth Confession is made*, Rom. 10.

10.

yet that is *Nothing* without the other, ex-
or the heart *Believe unto Salvation*; for that
nfession is *Vain*, which is *Void* of Faith, saith
gentius.

4. Observe, For all the *Uncleanness* and
ong *Possession* of this Unclean Spirit, as soon
our Saviour *Speaks* (for he spoke, *As one ha-
g Authority, and not as the* Scribes) 'Twas
struction to him; for he cries out and roars,
*hat have we and thee Art thou come to destroy. or to
ment us*? Luke 8. 28. The *Scribes* and *Pha-
ees* might have preach'd long enough ere this
vil would have roared; for as some go not
t, *but by fasting and prayer*, Mat. 17. 21. so
me Unclean Spirits will not stir out of men
by Powerful Preaching, that will make him
d, rearing *Mad*; for then he knows it is
rist coming Himself with Power, to cast him
t: And,

5. From his *Renting* this *Poor* man, we learn
w *Furious* and *Raging* the Devil his *Malice* is
man; *Tearing* and *Renting* them whom he
y not, cannot longer possess: The *Dragon*
ver watch'd the woman so *Narrowly*, as when
aest her time of Deliverance, Rev. 12. 4. So
araoh pursued the *Israelites* most *Eagerly*, and
ffered up all his Strength, his Chariots and
rses, when they were *Departing* his Land.
d the Prophet *Isaiah* saith, *For unto us a Child
born, and a Son given*, Isa. 9. 6. but immediate-
before he saith That *Every Battle of the War-
r is with Noise, and Garments tumbling in
od; and this shall be with burning and devour-
fire.* And tis true what our Saviour spoke,

I

Mat. 10. 34. *I came to send fire on Earth*; and, *I came not to send Peace on Earth, but A sword, &c.* And,

6. In that our Saviour *Did* not, *Would* not hear the Prayers of the Unclean Spirit, though *Implicitely* here, as *Explicitely* chap. 5. 6. It said, *He fell down and worshipt him*; and ver. 17. and ver. 10. *Much besought him*, Nay, *Adjured him*, and *Charged him*. You will say to me, Mar. 5. 6. It is no wonder; it was a Devil that prayed: and so I say too, It is no wonder we are not heard when we pray; for (if we be *Evil* and *Unregenerate* men) it is the Devil *In Us* that prays. *Proclus* tells us in his *Tract* called [illegible] of the *Athenians*, that that they had a strange way in pleasing themselves by *Antiphrastical* Expressions, as by calling Things and Persons by their *Contraries*, as to call their common *Hangman*, the *Lover*, or *Friend* of the People, the *Grave*, an *House*: a *Prison* or *Dungeon*, a *Palace*; *Vinegar*, *Sweetness*; *Dirt*, *Chrystall*; *Gall*, *Honey*, *&c.*

So men may *Spice* this Cake, and *Sauce* this Dish, and please themselves as they will with their own Prayers and Duties, giving them Glorious and Reverend Titles, calling them *The Ordinances of Christ*, to beget in themselves and others *A Great Esteem* of themselves, for practising and using of them, when they are no better then *Dung*, no better then *Loathsome* and *Stinking* Sepulchers, Gilded over.

Men may as it is *Isa.* 5. 20. *Call Sweet, Sour, Good, Evil*; *Darkness, Light*; &c. Nothing more common: But *Wo to them* (saith the Prophet) *For that which is highly esteemed among*

is in God's sight an Abomination. And for
rtain, if we will take Christ's *Word* in this par-
lar; Luk. 11. 23. *He that is not with me, is a*
t me; And he that gathereth not with me,
tereth abroad: The Application is easie; on-
Question is to be resolved.
Seeing, as *John* 9. 31. *God heareth not sinners:*
the Prophet *David* saith, *If I incline my*
rt to wickedness the Lord will not hear my pray-
: Then how shall that man do that is yet in
Sin? Pray he cannot, may not; If he should,
Hopes hath he to be *Heard*; nay, as *Solomon*
it, *The Prayer of the wicked is An Abomi-*
n to the Lord. Prov. 15. 8.
Augustine on *John* 9. saith, If God *Should* not,
ld not hear *Sinners*, in vain had the *Publican*
Lord be merciful to me a sinner: and *Chrysostom*
n that place, *Mat.* 7. 7, 8. *To him that ask-*
ll be given &c. Every one (saith he) whe-
r *Just* or *Unjust*, shall receive, if when he shall
y or ask really By Christ, and In Christ:
d therefore there are two things to be con-
red in the *Sinner*:

1. The *Sin* it self.
2. The *Purpose* and *Intention* of him that commits it.

Now for certain tis, God is so propense to
rcy and forgiveness That he delights in no-
g more (Nor he sees not as man sees) that
rding to his Word, *Smoking flax he will not*
nch, if there be so much as a *Smoke*; If but
e desires wought by Jesus Christ Tis ac-

ceptable yea more acceptable then all THE *Thousands of Rams and ten Thousands Rivers of Oyl* from wicked men: But if it *smoke Not*, 'tis dangerous; and then I say, Nothing is *Absolutely*, and *Undequaq*; Evil, but *Sin*, nor any thing *Perfectly Good*, but God. Its good therefore Men should try their Prayers, whether they come from the *Flesh*, or the *Spirit*: too many (though they seem to pray, and pray much in words, yet there is no *Smoke*, no *Fire* from Heaven to kindle their *Sacrifices*) they in their Prayers seek themselves, not the things of Christ *Phil.* 2. 21. Our Prayers should be for ourselves and outward things, as the *Morning dew*, which doth quickly ascend and vanish: Dwell not upon those Petitions, insist not long on them but cut them off short, and say, *Father, if thou wilt, yet not my Will, but thine be done*, Luke 22. 42. And as *Gregory* saith, What God hath *Predetermined* to grant, cannot by prayer be obtained; and therefore be very tender of urging God much in that case: Nay, though many times God doth defer to give presently what he may intend to give: as the Apostle confesseth, 2 *Cor.* 12. *I besought the Lord thrice*, and obtained his request then, though not the same thing he asked: Yet as *Augustine* saith on *Ps.* 5. v. 4. Let not the sick depart from the Physician, but wait his Time and Opportunity; nor give him Counsel his Physician, nor direct or prescribe him: but let him wait on him, and wait in Patience, both for what, and when he will grant. To proceed:

7. In that Christ ἐπετίμησεν, *Rebuked him*, she

ews to us, that *Christ is stronger then the Devil.* Although some places of Scripture seem to ontradict this: As in the Fall of *Adam* all dy-, the Devil prevailed over the *Seed* of the *Wo-*, and by the confession of Christ, *This is the our and Power of Darkness*, Luke 22. 25. and that *S. Paul* calls *Satan The Prince of the Air* hat rules, &c. And lastly, from that place, *Luk* . 23, 24. *There are but few that shall be saved.* he Devil in all this seems to have more *Power* en Christ: far be it from any of our Thoughts think that God was overcome by the Devil, that the Devil was at that time stronger en He; no, no,.

But is said again, *John* 19. 11. *Thou couldst ve no Power over me, except it was given thee*: d for those seeming contrarieties in the fore med places; First, though it is said, *As in dam all dye*, yet it is said withal *In Christ shall e made alive*. Now, he is of more *Might* that ives a man, then he who only *Kills* him For econd, *This is the Hour and Power of Dark-* but that is but a *Short time* to rule in: whats Hour to a year, or a year to Eternity? And dly, though *Satan* be called *The Prince of Air*, yet there is a *Limitation*, tis but in the ; and though he rules, Only he *Now rules*; but for a short time; and not *Absolutely* nei- . but only by Limitation; his time is set, d his work appointed, as he hath *Power*, so he h but his *Hour of Darkness*, Luke 22. 53. o his Place is set him, out of, or beyond ich he cannot remove; he is but *The Prince the Power of the Air*: There is his Bounds,

Eph. 2. 2. And take the Reaſon why he calls him ſo, viz. for the Predominance of *Matter* in this *Sublunary* Region; for *Materia eſt radix occultationis & ignorantiæ*, ſaith *Ariſtotle*: He hath ſome Power and Prevalency there, in this Kindom of Matter, where lies the *Root of darkneſs*, and the *Hidden Stuff* of *Ignorance*: And very obſcure and hidden from the ſons of men, who are the principal ſubject, in the Kingdom of Matter for him to work upon. And for the laſt, *Few there are that ſhall be ſaved*: that is not ſaid *Poſitively*, but by way of *Interrogation* only: for *Peter* asked our Saviour, *Are there few that ſhall be ſaved*? by way of queſtion only: And for the further *Manifeſting* of this truth; though Satan be *Fortis armatus*, Luke 11. 21. *The ſtrong man armed*: Yet our Saviour is *Fortior ſuperveniens*, *A ſtronger then he coming upon him*, ver. 22. And though *Job* ſpeaks of a *Behemoth* and a *Leviathan*, yet he alſo mentions, *A hook for his Noſtrils*: And though *Peter* in his Epiſtle ſaith, that the Devil *Goes about like a roaring Lion ſeeking whom he may devour*: yet we know, that *Vicit Leo de tribu Juda*, the *Lion of the Tribe of* Judah hath conquered: And though *John* in his *Revelation*, ſtyles him the *Old Dragon*; yet the Prophet *David* ſaith plainly, That *Thou ſhalt Go up on the Lion, and tread upon the* Dragon, Pſal. 91. 13.

And that our *Great God*, and *Our Saviour* may have their due, know for certain, and believe it for nothing can be more true, that All *Power*, All *Might*, All *Strength*, All *Dominion* and *Omnipotency*, are all his, *Abſolutely* and *Solely* ſo

that

ut no Creature ſhares with him in the leaſt; d mind this, We can hear nor ſpeak nothing God (to our Underſtandings) but only by preſſions taken from the Creature, which are ed meerly for our Apprehenſions; but ſhall then limit the Almighty to our narrow houghts, to our Expreſſions and Comprehenons? God forbid: viſible things in a low man. ſhew Inviſibles, and therefore thoſe Di-*ctions* of the *Will of God*,

1. *Antecedent* } Of the *Sign*,
2. *Conſequent.* } and Of his *Beneplacit.*

alſo of his { *Revealed* and *Secret*, } { *Permiſſive* and *Operative* } *Wills.*

Are not the firſt Inventors of theſe *Diſtincti-*, juſtly ſuſpected, and to be accuſed *Of Ig-ance*, to put a real difference of *Wills* in God, if there could be *Two things* in Him, not One d the ſame; and therefore are no other but *terfuges* of Ignorance, and partly ſo confeſ-d by ſome of the Authors and Inventors mſelves: and yet withal, I do not intend, t the *Waving* of theſe Diſtinctions ſhall (in y wiſe) faſten any thing *Unſeemly* upon God; d I do profeſs my Deteſtation with *Auguſtine*, o ſay that God is the *Author* of Evil, it is an pinion not only Falſe and Abominable, but it Impoſſible, That *Entity* ſhould be *Non En-y*: for ſuch is all Evil for if *Verum*, *Bonum*

Ens be convertible, and are One and the Same, then to are *Malum*, *Falsum*, *Non-ens* are the same. If God be Truth, Goodness, Being, then 'tis impossible that he should be the *Author* of *Evil*, *Falsness*, or *Not-Being*.

And yet I say, that *Coincidence* of Contrarieties, nay of *Contradictories*, which in any created *Nature* are impossible, may be, and are in God, as Wisdom in him is said to be,

1. *Stable.* *One*, yet
2. *Moveable.* *Manifold.*

The things that are *Impossible* with men, are *Possible* with God, *Luk.* 18. 27. and in *Ps.* 139. 12. *The Light and the Darkness to him are both alike*: and all Actions are ascribed to him, though not the *Evil* or *Obliquity* of the action: he it is alone that *Created the destroyer to slay*, Isa. 54. 16. So of *Cain* against *Abel*; and *Giants* of the old world against *Noah*; *Philistims* against *Isaac*; *Esau* against *Jacob*; *Pharaoh* against the Israelites; *Magicians* against *Moses*; *Tentator*, *Redemptor*; the *Tempter* against *Christ*; *Simon Magus* against *Simon Peter*; *Gentiles* against *Believers*; *Antichrist* against *Christ*: Thus throughout the whole Creation, *Good* is set against *Evil*, *Life* against *Death*; and so are the *Sinners* against the *Godly*; *Saints* against *Reprobates*: *Look up to all the works of the most High, and there are Two and Two, One against Another*, Eccles. 33. 15. as one saith, *Marcescit sine Adversario Virtus*, Virtue in the soul, without an Adversary

decayes.

cayes. And if Visible things be the Glasses Invisible (as they are) the one to make out other, therefore hath the Almighty made things double, one against another, saith that ise man, *Eccles.* 40. 24, 25. And he hath made thing Unperfect; One contrary Evil thing abliſheth the Good of another contrary to it, d who ſhall be filled with underſtanding his ry: Contrary Qualities are the Bounds one another, *Howbeit*, as S. *Paul* ſaith, 1 *Cor.* 2. *We ſpeak Wiſdom among them that are perfect, not the Wiſdom of this world, nor of the Princes this world, which comes to Nought.* But *Solomon* ith, *Conſider the works of God; for who can make ſtrait, which he hath made crooked*, Eccleſ. 13. And therefore, further know this, We ſt not meaſure Eternity by temporary Moments: I confeſs, I have been a man almoſt fifty years longer then when *I* was born; and nera one that now hears me, but is a week elder n he was this day ſeventhnight: But God h not now been God, One Hour longer, then was when the world was firſt made, almoſt thouſand years ſince. I grant, that here the Kingdom of Matter (as I may call it) duing the *Hour and Power of Darkneſs*, Luke 22. there may be ſome Conteſt, yea ſome Prelence in the Powers of Darkneſs: *Moſes* hands y flag, and the *Amalekites* prevail, *Exod.* 17. But what is that to God? And that this may the more credible, conſider but the contrary perations of the Soul in humane Nature; *Anima tota in toto, & tota in qua*, The Soul all in all, and all in every part: therefore

wonder not, if Contrarieties *Coincide* in God, if such a thing may be and is in the soul of man. Neither hath Place any Proportion to the *Immensity* of our God, nor Time to his *Infinity*: and further to the clearing this question, *Uter fortior*, whether is the stronger? I say, as St. *Paul*, 2 Cor. 13. 3. If ye *Seek an Experiment*, take this for a *Scantling*; Never did our Saviour Christ Command any Unclean Spirit, But he Obeyed, when commanded, and he Trembled before commanded, knowing the Power of Christ to be above himself: Look into, and search the Scriptures, and it will plainly appear so.

But if any shall further object & say, *Si scirent etiam rabidi sculpsisse Leones*; if *Lions* should turn *Limners*, the Devil then would draw *A large story*, and shew manifold *Examples* of his power and strength: for he knows how many times Christ hath *stood at the door and knocked*: and we would not let him enter; How many times he hath *Cryed* aloud, when the *Unclean spirit* was in men, and he hath been like a deaf Devil, and would not let them Hear: he knows How often God himself hath called to the *Creatures* for their *Testimony* when he suffered dishonour, when he like a *dumb* Devil in them, would not let them speak: He very well knows what *Miracles* of blessings and judgements; And what stupendious acts of his power and providence Christ hath wrought in the earth; When yet, The *Unclean spirit*, as *A blind* Devil, would not let men see or perceive them, or at least would not suffer men to acknowledge them; And did not the Devil by

hi

Policy and *Power*, Sweep down *The third part of the Stars of Heaven*? Whats that; But the Third part of such who have been as STARS in the profession of Christ: yet are fallen from *Their own Stedfastness*, And what can be said to all this?

Tis true, *All this*, and a *Thousand times more* mischiefs hath he wrought: All this power which he had, hath still, and will have over his own *Vassals*, the Children of *Unbelief*: But, *All these help* as so many *Demonstrative arguments* to exemplifie the *Infinite Incomprehensible* Power of God: for *All the power* the Devil hath is from God: for as the Apostle *Paul* hath said, *There is no power but of God*; *The powers that be, are ordained of God*, Rom. 13. 1. But now we have said all this, yet as our Lord commands us, *When ye have done all, say ye are Unprofitable servants*: and truly (I say it from my soul) when we have said all we can, we are all Fools, and Rude in these deep things; those that think themselves most wise, are the most Fools; for can any of you all Match God in Strength or Greatness, Power or Infiniteness? and if we cannot match the Almighty in none of those Attributes, then surely, not in his Wisdom? Alas, alas Poor Drops, *Vain man would be wise*, though when he hath shewed all his *Wisdom*, *He is but as the wild Asses Colt*, saith *Job*, *and he is more brutish then a Beast*.

But Beloved, Let not this pass, without our circumspect and Diligent Consideration: Can there be (think you) any Power Stronger or Greater then God's Power? Seeing *All Power* is

Es-

Essentially, *Originally* and *Really* in God, and *Flows from* God: nor no Power but is of God; nay every Power is under his, and what Powers are, He *Constitutes*, *Appoints*, *Ordains*, *Ordereth* and *Limiteth*, as he pleaseth, to his own Will and Pleasure, for *Judgments* or *Mercies*.

It was and is *Undeniably* true, what Christ said to *Pilate*, He boasting of, and abusing his Power, *Knowest thou not that I have Power to crucifie thee; and have Power to release thee?* said *Pilate*: But Christ replied, *Thou couldst have no Power over me, except it was given thee from above*; which implies, as if Christ should say, That even *Thou Pilate*, who accountest and judgest thy self so great and powerful; why, thou thy self art *Under Cæsar*: thy Power is subject to His, and His, how great soever it be, *Is from God*; Nay further, Though thou shouldst desire or hunt after, or purchase by Bribes or Favour, to be *Instated* with Judicial *Strength* and *Power*; yet it is for certain, Thou, even Thou couldst not obtain nor enjoy it without God: and I know for Truth, what Power thou now art intrusted with, it is not *Thine own*; it is given thee, and may be taken again from thee. So that its plain, that the *Very Power* that *Pilate* had *Over our Saviour*, was *Given* to him even by our Saviour himself: As *Augustine* saith *Tantum, &c.* but I will give it you in English, *He gave so much Power to the Devil as he would, and would not give him more then he thought fit.*

Another consideration arising from the Sense of the Text is this, viz From our Saviour's *Rebuking* this Unclean Spirit, and the Uncleane

Spirit

spirit's *Fear* of our *Saviour*, it gives us this comfort and Assurance, that though *Satan* be *fortis Armatus*, The *Strong man Armed*, Luke 11. 21. yet our *Saviour* is, *Fortior superveniens*, ver. 22. One stronger then he, as I hinted before: And *When he cometh upon him, he overcometh him, and taketh from him all his Armour wherein he trusted, and divideth his spoils.* Though Job's *Behemoth* and *Leviathan* be very strong, yet there is one can put Hooks in their Jaws: And though St. *James's Lion* be *Roaring* and *ramping*, yet St. *John's Lion of the Tribe of Juda* can bind him in Chains: And though St. *John's Old red Dragon* persecute the *Woman* with Child, yet there is *Michael* shall Fight him, Overcome him, and cast him to the Earth.

And now, who can doubt, whether is the *stronger*? When that the *Strength* & *Power* the Devil hath, is *From God*; and we know that God (though in himself *Infinite*) yet is but *finite* received in or by the Creature: and what proportion or Measure the Creature hath of Power, God himself (who knows the Capacity of the Creatures) *Orders* and *Distributes* to them as much as he pleaseth: who can doubt then, or question, whose *ARSENAL* and *Magazine* is better furnished, God's or the Devil's, whenas the *Fiery darts* and *Arrows* of the Devil are from God's *Store-house*? His *Quiver* indeed may be full, and he may *shoot* out *sharpe* and *bloody* arrows which wound and kill; yet it is God's hand that fills *His Quiver*, and tis God's *Power* that sends and *directs* his arrows to the *Right* mark, and he orders *Every dart*, how deep it shall pierce.

In

In brief, as *Isaiah* saith, *Isa.* 26. 12, *Thou O Lord, hast wrought our works in us*: so the Devil must *Confess*, Even *the Worst*, the *blackest*, *the saddest Devils* must *say, and acknowledge*, that God is *their life*, without whom *they could not live*: God is their *strength*, without whom they *Could not* move: God *is their* BEING, without whom *they were nothing*, and could *not be* at all. Beloved, these are *Truths*: but are ye able to bear them; take away [God] from the *creature* & the creature is not: and therefore 'tis *Worthy* our observation, that there are very *Few* or none Evil *Actions* (as they are *Actions*) that are in *Scripture* attributed to Satan, that are not likewise *Ascribed* to God, either for things *External*, or *Internal*. Truly friends, I may not *keep back* any part of Gods *Counsel*, for fear of the *Jews* Although they be *Angry* at the preaching of these things.

First, For *External* Actions; If we look upon *Iob*, Did the *Sabeans come*, and take away his *Oxen*, and *slew his servants*; and was not that done *by Satan*, upon that commission given to him? *Job.* 1.12. *All he hath is in thine hands*: why, yet we know it was God Gave him that very commission, who is the Lord of all *Hosts*; yet acted by *Bands* of *Sabeans* and *Armies* of men. Did the *Chaldeans* set upon his *Camels*, drove them away, and *slew* his servants? know as *David* saith, *The Lord teacheth* 'my hands to *war and my fingers to fight*: And the *Mouth of the sword* of the *Chaldeans*, *could not bite*, till God bad it: Did the *fire* burn up his *sheep* and his *servants*? yet we know, that it is the Lord God

cause

ed it, it is He who *Raineth snares, fire and* tone, Psal. 11. 6. And in that very History, called *Ignis Dei, The fire of God*, Job 1. 16. Did reat wind *come from the Wilderness*, and blew n the House, & *Killed Jobs Children*? yet tis tain, *He that is the Lord, bringeth the Winds of his Treasury*, Psal. 135. 7. and *Job* saith, *The d hath taken away, as well as given*, &c. Job 1. But to come nearer yet, Did the Devils *En- into the* Gergasites *Swine, so that they ran head- into the sea and were drowned*? but yet they not, could not enter into them, Till Christ them go; No, No, He that sends, is greater he that is sent *The Lord is above the Servant* ugh the Devil may desire to do mischief, e cannot accomplish it, till he be *Author-* and *Impowred* by God himself.

Now to come to spiritual Actions, and such ay seem to have a Near, and almost inepa- affinity with the worst sort of evil [*Sin*] the other were but *Medicines*, *Nocumenta umenta*, Nocuments are Documents *chastise-* , are for our health: Did the Devil *har- Pharaohs heart*? yet the Text saith plainly od, *I will harden Pharaohs heart*? Exod. 7. 3. *uration* and hardness of heart is a grievous a heavy punishment, yet God saith I *will den*: Did the Devil tempt *Absalom* to take fathers *Concubines*? yet 2. *Sam.* 12. 11. (saith d) *I will raise up evil against thee out of thine house*: Yet again. *Thou didst it secretly, But ill do this thing before all Israel*: Did a lying t, that is. (the Devil) *Seduce Ahab*, that ight Go up, and *Fall* at *Ramoth Gilead*? yet

yet it is recorded in the same place, *Behold the Lord hath put a lying spirit in the mouth of these thy Prophets*, saith *Micaia*, 1 *King.* 22. 23.

I will Sume up all in HIM, who is the Sum of all, Christ Jesus: *Iob.* 12.40. Who Citing that of the Prophet *Isaiah*, Isa.6.10. where God commands to *make the heart of this people sad, and shut their eyes &c.* Christ saith plainly *Joh.*21.40. HE *hath blinded their eyes, and hardened their heart: that they should not see, nor be converted*: And (saith he) *These things spake Isaias, when he had seen the Glory of God, and that spake of him.* So likewise Did the Devil Enter into *Judas* his heart to betray his Lord, Luke 22. 3. It was true, yet I will say, as *Austin* upon *Ps.*61. towards the end of it, *Malignus Judas traditor Christi, Malignæ persecutores, Judas*, was *Wicked*, who betrayed Christ; the *Jews* were *Wicked*, who persecuted him with Malice to *Death*: all of them were Impious and Miserable Wretches to *Crucifie* the Lord of Life: And yet *Paul* saith to the *Romans*, Rom. 8. 32 *The* FATHER *spared not his own Son, but delivered him up for us all*, παρέδωκεν, *Tradidit* (i.e. BETRAYED HIM: Yet it was his FATHER & *Ephes.* 5.2. *Tradidit seipsum*, and *He gave himself*, Betrayed himself, and yet *Judas* he betrayed him. What shall we say herein? *Dispone si potes, distingue si potes*; dispose and distinguish if thou canst.

To that end let us then take the Counsel of our Saviour, *Let us give unto God the things that are Gods*, and unto man what is mans: let

th

en (μὴ παῤῥησίᾳ) *With Boldness*, give unto od; as the SOLE SUPREME *Agent*, the Glo- of all *Actions*, of what Nature or Kind soe- (as Actions) as for example, To the Soul, e Power and act of Seeing, but of seeing ubly or dimly, to the Organ it useth: so God ves to the Soul the Act and Power of *Hearing*, ling, *Tasting*, *Speaking*, *Thinking*, *Going and* ing, and the like: But for the *Evil* and *Vi-* sness of any or all these, to the Organ they and imploy: In brief, take this as the sum all; Let God have all the Glory, Honour Praise of all Actions; they belong to him e: But to our selves let us take Shame and fusion, *Baldness to every Head, and shame up-* all Faces, Ezek. 7. 11. *Gods Righteousness* in these, is like the *Great Mountains*, and his gments are a Great depth, Ps. 36. 6. Like the ountains indeed, *Eternal*, and Eternally ountains; though we climb never so long, er so high, they are still *Past finding out*; and like the Great DEPTH, Depth still, though sink never so low; and therefore *Cusanus* aks learnedly to this point, *Omnia creat De- etiam alterabilia, mutabilia, corruptibilia & raria, &c.* (i. e.) God Creates all things, Alte- le, Changeable, Corruptible, Contrary, yet created not Alteration, Changeableness, Cor- ion nor Contrariety: for seeing that he is MSELF Entity, Life and Substance, *Essence* Being. He doth not, cannot create Non- ity, Destruction, Death or Ruine, but he is e BEING, LIFE and SUBSTANCE.

And yet so it must needs be; for *God is the*

God

God of Order, and Order implies *Plurality* and *Diversity*.

And then secondly, what *Harmony* or Musick is made upon *One* string? or if it be a *Monochorde*, yet there must be divers *Frets*, *Stops* and *Cliffs*: In this Case you know, the sweetest *Harmony* is made where there is the greatest *Discord* and *Variety*.

To go a step or two further: In that Famous and Memorable story of *Joseph* and his Brethren (tis said) *They sold him* to the Midianitish Merchants in their Malice, and they into *Egypt*. where he was tempted by his Mistris and upon her false Accusation, cast into Prison and saith the *Psalmist*, *The Irons entred into his very soul*, his Usage was so cruel; an Act worse then the other; yet when he makes himself afterwards known to his Brethren, *Gen.* 45. 5. *Joseph* saith plainly, *Misit me Deus*, &c. God sent me hither before you into *Egypt*: They did it, and God did it: they *Indirectly*, God *Directly*: yet *Joseph* saith, it was Not you, but God *Sent me* before. So also in that Act of *Shimei*, he was set on by the Devil to *Curse David*, yet *David* saith, *Let him alone, let him curse, the Lord hath sent* Shimei, *and bid him*, to curse David, 2 *Sam.* 16. 11.

In all these actions, sin cleaves so near and so fast to the *Action*, that *Chrysostome* in *Tom.* upon the 45. Chapter of *Genesis*, cryes out, *Vidisti Joseph? tolle malitiam fratrum ejus, tolle invidiam fratricidii, commentum*, &c. *simul abstuleris omnia illa quibus Ægypti stetit incolumis*. hast thou seen *Joseph*? Take away the Malice

his bretheren
then take a
safety stood
obs. Dreams
And *Drexel*
ther and cle
invidiam, *fi*
Christi sang
Covetousness,
you will tak
Blood of C
ruminа, *v*
hunt: Do b
ual Conflic
quests over
will also ce
11. concer
my People fa
themselves:
nemies are
of the *Prin*
help and g
Truth, whic
for the Scri
for this pu
distinctness of
receive and
men.
Beloved
where shou
furious fire
from Dross
seems neces
ther *Isaiah*
Vet. Isa. 44

his brethren, their Envy, and their Lye, you will then take away all those things whereon *Egypts* safety stood, and the Interpretation of *Pharaohs* Dreams, revealed by God himself to *Joseph*, And *Drexel. Heliotrop.* lib. 5. cap. 8. saith further and clearly, *Tolle Judæ avaritiam, Judæorum invidiam, simul abstuleris, gentis humanæ lytrum, Christi sanguinem & mortem*: Take away *Judas* Covetousness, and the *Jews* Envy and *Malice*, and you will take away the *Virtue* and *Efficacy* of the Blood of Christ Jesus. Again, *Tolle Diabolos, certamina, victoriæ, præmia magna ex parte cessabunt*: Do but take away *Devils*, and then spiritual Conflicts and Trials, Victories and Conquests over Temptations, nay, *Rewards for them*, will also cease and end: And saith *David*, Ps. 59. 11. concerning his Enemies, *Slay them not, lest my People forget*; forget what? *both God and themselves*: So that you see that Devils and Enemies are necessary. And those quotations out of the *Primitive Fathers*, I rather use for your help and good, then any way to strengthen Truth, which needs not any *Humane Assistance*, for the Scriptures themselves are full enough for this purpose: but the Weakness and Childishness of men needs all Helps, that they may receive and digest such Meat as is fit for strong men.

Beloved Friends, were it not for Tyrants, where should we find glorious Martyrs? The furious fire *Tries* and *Distinguisheth* the Gold from Dross: From *Contraries*, every Action seems necessary: 'Tis God himself, by his Prophet *Isaiah*, that saith, *I make Peace and create War*, Isa. 44. 7.

Some may say, *This is hard*, and seems *Impossible* to distinguish betwixt *Actio* and *Culpa Actionis*, the Action and the Faultiness or Sinfulness of the Action.

True, it is so to us Impossible; *But the word of God*, Heb. 4. 12. *Is sharper then a two-edged sword and divides betwixt the soul and the spirit, and is a discerner of the Thoughts and secrets of the Heart*: So also WE canot divide *The fire*: yet *The Voice and the Word of the Lord divideth the flames of fire*, Psal. 29. 7. His Word, his Voice divideth between the Fire and the Hear, which to man is impossible, as in the case of the *Three Children*: For as *Basil speaks*, Fire, *tis Heat for the wicked, tis* Light *for the just; so also it purifies gold, it consumes Stubble & dross; it softens Wax, it hardens Dirt* or *Clay*, &c.

From what hath been said, we may learn three things: First, HUMILITY towards God: *Wo to him that striveth with his Maker*, Isa. 45. 7. *He hath shewed thee O man what is good; & what doth the Lord require of thee? To do Justice, to love Mercy, and to walk humbly with thy God*, Mic. 6. 8. You know God did regard the humbleness of the *Virgin Mary*: as for the *Proud He sends them empty away; beholds them afar off*: if we be Proud and Haughty, and lifted up in our selves, he hath Power *Enough* (for all Power is in his hands) *To bring us down*: And know, This is more for our Benefit, then we are aware of, to be *Emptied* and laid *Low* in our selves; to be *Children* in our own esteem, *Little in our own Eyes*, as God commands, and highly commends. This fits us for his Heavenly Kingdom: and all

that

t God requires of us to do, though Harsh to and contrary to flesh and blood, is out of er Love to us, and out of tender Care for e good of Man. There is not one of his *Commandments*, but they are made more for man's od and Salvation, then out of respect to mself, as *Eliphaz* and *Elihu* confessed. Job . 23. A wise man may be profitable to mself, but not to God: *Is it any Pleasure to Almighty that thou Art Righteous? Is it Gain him that thou makest thy Wayes Perfect?* And in, *Job* 35 6, 7. *If thou sinnest, what canst thou gainst him? or if thy Transgressions be multiplied, what dost thou unto him? Or if thou be righteous, what givest thou unto him? or what receiveth he of thine Hand? Thy Wickedness may hurt a man as thou Art, & thy Righteousness may profit him*; But what canst thou take away from , or add unto him? certainly nothing; he maineth Perfect, Eternal, Unchangeable, Immible, to him nothing can be Given or Added, Detracted or Subtracted. If a man throw heavy stone into the air it will return down upon his own Head, if men will sin against God, what do they but heap up *Wrath* their own Heads, and destroy themselves? n make God neither Richer nor Poorer, ter or Lesser, but he hath a Care of Us and Good; he hath a Hand alwayes open, Ready give, Free to Distribute, if we could but ve, *Open thy Mouth wide and I will fill it*, 81. 10. He is *Rich* and *Free* to all that *Call him*, and he requireth nothing at our hands only this, That we quietly receive of him,

and only take thankfully what he is willing to give.

Secondly, we may learn hence, Confidence and Trust in God; for he is Stronger then all our Enemies; *Though the hills should be moved* and those hills *carried into the midst of the Sea* and though *the Seas roar* and the *Heathen* rage yet God is *Mightier*, and can curb and command the waves, and make *A great calm*, and he Rules, *The rageing heathen* with a rod of Iron when the *Nations* are in a *Hurly-burly*, and the are like a *Tempestuous* Sea, and are as *contrar* winds *Rushing* & *Fighting* one against another; Jesus Christ do but say to these troubles, *Pea and be still*; they must obey, and become sti and calm: and therefore we should with *David* Check and correct our weakness & diffidence *Why art thou so cast down, O my soul? and w art thou so disquieted within me? still trust God* Psal. 41. and 42. And indeed as *David* saith so why should not we *trust in him at all time Our Fathers trusted in thee, They hoped in th and thou didst deliver them*, Psal. 22. we should and say as *Paul, I know in whom I have truste* and with *Job, Though he kill me, yet will I trus him*. And therefore *David* exhorts, *O trust him at all times, all ye People; for he hath wrou Deliverances for* Jacob, *and is terrible to the Ki of the Earth.*

Thirdly, hence we may learn Content in Estates and Conditions whatsoever: For thing comes to us but by him, and from hi as *Job* confesseth, when he rebuked his wi *Shall we receive good at the hands of God and*

ex

vil? Job 2,10. Why ſhould we at any time murmure againſt him, in *Whatſoever* he doth to us, ſeeing *The judge of all the earth* cannot but do right? Gen 18. 25. *And I have learned*, with the Apoſtle *Paul, in what eſtate ſoever I am therewith to be content*: and the Prophet David when he was *Afflicted* and *viſited* by Gods hand, Reſted *Contented*; *I held my tounge* (ſaith he) *and ſaid nothing*: *for I knew it was thy doing*, Pſal. 39. 9. Nor *Job* looked not ſo much in his Affliction, upon the *Sabeans* or *Chaldeans*, as upon God, nor reviles or frets againſt the Fire or the *Winds*, but quiets himſelf, Relies and truſts in the Wiſdom and Love of his Father; and looks upon all his Sufferings, as ordered and ſent from God: *The Lord hath given; and the Lord hath taken away, bleſſed be the Name of the Lord*, Job 1. 21.

To come now to another Head, and that is the laſt obſervation from the Soul of the Text, why Chriſt rebuked him for ſpeaking Truth? *Mendacium erat; dicebat ſe ſcire quod neſciebat*: It was a Lye: He ſaid *He knew*, what indeed *He did not*, and from him it was a Lye. And therefore Chriſt would not receive it, though it was a certain Truth: Therefore hence we ſee that the Profeſſions and *Sacrifices of the Wicked are an Abomination*; They do like their Father, lye in all they do, and they ſpeak but by rote, even they know not what, & tell God many fine Stories and give him many good Words, but all Lyes.

So Chriſt knew the end wherefore they made this Confeſſion, it was but to tempt him, and to

ſerve their own turns, because he ſhould not *Diſpoſſeſs* them, or *Diſquiet* them, and herein lies a great deal of the Worlds Religion, To ſerve Chriſt for Fear, or for Reward.

Anſw. 3. Chriſt commanded their ſilence, *Hold thy Peace*, why? Becauſe he neither had need of their Helps or Defence, nor was he guilty of *Oſtentation*, or any way ſubject to be proud (as men are) of ſuch an *Acknowledgement* or *Confeſſion*. Now here ariſeth another Queſtion:

Whether Chriſt's *Incarnation* was known to the Devils or no?

Tis certain, that they are full of Knowledge, for his very Name is derived from knowing, Δαίμων from δαίω *diſco*, quaſi δαήμων *doctus*: ſo tis read, *Acts* 16. 16. πνεῦμα πύθωνος, a ſpirit of Divination or Knowledge: In brief, *Nolebat hoc Teſtimonium ab illo* Chriſt would not have any Teſtimony from the Devil: He wanted no ſuch Teſtimony, Helper or Upholder; therefore tis ſaid, *Acts* 16. 18. ἐπίστρεψε δὲ ὁ Παῦλος *Paul rebuked the ſpirit of Divination* in the like Kind, who gave a clear Teſtimony to the Apoſtles, that they were *The Servants of the Moſt High God, which ſhew unto us the Way of Salvation*, and *Paul being Grieved* (ſaith the Text) or offended, *turned, and ſaid to the ſpirit, I command thee in the Name of Jeſus to come out of her.* And ſaith *Auſtine*, God would let the Devil know no more then what he pleaſed himſelf; that pleaſed God, which was *Fitting* for the Devil to know, in *lib* 9. *c.* 2. *de civit. Dei.* And as I ſaid Chriſt Knew well, that the Devil ſpoke

ke this to tempt him: for the Devil in all
s actions hath an Ill and Indirect end. And
ly, the doctrine of Christs Incarnation, was
ways agreeable for the Devils Knowledge; It
not reflect any ways upon him, he was not
have any Benefit by it: and therefore there
s no Necessity of his Knowledge of it. It
s *Balm* for Mankind, but no Virtue to the fal-
n Angels: and besides, Christ came to destroy
e works of the Devil.

These several Observations now gathered
nfirmed and applied, from the two first parts,
. The Letter, and the second, which I ter-
ed the *Soul* of the Text: I proceed on now
the Summity or *Quintessence*, to the *Height*
Spirit of the Text, that you may (before we
t) have a Taste of that *Living Bread which*
th down from Heaven; I would not have you
nder at the Definition; for the Scripture
requent in this definition; to cause us to look
ther then the Letter.

And we may often find it so; *Exod.* 14. we
d of the *Cloud* and the *Red Sea*; yet 1 *Cor.*
. the Apostle calls them *Baptism*: So *Exod.*
. The Rock in *Horeb*, yet 1 *Cor.* 10. 4. That
k was *Christ*: and *Exod.* 34. 33. we read of
et Vail; yet 2 *Cor.* 3. we find the Apostle ap-
ying it to the Vailing of the Heart: *Abraham*
d two Sons one by a *Bond-woman*, another by
ee-woman, yet *Gal.* 4. 24. we read, that these
ings were an Allegory: So in reading the Hi-
y of our *Saviour*, to raise further some Mo-

ral Instructions; as of his *Love* to Mankind, *Readiness* to help, of his *Power*, *Mildeness*, *Obedience*, *Patience* and *Long-suffering*, &c. This is to do as *Moses* did, *Exod.* 15. To sing songs unto the Lord, and to render him *Praise* with our Lips. But this is not all; but to mind the Spirit and Life couched under the Vail and Curtain of the Letter, viz.

To find out what is the *Living Bread which cometh down from Heaven*, which will make us *Live for ever*: and to find, That to eat of Christ's *Flesh* and drink his *Blood* is *Meat* indeed and *Drink* indeed. A thing which the world much talks of, and think that they practise with great deal of Conscience and Reverence, by coming to the Lord's Supper, and yet they do not know what it is to *Eat of his Flesh, and drink of his Blood*; for tis an higher thing then they dream of. *Moses* brought not the Children of *Israel* into *Canaan*; therefore as 1 *Cor.* 10. *All things happened to them in Figures*, in Types and Shadows (as his Face, so his Words were vailed: So to us now, till Christ be pleased to Reveal, The Mystery of the Word, the Truth is hid and kept secret: for as tis said of our Saviour, *Without a Parable spoke he not unto them*, but to *His own Disciples he declared and opened every Parable*, Mark 4. 34. And as he spake no thing without a Parable, so I will assure you, did nothing without a Parable, and therefore (without controversie) *μέγα μυστήριον*, *Great is the Mystery*. 1 Tim. 16. And for this cause the *Son of God was manifested*, that he might *Destroy the Works of the Devil*. 1 John 3. 8. And can

this

ok there are no more Devils to be de-
yed yet? yes sure, *Quot crimina, tot dæmo-*
, yea as many Devils as sins.
Tis true, that when our Saviour, *John* 19.
cryed *Consummatum est*, it is finished, there
no more to do; there is no more for the
teral fulfilling of the Scriptures, verse 28.
more for the *Individual flesh* assumed of the
gin *Mary* to suffer or do.
But yet there are ὑστερήματα τῶν θλίψεων, *Rem-*
s of Afflictions, for *Paul to fill up in his flesh*,
l. 1. 24. So we also and the rest of the Mem-
s must bear στίγματα κυρίου, *The Marks of the*
d Jesus in our Bodies, Gal. 6. 16. And for
tain, tis better to feel in our own Hearts
punction of Spirit, and the crucifying the *Old*
n In Us, then to know only those *Quaint*,
ical and *Neat* Definitions of it, which men
their Wit and Parts have drawn from the
tter, to please the Ears and Fancies of men;
ding so many Divisions, and Sub-divisions,
set forth the Scholarship and Wits of men,
d not the Truth, so much used by many men.
ow, a Minutes Feeling spiritually, is worth
en years speaking: to feel these things spi-
ually, is to be *A Door-keeper in the House of*
d; to talk of them, or only to know them,
but the *Tabernacles of Mesech*, and the Tents
Kedar. And therefore Jesus Christ, *Yester-*
, and to day, and the same forever, Heb. 13 8.
to instance in some particulars, whereby you
y enlarge upon any other.
1. Was Christ formed in the Virgins Womb?
true; so ought we to be as *Little Children*
that

that Christ may be formed in us, *Gal.* 4. 19. that we may become nothing in our own Eyes, that so he may be to us *All*, and *In All*.

2. Was that done by the *Holy Ghost coming upon her, and by the Power of the Most High overshadowing her*? so must our spiritual Birth be: the Holy Ghost must overshadow and sanctify us, and the Power of the *Most High come upon us*, to convert us, and turn us from *Sin to Newness of Life*.

3. Was Christ *Circumcised*? so must we be circumcised in Heart: for this is true Circumcision, according to God's own Interpretation, *Deut.* 10. 16. *Circumcise therefore the Fore-skin of your Hearts*; *Steven* complained of the Jews for want of this, *O uncircumcised in Hearts and Ears*! *Acts* 7. 51. And *Paul* saith, *Rom.* 2. 29. *Circumcision is that of the Heart, in the Spirit, not in the Letter*.

4. Did he *Grow in Wisdom and Stature, and in Favour with God and men*? Luke 2. 52. so ought we *To encrease with all the Encrease of God*, and to grow *From Grace to Grace*, Col. 2 19. and *From Faith to Faith*, &c.

5. Did he *Dispute* with the Doctors and Captivate their Judgments, Convict their thoughts and overthrow their Reasonings in the Temple? So must he do in us, *Bring every Thought*, though never so high, *To the Obedience of Christ*, 2 Cor. 10. 5.

6. Did he *Heal* the *Sick* and *Diseased*, give Light to the *Blind*, Open the Ears of the *Deaf*, Untie the Tongues of the *Dumb* Feed the *Hungry*, Cure the *Lepers*, *Preach*, *Pray*, and *Teach*

pray, Sigh and *Groan*, and *Weep* over poor Sinners, Reprove with *Authority* the Crying Sins of the age; Was he *Hungry* and *Thirsty*, and went up and down *Doing Good*? Was he *Arraigned* and *Condemned* under *Pontius Pilate*? did he *Dye*, *Rise again*, *ascend into Heaven*, and *sit at the right hand of his Father*? All these are true.

So let us in all these mind, that these mighty works are to be done by him in us, that is, in our souls; that they be cured from the putrified sores of sin and lusts, *Isa.* 1. 6. and from our spiritual Leprosie; and cry, *Open thou O Lord mine Eyes, that I sleep not the sleep of death*, Psal. 13. 3. We should labour and pray, that our Understandings may be enlightned, that we may have the *Seeing Eye*, *and Hearing Ear* to confess and praise him with our Tongues, that they may speak the Language of *Canaan*, and say, *Open thou my Lips, and my Mouth shall shew forth thy Praise*: And that we should hunger after Righteousness, and be watchful in continual prayer, sigh and groan, and weep for sins committed against God; *Mine Eyes gush out with Tears*, Psal. 119. *O that my Head was a Fountain of Tears, that I might weep day and night*, &c. Jer. 9. 1. Reprove, Rebuke, and judge our selves, as *Job*, *I do abhor my self* Job. 42. 6. Do good, *Especially to those of the houshold of faith*: Condemn, and accuse, and judge our selves; *I called mine own wayes to account*, saith David: *I dye daily*, saith the Apostle, 1 *Cor.* 15. Christ rose again; *Arise and stand up from the dead and Christ shall give thee light*. Eph. 4. And so

so we should *Rise again to Newness of life*: If *ye be risen with Christ, seek the things that are above*, Col. 3. 1. He ascended, *And so do we, When our conversation is in Heaven*: *He sits at the right hand of his Father, and we must sit down with him in his throne* Rev. 3. 21. *All power is given unto me*, Mat. 28. 18. so there is a time when *all power shall be given unto us*: *Now I live* (saith the Apostle) *yet not I, but Christ in me*. And Jesus Christ *Cast out Devils* too and so must we, cast out our *spiritual wickedness that are in high places*. All these are the works of Christ in us and happy are we if we can truly say, *This day are these Scriptures fulfilled* in us. Do not tell me of keeping *A merry Christmas* in honour of Christ's Birth, nor of his day of *Circumcision*, nor the Observance of the *Epiphany*, and *Good-Friday*, of *Easter* and of his *Ascension*; whats all this, if you do no more? But can it be said of you, in regard of his Birth, that he is born *In you?* as the Apostle saith, Gal. 4. 19. *My beloved of whom I travel in birth*, For what? till I can bring you to keep *Christmas*, and to observe the time of Christ his Birth, nay, but *Of whom I travel in Birth till Christ be formed in you*. Is Christ born, not only To you, but In you? Hath it *pleased the Father* (as the Apostle speaks *Gal.* 1. [illegible]) *To reveal his Son in you*? and for his *Circumcision*, is it in the Heart? I do not ask you, are you careful in keeping *Twelfth-tide*? But are ye *Circumcised with the Circumcision made without Hands, in putting of the Body of the sins of the flesh by the Circumcision of Christ*? as the Apostle saith, *Col.* 2. 11. And for the *Epiphany*, Is

the

Life of Christ manifested In *YOUR mortal* ...? Doth he live *In thy Members?* Is he ...kned *in Thee?* Nor do not tell me of your ...ing, and keeping *Lent* and *Good-Friday*: but ...h the Death of Christ its Efficacy and Pow... in thee, in causing thee to dye to all Sin, to ... off the *Old-man*, and to *Mortifie* your *Car*... Members, Fornication, Uncleanness, &c. ... Covetousness which is Idolatry? accor... to that of the Apostle, *Col.* 3. 5, &c. And ... our keeping *Easter*, what is Christ's Resur... tion to thee, if thou art not risen from the ...ve of sin, wherein thou hast been long buri... ? and for the day of his Ascension, it is no... to thee, except thou findst thou art ascen... with him, and that he hath raised thee up ...t in Heavenly Places with him, *Ephes.* 2. 6. ...o do all these things through Christs Pow..., he working almightily in thee.

...But must our Saviour Cast out Devils in us? ...t in me? If an Angel should tell me so, I ...not believe it, and I would ask with the ...gin *Mary*, πῶς ἔσται τοῦτο *How can this thing* ... Luke 1. 34. If our Saviour himself should ...l me, it is and must be so; and except I cast ... Devils out of thee, thou canst not be saved; ...hould ask him as *Nicodemus* did, πῶς δύναται ... *can it be, That a man should enter into his ...thers Womb and be born again*, John 3. 4. For ...re is there any Devils in me to be cast out? ...just so *Peter* said to our Saviour *Joh.* 13. 8. ...*u shalt never wash my feet*: but certainly, as ...Saviour then told *Peter Except I wash thee* ...*u hast no part in me*: So in this case; except

he

he cast out the Devils, they are *in us still*; For *Beelzebub* will not cast out *Beelzebub*.

But it may be, Here you will say to me, as the Jews said to Christ, *John* 7. 21. δαιμόνιον ἔχεις Certainly *Thou hast a Devil*, To tell us such strange things, to make us believe that we are *Possest*:

For this porpose it will be necessary to see what the Devil is; for that which is here called πνεῦμα ἀκάθαρτον *An Unclean Spirit*, in *Luk.* 4. 33. is called πνεῦμα δαιμονίου ἀκαθάρτου, that is, *The Spirit of an Unclean Devil*.

Devils for Substance are Angels: for Quality *Evil ones*, or *Angels of Darkness*. A man is in Substance [A man] though *Evil*; and his *Evilness* of quality doth not make him *Lame*, or *Blind* or *Deformed*. There are innumerable many Angels *Good* and *Bad*, many *Good* Angels, as our Saviour testifies, *more then twelve Legions of Angels*, Mar. 26. 33. And there are also many *Bad* Angels, *My Name is Legion; for we are many*, *Mark* 5. 9. Whereas tis said of both of them, that they are Spirits; tis true, if taken comparatively, not positively or simply; for this word [Spirit] hath divers Acceptions in Scripture: As,

1. *Spirit* is taken for the *Air*, Ve-ruach: *The Spirit of the Lord rested upon the waters*. Gen. 1. 2.

2. Tis taken for the *Wind*: Ve-ruach: *The East Wind brought in the Locusts*, Exodus 10. 13.

3. Tis taken for the *Spirit of Life*: *All flesh died in which was* Ruach, *The Spirit of Life*, Gen. 6. 17.

For the *Immortal part of man*: Ve-ruach *Spirit of man returns to God that gave it.* Ec-

For the *Purpose and Mind of man*: Kol-ru- *A Fool opens and speaks all his Mind*, or Spi- Prov. 25. 11.

For the *Influences of the Spirit*: as, *I will of the Spirit that is in thee, and put it on them,* nb. 11. 17.

So then, Devils are Angels, yet different *Good* Angels: yet in *Substance*, *Power*, *Agility*, or the like, but in that One dent of *Evil*: Therefore they are called *Angels* Psal. 78. 49. And *Angels that sin-* 2 Pet. 2. 4. And *The Devils Angels*. Mat. 41. And *Angels of Darkness*. *Good* and E- Angels differ not then in Substance, but in lity.

The Devils are Spirits, *Who maketh his An- Spirits*. Heb. 1. 7. And so in the words of Text, *The unclean Spirit*: but yet they are ts comparatively or respectively, not sim- or positively: for so only God is a Spirit, his peculiar Title, *John* 4. 24. and as God *Spirit*, so he is called the Father of *Spirits*, 12. 9.

They are *Bodies*, But not Natural or Ter- ial, but Spiritual and Celestial. 1 *Cor.* 15. 44. *Non ut nos*, yet have not Bodies as we So speaks the *Nycene* Synod *Corpora mul- iora quam Natura*: But much more *Sub-* Bodies have they then we, not so gross and as ours are, but more *Aerial* and *Sublime:* ak the *Greek* and *Latine* Fathers: For

God

God is only *Incorporeal*.

Yet know this, that their *Corporiety*, or *Materiality* hinders not the Being of many in one place: as a whole *Legion* in one Person, Mat. 5. 9. and seven Devils were cast out of Mary *Magdalen*: for the *Penetration* of Bodies spiritual is not as of Bodies Terrestrial; for there may be very many concentred in a very small room, for as the Light of many Candles through one Hole, they are to our senses *Confounded*, yet in themselves *Distinct*: But can any man distinguish these but they are like the Lightning from the East to the West, *Luke* 17. 24. And all the *Sun-Beams* make but one *JUBAR*, received by several *Subjects*: so is it with *Spiritual* or *Angelical* Bodies.

5. That every Devil is, as the *Star* of the ORB: as concentring of Light, to our sight of things near or far off; *Ibi est ubi operatur*. There he is, where he works: In his Operations he works upon us as the *Spokes* of a wheel upon the *Ring*: and in his Possession, as upon the *Nave*, or as a Spider upon his *Web*, if any one Thred be toucht, he presently, though there be a Thousand strings, the *Spider* knows what string is toucht, and runs out directly upon that string and seizes upon the fly; so the Devil he is not to seek, nor will ever miss his Prey; for he is alwayes either watching or working to destroy, and knows upon what *String* at any time to catch his *Prey*. Yet for this, as the Earth Rent with Thunder, Blasted with Fire, Drowned with Water, Shaken with Winds, must not, cannot blame the Heavens, but

ca

uſe the Cauſe of all theſe diſtempers came
rth of the Earth at firſt: So if we be heavily
niſhed by the Devil, we may blame our
ves: for we have taken into our ſelves of his
ature, whereby he hath gotten Power over us,
hath his Art perfect, and can lay his *Snares*
ly, to ſurprize the ſons of men: for could
e but ſay as Chriſt, *He hath nought in me*, He
uld have no Power upon us. Let therefore
eſe ſpiritual Enemies keep us up (as Whips do
ops) continually with our Eyes up unto God,
t he may help us, to leave and abhor all ſin,
ich procures and draws down ſuch heavy and
itual Torments and Puniſhments: and here
muſt lay down this *Maxim*.

As all things aym either at a *Good* or *Evil*
d: ſo *Effectum teſtatur de cauſa*, The Effect
neſſeth of the Cauſe; all things proceed ei-
r from a Good or Evil Cauſe: *A good Tree*
not bring forth Evil Fruit, nor an Evil tree
d, Mat. 7. 28. Now we know WHOSE the
ood is, ἷς ἐστὶν ἀγαθὸς εἰ μὴ εἷς ὁ θεὸς, *There is*
e good but one, which is God, Mat. 19. 17. and
know likewiſe who is the *Source* and *Foun-*
n of all Evil; who is therefore, in ſo many
ces of Scripture called ὁ πονηρὸς, *The Evil*
, and from whom we are taught by our *Sa-*
ur to pray for deliverance under that Name,
liver us from Evil, Mat. 6. 13.

All theſe *Actions* of this *Sublunary* world,
ether

External, or Internal.	Corporal, or Spiritual,	Viſible, or Inviſible.

Are divided between theſe two, whom our Saviour calls *God* and *Mammon*, Mat. 6. 24. S. *John*, *Light* and *Darkneſs*, S. *Paul*, *Chriſt* and *Belial*, 2 Cor. 6. 15. *Elias*, *God* and *Baal*, 1 Kings 18. 21.

Accordingly, is that Text of our Saviour, *He that gathereth not together with me, ſcattereth abroad; and he that is not with me, is againſt me*, Mat. 12. 30. So alſo that Text, *Rom.* 14. 23. *whatſoever is not of Faith, is ſin.*

Hence the word of God makes it plain, that many *Diſeaſes* and *Evils* inflicted upon men are called Devils, becauſe coming from him and inflicted by him; as *Lunacy* is called a Devil, my ſon is *Lunatick*, Mat. 17. 15. yet verſe 19. 'tis ſaid, ἐξῆλθεν τὸ δαιμόνιον, The Devil came out of him: ſo Mark 9. 17. it is ſaid of one that was *Dumb*, that he had δαιμόνιον ἄλαλον, *A dumb Devil*: ſo alſo of one that was Blind, *A blind man poſſeſſed with a Devil*, Mat. 12. 22. The like is ſaid of *Deafneſs*, or of a *Deaf Devil*, Luke 11. 14. So in the ſame manner of *Crookedneſs* πνεῦμα ἔχουσα ἀσθενείας, *Having a Spirit of Infirmity*, Luke 13. 11. and yet at verſe 16. ὃν ἔδησεν ὁ σατανᾶς, whom *Satan*, or *The Devil* hath *Bound*, and thereupon, *Luke* 8. 2. we find that *Infirmities* and *Devils* (πνεύματα πονηρὰ) are joyned together, and includes one and the ſame thing: All the Plagues of *Egypt*, Flies, Frogs, *Caterpillars*, *Locuſts*, *Hail*, Froſts, Thunder-bolts, &c. are all called, *Pſ.* 78. 49. *Evil Angels*: and ſo alſo *Job's Blains* and *Botches* are under the ſame denomination: ſo that as *Hippocrates* ſaid, ἐν πάσῃ νούσῳ δαίμων, In every diſ-

ease

se, as there is *Something* of God in it, so may e say, *Δαιμόνιόν* There is *Something of the De-* in it.

Now I pray you Resume, and take up again hat I have formerly delivered, *God is a God of der*: *Order* implies *Plurality* and *Diversity*: ow as all the Actions of Christ are *Mystical*; ll the Devils are likewise: and as *Omnis actio risti est nostra instructio*, as every *Action* of rist is our *Instruction*, so is every one of the vils *Actions* too: and therefore, as there is *sterium evangelii*, *The Mystery of the Gospel*, hes. 6. 19. And *The great Mystery of God liness*, Tim. 3. 16. as also, *The Mystery of Faith*, 1 Tim. 9. The *Mystery of God*, Rev. 10. 7. In like nner there is *Mysterium iniquitatis*, *The My- of Iniquity*, 2 Thes. 2. 7 And as *Paul* cries Rom. 11. 33. *βάθος πλέτε*, *Oh the Depth of Riches, and Wisdom, and Knowledge of God!* John tells us, *Rev.* 2. 24. *τὰ βάθη τὰ σατανᾶ* the *Depths of Satan*.

When you consider and contemplate The rcies and Miracles of Christ toward man- d, and his Mighty works in the Flesh; Do only consider them as his Mercies to the ies of men, or only done to them then? no, *Duc in altum*, as Christ said unto *Peter* e 5. 4. *Launch forth into the deep, and let down Nets for a greater draught*. Rest not there into your selves also, reflect and see what and Christ did, and doth unto the souls spirits of men, even in thy self: for as he eth the one, so he Cureth and Saveth the o- He it is that gives Light to them that sit

in Darkness, of Sin and Ignorance, and make them to be Light in the Lord; and he it that looseth the Captives which are bound spiritual Captivity by Satan, and maketh the free men in the Lord: according to that in He healeth those that are *Broken-hearted, sets at Liberty them that are bruised; he opens prison doors to them that are bound; & lets the Captives go free.* He maketh to grow strong in Fa to grow in Grace & Favour with God and me he it is, *Hath sent Redemption unto his People,* P 111. 9. But all this is done by him, not only their Persons in Corporeal Deliverances, b chiefly to their souls and spirits, in doing t same Actions over again in us. And he ein *Jesus Christ Yesterday, To day, and the same f*

And so also when you consider the *Malice* Satan, do you only look upon his *Malice* to t *Estates* of men, or to their *Bodies*: As his *Ve ing Job's Person* with *Diseases* and *Botches*? h *Blowing down* the House upon *Job's* Children or the *Fire* he sent to burn up his Sheep? or o you only look upon the *Sabeans* and *Chaldea* or only upon the loss of the *Girgasites Swin* or upon the Tempests at Sea, and the Sickn ses which he layes on the Bodies or Estates men, &c. O Beloved, I must tell you, you w cateh little or nothing here, *Though you fish night*: and though you hear all the Sermons, read all the Books you can get, you will be tle the better: stay not your Contemplatio or Experiences here; but *Duc in altum, Lan forth*, mind these workings in you, look in your own souls: and you shall better consid a

know his Malice, not only to the Bodies, to the Souls of men: as tis said (1 *Sam.* 18. *Saul was vexed by an evil spirit*: so when hear of *Casting out* of Devils, take heed lest selves fall (εἰς παγίδα διαβόλου) into the the Nets & Condemnation of the Devil. rther to this Point, *S. Paul* saith, 1 *Cor.* 12. at there are διαιρέσεις χαρισμάτων, *Differen-Graces*: yet τὸ αὐτὸ πνεῦμα but *One Spirit*: here are the *Graces* of *Wisdom*, of *Knowledge*, ith, all different in their several acts; opera- and degrees, yet flowing all from the same so I may say, there are *Differentiæ pecu-*, *Differences* of sins and lusts in the soul: being *spiritual Wickednesses*, others *carnal* sly; some for *stature* and *growth* are like *of Anack*, Mighty, and Great, Strong: of a Less and Lower size; *Differences* too be in sins Length and Time; as *Job* saith, *nes were full of the sins of his youth*: some leave their sins, but increase them, and them In them till they dye, & they grow & numerous, even to a *Legion* of Devils: be some also, that though they come Night, yet by the Blessing of God, they vailed and gone in a Night, like *Jonah*'s ; They are like a *Wayfaring man*, of no uance, they take no deep rooting in the There are *Differences* too, in respect of cy, Purpose of Mind, Malice and HA- of God, &c. some going *Before*, others ing after *unto Judgment*, as the Apostle : It was said to *Jerusalem*, *Thou hast justi- sister Sodom in all her Abominations*, Ezek.

651. Her sins did exceed for *Grievousness* those of *Sodom*: and yet all sins of what Nature or Quality soever, how different soever they be, are all, ἐκ τῦ πονηρᾶ, From that Evil One In us, the Devil; And though as our Saviour saith, Mat. 15. 19. *Out of the Heart proceed evil Thoughts, Thefts*, &c. yet these are suggested into the heart by Satans Malice and Policy: as tis said of *Judas*, *That the Devil put it into his Heart to betray his Master*.

So that it is not only *Hard*, but *Impossible* for any man, that hath not been *Rapt up into the Third Heaven*, To know how God sends Good Motions into our souls, whether by Angels or not: Yet I am sure (though the Apostle saith *That to will is present with me*, Phil. 2 13. But yet that *Will* is from him: for πᾶσα δόσις, *Every good and perfect Gift is from above, and cometh down from the Father of Lights*, James 1, 17. Nay, all Natural actions, as to think, and to do, or to move, &c. are all of him, from him and by him; for *In him we live, move and have our* BEING.

And as *Hard* it is to say *Directly*, *Though the Prince of this world*, John 12. 13 *The God of this world*, 2 Cor. 4. 4. (very lofty Titles, you see, are given him by the Holy Ghost, to shew what great Power he hath) I say, it is very hard to know how he tempts and moves us to Evil, whether by his *Angels*, or not; for he hath *Angels* called *Properly* and *Peculiarly* HIS, Mat. 25. 41. *Prepared for the Devil and his Angels*; and termed, *The Angels that sinned*, 2 Pet. 2. 4. And again tis said, *He drew the third part of the stars from Heaven*, when he fell: and the Devil

Is

called, *The King of the Bottomless Pit*, Rev. 9. Sure I am that there are great store of several sorts of Evil spirits; for there is *The spirit of* slumber, Numb. 5. 6. The Evil spirit *Of Ly-*, 1 Kings 22. 22. The spirit of *Deep slumber* sleep, Isa. 29. 10. The spirit of *This world*, or. 2. 12. The spirit of *Dissention*, Judges 9. The spirit of *Perverseness*, Isa. 19. 14. The it of *Whoredom*, Hos. 4. 12. & 5. 4. and the it of *Seducing*, 1 Tim. 4. 1. And *Once* for all, we read of the spirit of Christ, so also do we the spirit of Antichrist, 1 *John* 4. 8 and yet essary it is, that thus it should be; I say, *Ne-*, with that *Necessity* of which our *Saviour* ks, *Mat.* 18. 7. ἀνάγκη γάρ ἐστιν ἐλθεῖν σκάνδαλα, *necessary that Offences should come*: for as sible things, there is no change without ruption: so in *Civil* things, *Lex non est posi-*, *sed injusto*; *The Law is not made for the* teous, *but for the Transgressors*: for the Law and Disobedient, as the Apostle saith And so, and no otherwise is it, in spiritual gs? Men cannot imagine how God *should* made known *the Riches of his goodness*, Rom. if no *Evil* had been: Nor *The Greatness of* Riches of his Glory, Rom. 9. 22. 23. if there been no Vessels of Wrath and Dishonour, ed for Destruction: neither should he have wn the *Depth of his Wisdom and Knowledge*, m. 11. 33. If there had been no Folly and Ig-ance: Nor yet the *Riches of his Grace*, Eph. If there had been *None* that stood in need pardon and grace: Beloved, How could the s of men have known or understood, Either

the *Plenteousness of His* REDEMPTION, If there had Been no Captives? Or the exceeding greatness of his *Love wherewith he hath loved us in Christ.* If there had been *None,* that were his *Enemies,* and hated him?

So that now, I will say of the Devil and his Angels, as once *Augustine* said of *Original sin*: Whereof after he had long disputed, whence it should flow and proceed; at length he concludes, That it is a more vain and Fruitless thing, to stand disputing about its *Rise* or *Original,* whenas we feel the Flames of evil *Concupiscence* in our selves still burning, then it is for a man when he finds his *House on fire* to stand still demanding how the *Fire* came, but doing nothing to *Quench* it: Or whereas he should find his Son fallen into a Well ready to be drowned, yet should stand still, asking how he came to fall in, but not using any help or means to get him out and so save his Life.

So may *I* say of the Devil and his Angels: It being so, that they are, And that they are Active and Destructive to men; and that they move in, Rule & Reign in the Children of disobedience: who have already climbed our walls & are gotten in our very hearts & there would kill and slay; if we did but see it so; I say, That but a *Fruitless* Question to enquire, how they entred or came into us, or of what they are made? or what Power they have to do us *Mischief,* or the like? But sure I think it is our best Policy, and greatest Wisdom to consider how to remove them, how to dispossess them, and to cast these Unclean Devils out of our Land and Spirits.

As

And if you desire to know how this may be
ne; for though it be hard and difficult, yet
s not a needless thing to undertake, nor a
g impossible; nay it is high time it was
ne, lest you be utterly undone, and be without
Hope: for *Quanto diutius inhabitat, tanto dif-
lius ejicitur*; The *Longer* he stayes in us, the
rder will he be gotten out; his quiet Pos-
ion will plead *Custom* and *Prescription*, there-
e the best way is, To give them no Enter-
ment, but rid them out with all speed: do
them as you do by Fire, quench the least
k where it ought not to be, resist the very
Thought of sin, if you think it may devour
; if you would not fall into the Flames of
it is best to quench the first Sparkles of wic-
Thoughts, which in Scripture is cal'd *Brui-
the Serpent's Head*, and *Dashing out the Chil-
n of Babels Brains*, and Nip the Weeds in
ir first springing, and the first born thoughts
in before they grow rank, and aim at *Goliah's
head*, strike him dead with one stone; o-
rwise, as *Jacob* descended into *Egypt* for a
years to avoid Famine, thinking not to
; but was many years there before he got
ay: so will many Taste of sin to see what it
perswading themselves they can leave it
en they list: But woful Experience hath
ght many, that having taste l the Flesh-pots
Egypt, they esteemed them above the *Milk
Honey* of the Land of *Canaan*: therefore
py are you, if God teach you *To Know* Wic-
ss asunder while it is but a *Thred*, lest from
gle Thred it comes to be a twisted *Cord*,

from

from a *Cord* to a *Cable*, and from a *Cable* to an *Iron* Chain; To break it while a *Budding*, left it come to be a *Twig*, and from a *Twig* to a *Tree*, and from a little *Spark* to an Unquenchable Flame to burn for ever. If thou wouldst not be stung by a *Snake*, sleep not near a Hedge but all this God must work for you and in you or it will never be wrought. An *Old* disease is hardly *Curable*; and we cannot but with *Augustine* confess, *Quot crimina, tot dæmona*: every sin in our mortal Bodies, is no other then a Devil: and according to the *Old-man*, and the *Unregenerate* Part, the best of us (however we may flatter our selves) are in worse state then *Mary Magdalen* was, out of whom our Saviour *Cast seven Devils*, Luke 8.2. so that we may too truly say of our selves, we have more then *Seventy times Seven* Within us: for if our Saviour should speak *Audibly* to our Ears, as he doth *Intellectually* in our souls, to the Devil in me, or in you, as he did to the *Unclean Spirit*, who came out from the *Tombs* and *Deserts*, *What is thy Name?* he would reply, *My Name is LEGION; for we are many.*

Beloved, thus to see our selves in the Word, is the right Understanding of it: And this *Word* and *Glass*, when Christ sets it before us, and teacheth us by it, though it represents us to our selves never so *Ugly* and *Deformed*. And he that sees himself thus a Captive to the Devil, Oh! Jesus Christ is a welcome REDEEMER indeed to that soul; for the two Great and Highest ends of God's Word to us, are (in our now fallen Condition) to throw the Creature low in its

its own esteem, to make it a Beggar, as it is indeed, to bring it to see its own *Nothingness*, nay its *Undone* and *Miserable* Condition; and to make our Soveraign Lord Christ *High*, *Exalted*, *Rich* and *All* in *All* things. But so to preach, to understand the Word thus, to have such a powerful Influence into the soul; this can no man do, no nor all men and Angels, but only Jesus Christ himself: His alone All-powerful Voyce *Alone must do it*, *Who spake* (saith the Holy Ghost) *As Never man spake* Joh. 7. 46. Man could never speak so, As to have any such operation on the spirit of man, but onely that *High* and *Mighty* Conquerour through the whole Earth, who is so Powerfull; that where ever he will Conquer, He will Conquer; Of whom all those Mighty Emperours, Warriours and Conquerours we have Heard or Read of in the Scripture, or elsewhere, are but *Dark*, *Obscure*, *Glimmering Shadows* and *Resemblances*, O Beloved! What Heights and Depths of sin, are in every one of us! *Alexander* himself, with all his Victorious Armies: Nor all the *Magistrates* and *Powers* in the world, cannot weaken them in the soul one jot, No, nor All the Angels in Heaven, One of which could Kill and destroy a hundered Four score and five thousand valiant men in one night in *Sennacheribs* Army; yet are not able to conquer one of *Those Legions* of Devils *in our souls*, to bring us into subjection to the Crown and Scepter of our only and true Liege-Lord, the *Lord Christ*: What's thy Name? saith he to that man so possessed in the Gospel, that was so fierce, that

so

no bands or fetters would hold him among men, but he broke from all, and lived among the *Graves* and *Sepulchers*? Yet, he confeſſed (Chriſts power making him, Full ſore againſt his own will) for the Devil in us will not let us either ſee or Confeſs him to be there: ſaith he, my name is LEGION, becauſe Many Devils were in him, *Luke* 8. 30. This and all other Miracles Chriſt did, that we by this man, and them might ſee our ſelves, as in a Glaſs: and ſo likewiſe by all the Miracles that ever he did, and by all the Parables that ever he ſpake, *All were written for us*: All thoſe Rebellions in our ſouls, are LEGIONS, *Armies* of Rebels: they are as it is expreſt *Judg.* 7. 12. In us like the *Midianites*, which were as thick as Graſhoppers upon the Earth: They are in ſome, as *Thick as Motes in the Sun*, Innumerable, not to be numbred by Millions: who can number the Thoughts of a man? they are not only of a ſpiritual Nature, but they are as quick and twift as the Lightning; *I ſaw Satan fall down from Heaven like Lightning*. And you know what the Scripture ſaith of them, *The thoughts of mans Heart are evil, and only evil continually*, Gen. 5. 6.

I have read, Some are of opinion, the Angels Good and Bad, are as thick in the Air as motes in the Sun but I am ſure, ſo thick within us, are theſe *Deſperate*, *Barbarous*, *Inhumane*, *Curſed* (as I may ſay) Iriſh *Rebels*, and Engliſh *Traitors* in our ſouls; And as I ſaid before, As all the *Victorious Conquerers* in the world, are a *Type* or *Shadow* of Chriſt, in this ſpiritual Soul-war.

ſo

so also all the *Characters* and *Expressions*, of any evil that ever was or ever shall be in the world, are but dark shadows of this evil one within us. This is truth But none can see and acknowledge this, but those in whom this *Evil One* is in some measure discovered, sought withal and overcome: how far then are they deluded, that dream, they can by a Power in themselves overcome this Mighty, Mighty Giant, this *Goliah of Gath*, that stands for the *Whole Army* of the *Philistines*; who is so armed and so terrible, that were our Eyes but open to look upon him dreſt in all his *Armour* and *Accoutrements*, he would make all Creatures *Amazed*, *Agasht* at him: what a hiddeous Cry was there (think you) when the Earth gaped so wide open, to swallow up *Corah*, *Dathan* and *Abiram*, and their whole Kindred, and all that sided in that Rebellion? it swallowed up them, their Houses, their Tents, their Wives, their Children and all their Substance: such would be, and such is the astonishment of the Soul, where this *Evil One*, this *Antichrist* (as I may properly call him) is discovered; for herein is set before us the *True Antichrist*, Real *Antichrist*, the ugly deformed person of *Antichrist*, of whom all outward *Antichrists* are but the Picture: Take the *Turk*, the *Pope*, or *Heneticks*, or *Schismaticks*, or who you will in this kind, they are but the *Symboles*, the *Resemblance*, the *shadow of HIM*.

Let the Ministers of Christ then, look on their Book: they are call *Embassadours*; let them look on their Message and Errand they are sent for, and to whom they are sent. *Moses* was a

grown

grown man in Grace; a man of *Admirable* parts skilled in all the Arts of the times he lived in, *The Meekest man on Earth*, therefore I conclude thence, a grown man in Grace (as I shall touch by and by) yet when he was to grapple with *Pharaoh*; you see how discouraged he was but to come into his Presence, but to ask to let the People go to serve the Lord (and much more to bring the thing to pass he went for) no marvel if an *Embassadour* for Christ be in this regard discouraged, for all the Powers of Darkness are before him; Christians look on your Enemies; they have Cities *Walled up to Heaven*; you have the Tower of *Babel* to climb, the soul to be rescued and brought out of the Claws of all the Devils in Hell: but this is your Comfort, Christ doth all this for you; but it must be done *In You*: *What is thy Name*? LEGION. If all the whole Earth were gathered into one Body, into one Army, all the *Engines* and politick *Engineers* for War, and all the *Artillery* thereof: this were a *Potent*, *Mighty*, almost *Inconceiveable* strength: yet this is nothing to these *Legions*: One of which, One Sin is able to destroy the soul forever, which is of more value then all the world; yet all this Power cannot destroy one soul whom Jesus Christ hath purchased.

Then what shall thy soul do that hath in it *Legions* of these, as thick in thy *Understanding*, *Will*, *Affections*, as Motes in the Sun as Devils in the Air, as thick as *Words*, as *Actions*, nay as *Thoughts*? for where *This strong man keeps the House*, Mat. 12. 29. all he *Doth*, *Speaks*, *Thinks* is sin; and he lies close and safe in his Trenches

nd strong Holds; he thinks himself *Invincible*, *Unconquerable*.

And indeed so long as men do but take up *Arms* against him, though they use never so ma- y Ordinances or Duties which they force hemselves unto, he laughs at *The shaking of your pears*, Job 41.29. and the *Neighing of your Hor-*, and all the strength you can make of your lves, though you call in all the parties you ve, from all Quarters in the soul, yet he is iet: as it is said *David* was, or as a Christian ught to be in his God, *He can lie down and p in the midst of his Enemies*, Because *God is strong Hold*, his Castle of defence: So sure d safe is Satan (in his Conceit) in the soul, here he hath kept long Possession; for he hath l the men in the world, all the Armies of the sts of men on his side, and the whole *Arm Flish*: He glories in his great strength, in his *ensive* and *Defensive* Weapons: and indeed the Lord Jesus begins to *Rouse up himself*, that *g of Kings, and Lord of Lords*, that *Mighty n of the Tribe of Judah* arise *In us*, and to s himself in his *Glittering Armour* (as *David* aketh) he fears nothing; for as I said be- e, he is so strong, that indeed he thinks him- too strong for Christ; for so long as Christ fers himself to be Overmastered by our sins, strong Lusts, he seems too weak for him, he insults over him, as a *Turk* over his poor ly-slave (as I may so say) or as (if you will) e cruel *Marshal* over his Prisoners (though Kings best Subjects) he layes them at his sure, Neck and Heels, he casteth them into

noisom

noisom Dungeons, where is nothing but Satan's Excrements, and the filthy Spuings of our Lusts; and over these also he sets *Centinels*, that they stir not; whilest he himself Jets up and down in Pride, and saith, *Ile bring down the pride of you all*? what, know you not me? I have my Majesties *Commission* for what I do: So also this is that spiritual and true *Nebuchadnezzar* that Jets up and down in his own Pride; saying *Is not this great Babel that I have built for the honour of my Majesty, and for the Glory of my Kingdom*? Dan. 4. 30. This Devil in us, he looks on himself as a *Peacock*, and saith, What a good Christian am I? what a Height I have gotten, what large Knowledge have I obtained? I think there is no Point in Divinity, but I am able to speak to it: he is alwayes looking about him, saying, what, doth *No Body* take notice of me? and so arrogates the doing of all *Good* to himself, and looks upon all *Evil*, as none of his.

Ah, where is the man that can say, I find these things *Truly* and *Really* in my self? this is a certain Forerunner of the *Sun* arising; of *Day-Break*, and of the *Day-starr* arising in Hearts: now will the Lord Christ arise triumphantly in thy soul, and make all *These Beasts of the Forrest to tremble*: Now, as it is expresst in Rev. 6. 2. *He will ride on conquering and to conquer*. *David* saith, *Gird on thy sword upon thy Thigh thou most Mighty, with thy Glory and thy Majesty. Ride on prosperously; thine Arrows shall pierce deep into the Heart of all* Our, and *the Kings Enemies*: Now though *Satan In Us* muster up his Forces as now most certainly he will, yet

all Fall *from Heaven like Lightning*, viz. that which he hath enjoyed as his Heaven, and had the Command of our souls; where he hath *Ruled* as Lord and King (but yet as a Tyrant) though we saw it not, but were Vassals, and willing Servants, as to our *Liege Lord*, and *Natural King*, and were at the Command of every lust, and every servant of his, more then ever the *Israelites* were under the *External Pharaoh*: under him we made Bricks, and did all servile work; and our wages was but *Hard fare and blows*; Oh! was not this an *Egyptian* Blindness and Darkness, *A Darkness that may be felt*? *Israel* when they most felt their slavery: and groaned, were neareſt deliverance from under *Pharaoh*: we are alwayes in Darkness and slavery, but when we begin to feel our spiritual darkness, when we begin to feel the Plagues of *Egypt* upon us, our *Water* turned into *Blood*, and the *Frogs* to crawl and cover over all the land; when we are sensible of the *Murrain*, the *Boils* and the *Blains*, and see and feel the *Plague* the very *Carbuncle* in our Flesh, the *Hail* and the *Locusts* spread over the Land, even the LOWEST Sof *The Bottomless Pit*, which come all out of the Mouth of the *Dragon*, and from *Belzebub* the *Prince* of the Devils, all these things within us: then we shall see *The Death* of our *Firſt-born*, of our deareſt *Right Hand* and *Right Eye* gone: then we shall feel in our selves, that this conquering King begins *To carry Captivity Captive*; then shall *Pharaoh* with all his Hoſt *Be overwhelmed in the midſt of the sea*: Then the soul shall sing the song of *Moses*, Exod. 15 *The Lord*

is my strength and song, he is become my salvation: the Lord is a man of War, the Lord of Hosts is his Name: Pharaohs Chariots and his Host are drowned in the sea, the depths have covered them, they sank to the Bottom as a stone, as Lead in the mighty Waters: thy Right Hand alone is become glorious in Power, thy Right Hand O Lord hath dashed in pieces the Enemy: And *David* throughout his Psalms is full of these Expressions, all tending to empty the Creature of all Good, and of all Power, and to ascribe all to the Lord, neither had the *Israelites* any good success any further then the Lord went with them, and wrought their works for them.

Here we see what a great work it is, to bring the soul out of *Egypt spiritually*; and which is worst of all: that we (with the *Israelites*) after the Lord hath thus Gloriously and Triumphantly brought us forth, that we should have so much as a look toward *Egypt* again, or any Inclination to be under *Pharaoh*'s Bondage again: which desires of ours, will certainly bring us nothing but Sorrow and Vexation, as it did them; we shall not get so soon to *Canaan* as otherwise we might: but the Lord will exercise and fit us *Forty Years in the Wilderness*: Oh! the difficulty of the *New birth*: Oh the *Throws*! here is Iron Labour, Women (if ye talk of Iron Labour) and many times *Throws* to no Purpose, the Child sticks somewhere in the Birth, and there is no strength to bring forth: here needs a *Skilful Midwife* indeed, a faithful *Practical Physician*; one that hath the *Practick* Part as well as the *Theoriek*, or else the Child may miscar-

ry:

But here is our Comfort, the *Work* is in Hand of the Lord: and this Child being signed for Life *Shall not miscarry*, though the th be the worst of Births, *And as Crost as* s *may be.*

Oh! WONDER, wonder! that ever this ild should be saved! This *Simile* the Apostle mself uses to the *Galatians. My Beloved of whom travel in Birth till Christ be formed in you*: and rist being once born in the soul, then he ws and *Encreases*, and by *Degrees* comes to fection as it is said of him *Luke* 2. 52 *And s increased in Wisdom and Stature, and Fa- with God and man*: Then he begins to rk all those Miracles in our souls, that he did the Flesh: Cure the Blind, Casts out De- both Blind and Dumb, so that when we uld not Hear, nor See, nor Believe our selves be in this Miserable Condition, he hath hea- us; we cannot see our selves in *Egypt*, in nds, in *Slavery*: or if we see, yet we are mb, we are not able to open our Mouths to ress our Misery: fain we would express at we feel, but you cannot utter it: Therefore shall find our Lord in one Place mingling y and *Spittle* to anoint the Eyes, *John* 9 6 another Place opening the Eyes of a poor d man that cryed after him, so that he uld take no nay, *Jesus thou son of David have ercy on me*, Mark 10. 47. in another Place ing the dead: in another place causing he *Lame Cripple to walk and dance*, and all nding out his *Praise* through all the Regions: fore they could not speak, and now they

cannot *Hold their peace*, but must proclaim wh
Great things the Lord hath done for them: ou
of *Mary Magdalen* he cast Seven Devils and the
she sate attentively at Christ's feet, to hear hi
words: O Beloved! such words (from such a
Experimental Teacher, from such a *Faithful High
Priest*, who knows our Condition) as they ar
Powerful, so to an Experimental soul they are
sweet as *Honey*, & *More desired then gold, yea the
much fine Gold*, his words were so suitable, so apt
ly spoken, to what she *Experimentally* found
her own soul, no marvel *Mary* sate so conten
tedly and quietly at Christ's feet, while *Martha
was troubled about many things*, and minded no
so much her inward Condition as *Mary* did.

And though I have a little digrest, yet I hop
it is for yours and my good: I could not b
follow my Thoughts, and express them to yo
which came in of a sudden, and beyond my pr
meditation; but I le tell you one thing, and
would I could say to you, as our Lord sa
when he turned him about from the Mult
tude, and said to his Disciples, *Blessed are yo
eyes & your ears; to see the things that you see, a
to hear the things that you hear: for many Patriarc
and Kings have desired to see the things that
see, and have not seen them, and to hear the thi
that Ye hear, and have not heard them.* These
Blessed things if you make use of them, and
you do but in this your day, know the time
your *Visitation*.

But Beloved, seeing we are so full of th
Unclean Spirits, 'tis but necessary they sho
be cast out; and that will be effected when
Savi

Saviour shall be pleased to cast them out, and to do to us, as he did here in the Text, *Rebuke* him in us, and bid him *Hold his peace and come out of* him, for he hath the only Power and Strength to do it: Therefore this Text may be termed a *New*, and a *True Divine EXORCISM*: let not the word offend you, for Satan is here conjured by Jesus Christ, and commanded forth: here needs none of the *Papists* Fooleries, none of their Holy Water, no Copes, nor Consecrated Vestments, Adjurations, Crucifixes, Relicks, Lights, Candles, nor any Mumbling *Mass-Priests*, nor Christened Bells; nay, no use of Ordinances, or all your Duties can do it (simply) No, it is *Verbum*, the *Power* and *Word* of Christ that only expels Sin, and these foul spirits out of the soul, not but that we should use the *Word* of God, and pray often to him, that he would be pleased to exercise his Power over these great and potent Enemies: And when he will please to work, *A short work he will make of it*; when he pleaseth to begin, and to say as he promiseth *Isaiah*, Isa. 61. 8. *I will direct their work*, then nothing shall stand up in his way; and blessed shall we be, when the Lord himself shall effect for us; for he doth it with Power and Ease, only with two words here in the Text 1. σιμώθι, 2. ἔξελθε, *Hold thy Peace*, *Come forth*: and therefore let us pray unto him, and say, *Lord, speak thou the Word only, and thy servant shall be healed*: And *Gen.* 1. 3. It was no more but one *Word*, *Let there be Light and it was so*; he spake it (saith *David*) *and it was wrought*: and *Let there be a Firmament*, &c. *and it was so*.

and such is the Power of God in the soul, when ever he will arise, and till then, where is your Power? *Jesus we know, and Paul we know*, said the Unclean Spirit in the *Acts*, *But whom are ye?*

And note this also further, that as our Saviour speaks by way of *Authority* and *Rebuke* unto Satan, *Come out of him*, so in this particular, Satan counterfeits them himself in us, who can and will in many things for his own advantage, turn himself into an Angel *Of Light*: for he will sometimes, nay often in men, *Silence* himself, and *Rebuke* himself, and command an Evil Spirit to come out, and seem to help to destroy his own Kingdom; but he doth it as *Augustus Cæsar* once said of *Rome*. *Inveni lateritiam, reliquam marmoream*: that is, I found it built of *Mud* and *Bricks*, but I will leave it of the *Hardest Marble*: he seems to be cast out in one sin, but he doth but change shapes, to root himself the surer in another shape; he many times makes a *Retreat*, but he doth it to take Breath (as I may so say) to *Rally* up his Forces for a stronger Encounter. And when the Unclean spirit returns, He *Enters with seven other Spirits Worse then himself*; or else our Saviour is mistaken, which is sin to think,

So it is in many men, even by *Belzebub* they cast out Devils, *Belzebub casts out Belzebub*: And, *If I by Belzebub cast out Devils* (saith our Lord) *by whom doth your children cast them out?* [Mark that] As when outward Respects, and the Fear of shame only, or Punishments, or Rewards keeps them from some Sins and Exorbi-

tances;

ances; this is but the Devil casting out the Devil: As many who *Love the upper End of the Tables, and the uppermost Rooms at Feasts*, Mat. 23. 6. but yet *Abstain* to take a High Place of themselves; some to avoid the Cost of an High Place: others for Fear of Censure: so divers do refrain Lust and Whoring, because they are afraid to lose their Reputation and Credit, or for the Expence that goes along with it: so many forbear to do Actions of Violence, as Murther, &c. but this for Fear of the Law: so also many forbear to be *Drunk*, because none but *Base* People use it: so many refrain themselves from committing Whoredom, for Fear they should get Noisome and Infectious Diseases, and wrong their Bodies: so many turn Religious, and use Constancy in Duties of Religion publick and private, but all is, because it is of *Good Report*, and now in *Fashion* and *Credit*: But this is not done for the Love of God, nor for the Love of Grace and Holiness; but for to get the *Praise of men*, and for Love of themselves, for Fear of *Punishment*, or *Hope of Heaven*, or *Rewards*, &c. In these and such like Cases, Satan gives *A Check* to himself, silences himself in one Case, when he sees it is not for his security to continue in that shape. There is in man many times a distaste against some sin, or a Convincement in the soul, so that Satan cannot rest in quiet: and so he changes that Practise, that he may be heard and received in another, and all is to get more quieter and stronger Possession.

Nay, which is more he will Command himself

left out in one shape, that he may be admitted the Easier and the more Facile, in another. As when one leaves *Drunkenness*, because his *Brain* will not bear it *Any longer* but then Turns Covetous, and may be a *Usurer*: So also, when as a man follows not *Lust*, nor *Wantonness*, because he is *Old*, or *sickly*, or *Weak*, yet betakes himself to *Idleness*, or *Pride* or *Ambition*. So also, when as any one leaves *Pride*, because its too *Costly*, yet gives himself over to *Gluttonny* and *Rioting*, so he can but get it on other mens Cost: and thus tis in divers other Vices; and not only in Civil and External things, but in things of Religion: now you may know and discern *Satan* his subtile workings and plottings in these wayes by this; In such cases as this, he never *Rents* nor *Tears* them whom he so leaveth, but deals *Fawningly*, *Placidly*, and *Smoothly* with them: he deals and works *Easily* and *Insensibly* with them: In these kinds of Satans casting out himself in men, and shifting shapes (yet tis still himself) he never *Tears* nor *Rents* them, nor he departs not, though he seems to depart, but so much the more keeps himself in, and strengthens himself in his Possession: He works in some men as silently and quietly, as the Natural Changes do in our Bodies, which are not to be discerned, nor observed; but *Infancy* goes away, and *Youth* steps in; and *Youth* departs, and *Manhood* comes on: so *Manhood* decayes, and *Old Age* creeps upon us, and all as it were *Insensibly*: thus Satan departs in lesser and weaker sins, that he may re-enter in greater and stronger: nay sometiesm he may

bre

eak off in ſome great ſins too; but then he
s ſtill to bring in greater, yea the greateſt
pieties, that he may reign ſolely, and abſo-
ely, without any Controul or Rebuke at all.
And thus he deals with men for many Rea-
ns: As,

1. That he may have the eaſier *Re-admiſſion*
s I ſaid) he departs gently, makes no *Com-*
ion or *Commotion*, for he leaves all in quiet,
ſooner to inſinuate again: as a cunning Ene-
who will quit ſome out works, that he may
ſooner get into the Caſtle, or into the *Heart*
the City: like a *Wayfaring man*, who leaves
Lodging quietly, and diſcharges all, and de-
ts in Peace: but tis that he may be enter-
ined with the greater reſpect at his return.

2. Satan departs from men ſo Quietly; that
y may be the Securer, and the more Careleſs;
e they may have no Suſpicion of his Wiles
Subtilties; As when a man departs with
oth carriage, Sweet language, and Civil
ortments he will be the Sooner invited
her again; nay the parties will be glad to
oy his comptny: as thoſe Prophane *Jews*,
cryed out for the return of thoſe dayes,
rein they baked Cakes to the *Queen of Hea-*
; they were ſo beſotted with the deluding
it of Idolatry, and ſpiritual Whoredom, that
y wiſhed for, and cryed out for the dayes
the *Queen of Heaven* to return: *Was it not*
er then with us (ſay they) *then now?*

3. Satan doth thus in Policy and deep Sub-
y; for he doubts, if he ſhould dwell too long,
alwayes remain in one and the ſame Habit,

and

and Practice, he would be discovered; and therefore he transforms himself the oftner, that he may not be discerned and known to be Satan; for though men receive him and love his company dearly, yet it must by no means be under the Title of Satan, or any of his black Names, but in some shew of Good; for men are terribly afraid of black Devils, but hold Correspondence with your *White Devils*, especially your *Religious Devils*, when they can *Transform themselves* (as the Apostles of Christ) into *Angels of Light*: and by these the Devil hath his strongest Holds, viz. by *Spiritual Wickednesses in high Places*.

4. And further: Satan is like a Thief, and therefore steals away, and departs in the Night, even *While the good man of the House is asleep*: Security is the Bane of the soul, when men are *Careless* and are in the Night of *Ignorance*: and Thieves, when they go away, they steal off without any Noise or Tumult, softly, and without any Candle, because they have no Light: And as Thieves do not reside always in one Place, but shift from one Place to another, departing from one Road-way to another, from one Corner to another, to avoid Discovery: so the Devil he goeth about (saith the Apostle *Peter*, or rather *Job*) *and compasseth the Earth, and goeth to and fro in it*, shifting from one Place to another, and it is for the most part without any Noise or Renting in men at all.

And hereupon it is that men are the easier perswaded to yield him Admission, because he departs fairly and smoothly: he is a very ou-

Gue

est, no Trouble with him at all, and such
ells who desires not? There is no *Tearing* or
ing at all when *Satan* Casts out himself;
t when Christ Casts him out, Then he Tears
d then he Rends, and then he Roars; for
en he comes forth against his will. But else he
ffers them to *Sleep* (as we say) *in a whole*
in; he doth not then disturb or *Rack the*
nscience, or wound the soul at all: And there-
eit is with men in this Case, as it was with
e *Israelites* in *Gideons* time, when they plea-
d for *Baal*: *How long* (saith *Joash*) *will you*
ad for Baals Cause, and contend for him, Judg.
31. The Devil did so mask and cover himself,
r most People cryed him up as a true God;
s sleights were so subtilly woven, that they
ok him for the only God, and his Service for
e pure Service of God; They would plead
r him, and they thought too, they had plea-
d God's Cause, but *Joash* tells them plainly,
was no other that they pleaded for, but
AL. So they not discerning him truly what
was, they *Pleaded* for him, and *Contended*
r him; And in *Elijah's* time, they *Rent* them-
ves, and *Cut* their Flesh for his Cause. And
Covetousness is said to wear a Cloak, that is,
cause it will never appear in its own shape:
d so neither will *Satan*, that he may the bet-
deceive. Our *Saviour* bids us *To beware*
false Prophets in Sheeps clothing, but inwardly
y are ravenous Wolves, Mat. 7. 15. such an
el's *Satan* for all his Quietness and *Stilness*
hin you.

Now Beloved, you see we have been unfol-

ding

ding and discovering unto you some of the *Subtilties* and *Depths of Satan*, if Satan shall now stir up any false Propher, or *Lying spirit*, as he did to *Ahab*, saying, Whatever this *Odd Fellow* saith, yet *Go in Peace, Go on and prosper*: And they will not let you believe these things; you may then, if you will, go on, and go up with Confidence, but let me say to you, as *Micaiah* there to *Ahab*, if *ye* will still go up, be sure ye shall surely *Fall*: & it is very like, some may call you aside, as *Peter* did our *Saviour* *Mat.16.22. And he began to rebuke him saying, Master favour thy self, none of these things shall happen to thee*: Thou mayst go on in a fine smooth way of Religion, and never feel none of this *Tearing* or *Renting* he speaks of: But (if you will take it) my Counsel is, To make them that answer our *Saviour* doth *Peter*, *Get thee behind me Satan, thou art an Offence unto me*: and labour to see this *Tearing*, this *Renting* in thy self: for when the time comes that Satan must in *Reality* depart, he will be sure to *Tear* and *Rent* the man, and when he doth not; though he seem to depart, he *Keeps Possession still*, or if he be departed in Peace, he will *Return with seven other spirits worse then himself*.

Many perswade themselves, they have *Grace*, because they are of a *Smooth*, *Fine*, *Affable* disposition and carriage; and many Prophets *Daub them up with untempered Morter*, as if they had *Grace* from their Cradles, mine Ears have glowed, and my Tongue hath itched at their Flatteries; whereas indeed *All* men are as deep in *Adams* Fall, one as another, and one as hard to be *Recovered* as another. I have shewed you upon

another

another Text, how all must suffer with Christ, None excepted, if they will be *Glorified* with him: and shewed you wherein, viz. All and every one must be *Emptied* and *Humbled* as Christ was, when Christ comes to cast out the Devil out of these men (in person himself) Ile warrant you, he will *Rend* and *Tear* them, they shall be sure to feel him before he departs: when to gain Christ, and to enjoy *The Life of Christ*, they must be Emptied of all their Fine *Natural Endowments*, and shall come to see the *Uglineſs*, the *Sinfulneſs* of all their Thoughts, Words, Actions, and to be Arraigned as the Vileſt Malefactors, for all their great Parts, and their fine, fair, smooth and quiet Progress in Religion; for when these are as far off the Life of Christ as the other: and they must be at the Mercy of the Judge as much as the other; and their *Secret* and *Heart-Idols* and *Defilements*, are as *Odious* to God as the other: I pray, where is then their In-bred gracious *Natures* they talk of? If they must pass through that *Condemnation*, and *Annihilation*, and *Abdication*, and *Indifferency* before they can ascend the Throne of Peace, &c. as I then shewed you; and that they must fight with the *Strong man Armed*, before he be cast out; and enter the *Lists* with that *Huge Goliah*: Ile warrant you, they will find this *A very Trial*. The Apostle calls it a *New Birth*: what *Throws* and *Pangs* is there in Natural Births? and do you think there is less and easier in the *New Birth*? No, no: deceive not your selves; *Far, far* more; for ye must come to be *Slain* and *Crucified* with Christ. I pray consider

sider seriously of these things, and be not de-
ceived an Hulled asleep; nor (what every one do)
receive not any such *Pillows* under your Elbow
from any: for they cry *Peace, Peace, when there*
is no peace; and they say, *Thus saith the Lord*, when
he hath not spoken unto them, but they flatter
you with the *Visions of their own Heart*, and pro-
phesie *Lyes* to you *In the Name of the Lord*, Jer.
23. 16. For be sure, these Unclean spirits are
in every one of us Naturally, and they depart
not without *Tearing*, as this *Unclean* spirit in the
Text, did this poor man.

Beloved know, further that all those that are
the unclean spirits that *God will Cause to pass*
out of the Land Zech. 13. 2 and those unclean
spirits that he will cause to pass out of your
Souls. And I say, tis to be suspected, That
when as these unclean spirits, goe out. without
RENTING, They intend a second return: And
contrarily, where Satan departs with *Renting*,
he hath No hopes of *Re-possession*: For when
he spoils and Tears his lodging at his Depar-
ture, he finds that tis he that is *stronger then*
himself hath Cast him out? and that such a soul
is weary of such a Troublesome Guest, and Tur-
bulent intruding Inmate: whom he *Rents*, he
Leaves; and whom he *Tears* God *Repairs*, whom
he *Rents* God *Renews* and *Heals*: Oh! how I
desire to have all our Hearts Rent: for then, and
not till then, will God regard them; *Rent your*
Hearts, and not your Garments, saith *Joel*, Joel
2. 12. And *A broken Heart, a Soul that is Contrite*
and Rent, *O Lord thou wilt not despise*, Psal. 51.
17. And therefore, O sweet Saviour, Rebuke
the

ou all our Unclean *Spirits* with power, com-
d all our *Sins* and *Corruptions* to depart out
our Hearts; let them not reign, or have the
minion over us; but be thou our *Lord, our*
, and reign over us: other Lords indeed have
rule over us; but do thou set up thy King-
m, O Lord, and cast down thine Enemies
er thy Feet; *Thy Kingdom come; for thine*
Kingdom, Power and Glory for ever. Amen.
Come Lord Jesus, come quickly.

ALL

ALL POWER Given to JESUS CHRIST IN HEAVEN AND IN EARTH.

MAT. 28 18, 19, 20.

All power is given unto me, in heaven and in earth, &c.

In one Sermon, Preached at a private Meeting in *Old-street*.

BEloved, These blessed words were spoken by our Lord after his mighty Resurrection from the dead, and thereby mightily declared to be the Son of God, and immediately also before his Ascension, he leaving this comfortable News with them at his final Bodily parting from them in this world; and therefore very fitly

ficant, short and full of sense, to the utmost of what his Disciples could then comprehend, and therefore very remarkable; especially from so loving a Master, and such an able *Speaker*, be ing words so full of Comfort and *Sense*, that they might rejoyce their Hearts in his Bodily absence, knowing that all Power in Heaven and Earth was committed to him; and therefore ey of all the men on Earth might without ear, *Live without Carefulness*, as the Apostle ex- ts, and be most Free, Bold and Couragious, somuch that *St. Augustine* and others with m reckon this to be the ninth and last time our *Saviours* appearing to his Disciples af- r his Resurrection: and that for this end he ppeare so often, to manifest the Truth of his esurrection; and yet for all this, *Some still* ubted; as you read in the foregoing Verse: d they had *Great cause*; for though he had ppeared to so many, and so many times, as being the ninth time: and it is also said, *was seen of more then five hundred Brethren at* ; yet for all this, *Some doubted*: and al- ugh the Disciples were particularly appoin- d by Jesus to come *At this time, into this Mun- , and when they saw him, they fell down and shipped him*, yet some for all this *Doubted*; y, saith St *Luke*, *Some were terrified and a- ghted supposing they had seen a spirit*; They w they had seen him in very great and ex- m sorrow and anguish of soul, even to the most that the Malice of men and Devils could ent to bring upon him; they were sure, saw him yield up the Ghost, and they

thought they had done their last Office for him accompanying him to his *Execution and Death* and so to his *Grave and Sepulchre*: But here, he after many appearings to them to confirm their Faith, appears this once more; and it seems to be (very probably the last time of his appearing, Immediately before his Ascention; and now before his departure he gives them a Commission, and commands them *To go and teach all Nations*, as it follows in the 19, and 20. Verses *Baptizing them in the name of the Father, &c. and teaching them to observe all things that I have commanded you; for lo I am with you alwayes, even to the End of the World*, though this Body must depart, yet I am still present with you *In Spirit* even to the Worlds end: and because they should be able to shew their *Authority* and *Warrant*, if any should ask, *Who sent them?* He tells them, *He that is I AM*, hath sent you, and *I AM* is with you; a greater in Power and Commission they could not have; for tis the very same that commissioned *Moses* for those mighty Miracles he did, tis that very *I AM* hath sent them and will be with them: and further tells them that their Power shall derive from him; *For all Power is given to me in Heaven and Earth*: and these words, however they be few in number yet there is in them an *Abyss of matter*; there is a mighty Power, and a vast *Length and Breadth, Height and Depth in all his words*: for his words are alwayes full of Sense, spoken to the highest pitch that our Capacity can conceive or reach the words of Christ are most pure, free from all concourse of the Depravedness of the Cor-

tu

re: They are like the *Pure Wine* that he ade at *Canaan*: there is no *Tincture*, no *Brac-neſs* in them, no *Leaven* of the old *Adam*, or the *Phariſees*, no *Earthlineſs*: Mens *Writings* nd *Speakings* are alwayes *Low*, they have al-yes in them ſome Allay of Humane Weak-ds: But in his words, there is not the leaſt llay, they cannot admit of any Moderation Modification; others it may be *Writ they w not what* themſelves (as I may ſo ſpeak) n the *Pen-men* of the Holy Scriptures; for y wrote things beyond their Comprehenſi s, they being directed by another ſpirit; they ke not of or by themſelves, but by the *Holy ſt in them*; for all Scripture was given by *ſpiration*, 2 Tim. 3. 16. After they were once apart by God to write the Holy Scriptures *all ſpake as they were moved by the Holy Ghoſt*, Dan. 12. 4. God commands *Daniel*, *Shut up Words, and ſeal the Book, until the time of the*: Theſe Holy men being once ſet apart for uſe, they propheſie beyond themſelves, *Out of Courſe*; and latter and after-times l make known that, which they themſelves ch wrote them, knew not; for they ſpake as *ired by God*: but Chriſt's words are always *ſolute and Perfect Truth*: He knew, and he ſaw well what he ſaid: there is nothing Uſe-in his words, there is no *Tautologies* (as we them) *No vain Repetitions*; when Chriſt ks they are all words of *Weight*, words of , they carry *Virtue with them*: as for in e, If ever the Win ls blow, and the Storms in thy ſoul, then thou ſhalt fin l experi-

mentally and feelingly, that One word fro
Christ's Mouth, saying, *Peace and be still*, w
do thee more good then all the words and
the Power of all men, *To still those winds*
Storms in thy Soul; those who have had Ex
rience hereof know it full well; as we see, wh
the ship was like to be *Overcome by the W*
and Storms, and Christ was asleep: you may
there, how *One word* from him *Ceased them*;
more but *Peace and be still*; and tis the same
the soul: And *Psal.* 107. 29. *He maketh*
storm a calm, so that the waves thereof are still.

These words we have now read, *All Pow*
given to me in Heaven and Earth; they sign
that Christ is God *Equal with the Father*:
there seems to be a great *Difficulty* in the wo
in that Christ never said, before he was r
to leave the Earth, *All Power is given unto*
Heaven and Earth.

The question is, *What Power* had Chris
committed to him, that he had not before
New Power received he? that when he w
leave the Earth, and had given his Disci
Commission, and it was to be sealed, at th
of *Pentecost*, that he should say now and
before, *All Power is given me in Heaven and*
what Addition of Power had he now, wh
had not before, if he be God equal with h
ther? for he saith many times to this Pu
The Father hath committed all Judgment
son: and again, *Before Abraham was, I a*
many such like Expressions, which shews
God, and of *Equal Power and Authority* w
Father: and yet he saith in the 14. of *Joh*

ther is greater then I: Can God receive any *ter Access* of Power?

No certainly; But these words are so hard d difficult to reconcile that in the dayes of *rius*, it filled the Church full of *Errors* and *He-ies*: the Church fell much at *Odds*; for ma-from hence denied the *Divinity of Christ*, be-se they could not reconcile these Scri-tures; And (by the way) if he be *Lord of all wer*, then he leaves none for man to claim to mself.

But that I may answer this *Doubt*, and make clear, I will lay down two grounds.

First, Although God receive *No new Power* himself, yet he doth receive Power by being e further *Known unto man*. And *Secondly*, mans being made further *Known unto him*.

First, By his being made *Further known unto n*; the revealing and discovering God unto n, making himself *More known*; the manifesta-n of this, is said to *Add Power to him*, but not *t any thing can be added to him who is infinite*: here could, he were not infinite, and he were t God.

But know this, whatever Attribute God hath ibed to him, it is in regard of his Creatures, t in regard of himself; for there are no such ngs in God, neither in regard of his *Incom-unicable* or *Communicable* Attributes, as *Eter-y*, *Infiniteness*, *Omnipotency*, *Immensness*, *&c.* in regard of his Communicable, as *Wisdom*, *tice*, and *Mercy*, and *Patience* &c. As if there re several things in God: for God is One and not be more: for when he is said to be any of

these, *Just*, or *Good*; or *Severe*, or the like: these are all *One and the same thing in him*; and they are but attributed to him, that we may conceive of him: it is but spoken of him according to the several workings of God on the Creatures, and to our Capacity.

As for Instance, the Sun makes the Rose to smell *Sweet and Pleasant*, and it makes the Nettle to *Sting*: it makes the Fields to *Grow*, and cast a *Pleasant* savour, but it makes the Carrion and the Dunghill *To stink*, it *Kills* and makes *Alive*: and all this Variety is by *One and the self-same Sun*: The same Light and Heat doth divers things, causeth divers Effects in the Subjects: Sayes the *Rose*, it makes me *Fragrant* and *Sweet*: and sayes the Dunghil, but it makes me *Stink and be Unsavoury*: sayes the Wax, it makes me *Soft and Pliable*: but sayes the Clay, it makes me *Hard and Obdurate*: yet the Sun doth not do *One thing* to one and *Another thing* to another: Even so Beloved it is with our God; one man he finds God a *Comfort*, and a Rejoycing to his Heart; another he finds God *A Terror* and an Amazement to him: One he finds God *A sweet Guide and Direction* to him, and *Therefore* and *Therefore* he draws nearer to God, loves and embraceth him: Another apprehends God an Enemy to him, and this makes him run away from him: Is God therefore thus various? No, no; he is the self-same God to the one and to the other, and the self-same Action in him is to the one and to the other; He that is a *Hammer* to the *Hard Heart*, he is also *Mollifying* and *Softning Oyl* to the *Penitent Soul*: He that is a *Co-*

f

for to be Fatherless and Widow, he is as an *Enemy, a Revenger and a consuming fire* to the Obstinate and Rebellious: and yet for all this, *Our God* is alwayes the same; he is not, nor cannot be changed; in him is *No shadow of Change*. And therefore we cannot imagine that he can grow greater or less in regard of himself, but as to us he doth, that is, if he manifest himself more to us, more within us, in our souls, then he is said to be greater; and if he lessen the Knowledge of himself as to us, then he is said to grow less; and in this sense also, he is said to come nearer to us, and go further from us: As also he is said so to do, when he expresses, *As to Us*, more or less, some act of Justice or Mercy, or any other Attribute, then I say, he is only said to be so, in regard of *Us*, to grow greater or less, to come nearer, or depart further; but he in himself is for ever Blessed and Perfect, *Unchangeable, Immoveable*, alwayes the same; we can no way *Touch* him, or *Alter* him; but it is only We the Creature, is *Altered*, and he is altered to us, as to our feeling, to our sight, to our apprehension and comprehension, but not at all in himself

We cannot *Honour* him, no nor *Dishonour* him as to himself; he is far, infinitely far above our Praises, or Dispraises; neither *Toucheth* him; as *David* saith, *My Goodness extendeth not to him*: and *Elihu*, *If I sin, it toucheth not him*; he is neither *Better* or *Worse* by all our works, either by Sin or Righteousness Beloved, be sure of this, we can neither diminish or increase his Praise in himself; though in regard of us we do; for

though we hold our Tongues, though we run upon our own Destruction, yet all (as Creatures) they praise him: if he be not glorified by us in his *Mercy*, he is and will be in his *Justice*: He turns even Evil works to his Praise, even the Wrath or Wickedness of man, *Shall praise him*, and the *Remainder* of *Wrath*, that is, what doth not, *He will restrain.*

It is said in *Phil.* 2. *That he emptied himself of all his Glory*, that is, he (as it were) drew a Curtain between our Eyes and his Glory; for he was the same in himself, but as to men, he drew a Curtain or Vail before his Glory: That is, *The Vail of his Flesh*, in his *Meaness*, *his Poverty*, his suffering Condition; this was a Vail to the Eyes of men, *His Visage was* thereby *so marred more then any mans, and his Form more then all the sons of men*, as the Prophet *Isaiah* speaketh, Isa 52. 14. So that they could not see his Glory. *No man would know him, all Refuge failed him, and no man cared for his soul, he was despised and rejected of men, a man of Sorrows and acquainted with Griefs, we all hid our Faces from him, and esteemed him not, &c.* But the Truth is, he honoured himself most, in that he so much *Emptied* himself; and therefore he saith here *All power is given unto me in Heaven and in Earth*: Not but that he had the same Power before, but now, *All Power is given me*, that is, Now men shall see it, how in this very thing I honoured my self, how in this very thing I manifested my self to be the *Saviour* of the world; and though he seemed to *Unclothe* and *Disrobe* himself of all Power and Glory, yet men shall now see

and acknowledge, that he ſtill, *At that very inſtant* retained it, as much as ever, yea manifeſted it more: to them I ſeemed to lay it down, and now to them I will be ſeen to *Take up again*: and they ſhall ſee that it never departed from me, nor I from it.

But now it may be you will ſay to me, We ſee you have partly Cleared it, and made it appear, in what ſenſe it is to be underſtood, that *All power is given to him in Earth*; But how is *all power* given him *in Heaven*? do the Angels add any thing to him, or is any thing added to them? Yea certainly? For, *By the Church* theſe things are *More made known* unto them, For they were not created in ſuch an eſtate but they may be made better: or are they ſo perfect, but that they deſire *An increaſe, in their perfection*: for it is ſaid, 1 *Pet.* 1. 12. *The Angels ſtoop down to pry into theſe myſteries*: therefore their knowledge and perfection is Growing, enlarging and Increaſing. And indeed it is certain, they ſee their imperfections more then men; becauſe of the Great light they have: they being nearer to God, who is light, and therefore ſee their own Darkneſs and imperfection more then we: for we are more dark, and further off the light; but alas, Vain men think they ſee a great deal; and tis becauſe of their blindneſs, that they think themſelves Such excellent Creatures; being thereby Puffit up in themſelves looking on themſelves as worthy to be Lords of all; and he can tell you that Every thing was made for him; and that Chriſt was ſent meerly to Redeem him, to ſave him: God overlookt

(as

(as he conceives) All Creatures, both above him and below him, and had respect to none but to him: as Proud *Haman* said, *I onely am in the Kings Favour*: O poor Creatures! you are deceived, think not so: this is only a *Fruit of your Ignorance*, of your *Blindness*: Learn then I pray you, not to limit God's Church to so narrow a scantling; *The Dominions of his Church* reach infinitely further then you are aware of: but we must not now enter upon that.

But hereby you may see, that things in Heaven have a Revelation and Manifestation of Christ unto them; and his Power *Is given unto him there*, as well as on Earth, if so it be, that you do take Heaven according to our general and common *Notion* of taking Heaven, which we vulgarly conceive to be above the Circumference of the *Sun*, and God to be present *More Especially* there; but this also is a Limiting the Bounds of his Church and Kingdom: His Kingdom (as I conceive) is every where, and Heaven is where he is; for he is every where.

Yet I remember I was taught, when I was a Child, either by my Nurse, or my Mother, or Schoolmaster, or all of them, that God Almighty was above in Heaven, viz. above the Sun, Moon and Stars: and I thought of a long time afterwards there was his Court, and his Chamber of Presence, and that he had there a glorious Throne, erected like to the great State of Princes and Kings here on Earth: And believe it, I thought it a great Height to come to this Knowledge: but I assure you, I had more to do to unlearn this Principle, then ever I had to

learn

learn it; and I am afraid too many of us are gone no further then this Childiſh Principle, whereupon follow many Errors.

But it is more ſafe taking Heaven in the largeſt ſenſe: either as God *Filling all places, and all things*, as well above the Sun as below, and below as above. and ſo Heaven to be where God is, that is, every where: for he cannot be excluded from any place: but he is not only in every place; but in every place alike. There is he continually in his *Holy Place*, and in his *Glory*, in his *Beauty*, in his *Holineſs*, in his *Sanctuary*.

Or elſe to take Heaven in that ſenſe the *Prodigal* doth, *Luk.* 15.18. *Father I have ſinned againſt Heaven, and before thee*, That is, againſt thy Kingdom, thy Heaven in my ſoul; to take *Heaven* to be in our ſouls, when God comes into our ſouls, and dwels there: that is, when he manifeſts his Preſence in us and to us, then he is ſaid to dwell there, then is his Kingdom ſaid to be within us; not but that he dwelt there in regard of himſelf, as much before; but then he is there as in his Temple, as in his Glory to *Us-ward*: Then we ſee him there, *In the Beauty of Holineſs*; Then he is *Compaſſed about* with our Praiſes, as is expreſt in that 68 *Pſalm*, *It is well ſeen O God, how thou goeſt; how thou my God gueſt, when thou art in thy Sanctuary: the Singers go before, and the Minſtrels follow after, in the midſt are the Damſels with Timbrels, &c.* When God is not only in us, as he is *In all Creatures*. but when he is there ſenſibly to us, that we feel him and ſee him, and rejoyce to behold his

Pre-

Presence and Glory, and so we come thereby, *To glorifie him* More, and all Power, is thereby more given unto him.

Whenever we come to this Sight, then are we come into a degree of the Kingdom of Heaven indeed, into God's *Chamber of Presence*, and there we shall see All Creatures, All Angels and Saints, and the whole Creation *Compassing him round about with Glories* and *Halelujahs*; Then [*As To Us*] is He set upon his Throne; and till then he is *As Crucified*, as upon the Cross, as Buffetted, as Spit upon, as Emptied, as Dis-robed, as Slighted, Trod upon, *As upon the Dunghil*, as Separate from his Glory, *Under Tutors and Governours, and differeth nothing from a Servant, though he be Lord of all*, but all this is, but *As to men*, not as to Himself, as I said before.

For to him all Angels continually *Cry aloud. The Heavens and the Earth, and all the Powers therein*, All Creatures cry continually, *Holy, holy, holy, Lord God of Sabbaths; Heaven and Earth are full of the Majesty of thy Glory.* And yet let me tell you, he knows his own Glory and Praise *Infinitely beyond* our Apprehensions, and therefore we alass, can add nothing to him; but as I said, He is more praised and glorified, as to Us, and By Us. And in this sense are our Saviour's words here that he hath now *All Power given him in Heaven and in Earth*, in regard there is a great deal *More* Light come to us, and revealed *In Us*, and he is revealed unto more; for Christ as S. *John* saith, *John* 1 9. *He is the true Light that enlightneth every man that comes into world.*

As

As you know, He was once made known to the *Jews*, and the *Gentiles* lay in Darkneſs; but now he is made *Known* to the *Gentiles*, and the *Jews* are in Darkneſs, like *Gideon's* Fleece. They *Were wet, when all the Ground about was dry*, which was the time that the *Jews* had the Knowledge of God and Chriſt: but then again, *All the Ground was wet, and his Fleece was dry*, the Fall of the *Jews* was the Riſing of the *Gentiles*, as the Apoſtle expreſſeth, *Rom.* 11. 12. The Goſpel it firſt ſhined to the *Jews*, and afterwards to the *Gentiles*, which was all the reſt of the world. And our Saviour ſaith, *That he was not ſent but to the loſt ſheep of the houſe of Iſrael*: And he commanded his Diſciples when he firſt ſent them out, *Go not in the way of the Gentiles, but go to the loſt ſheep of the Houſe of Iſrael.* He did very ſtrictly tye himſelf to the *Jews*, ſo that hardly any other could get any *Mercy* from him; They never got any, but they got it very hardly, and very ſparingly: as the *Centurion*, Luke 7. he would not go himſelf immediately to Jeſus, knowing how unwelcome they were to him, and what harſh Anſwers he gave them: therefore he went by the *Jews* and got the Prieſts and Elders to go to him: *And they alſo* were fain to uſe many words to perſwade him: tis ſaid, they were fain to perſwade him *Inſtantly*, commending him for a *Good man*, and that he had done them *Much Good*, and had *Built them* a Synagogue, and at laſt Jeſus went with them, &c.

And ſo likewiſe, the woman of *Canaan*, *how hardly* did ſhe get *Mercy* from him, and how oft

gave

gave he her *a Repulse,* and beat her off, and would not be overcome, *Till her Faith prevailed* with him, and she got it by force? It is wonderful to see how our Saviour tyed himself to the *Jews*; again, its said, *God hath wrought salvation in the midst of the Earth*: *Great is thy God,* saith the Prophet, *Isa.* 12. 6. *in the midst of thee,* or in the Heart of thee. Historigraphers say, That *Jerusalem* is in the *Very midst* of the Earth, that it is the very Navel of the world: as the Navel in the Body of man is in the very middle, is as it were the very Center of the man.

And Christ began his Miracles, and preached First at *Ierusalem* and from thence sent out his Disciples into all the world: from which Observation, We may apply thus much to our selves; That whensoever Christ teacheth any man to salvation, when ever he preacheth Healthfully and Savingly in the Soul, he preacheth first to the heart, begins there, sets that right, and from thence His word is Derived and sent forth to all the members of the body: Christ and his Disciples *First began at Ierusalem,* and then Afterward their Commission was to go and scatter themselves into all the world to Communicate the Gospell: he tyed himself very strictly to the Jews And it was long before ever he would give his Desiples a Commision or suffer them to go to the Gentiles, this truth I would commend to you As a *Stable Maxim* of *truth*; *All faith and holiness is first to be preached to the heart and there received before ever we go about to rectifie the members and the Actions*: or

ar

least to think to rectifie or reform them *Truly*, ally; which *in this regard* may well be called *ws and Gentiles.*

Religion, if it begin not at the heart, is nothing worth I know: it is but a folly to reach to the eyes, and to the Ears, to the Hands, and to the Feet, before we preach to the heart, We must observe Christs rule, First egin at *Ierusalem*, and then go into all the world; First preach to the Jews, afterward to the Gentiles: Tis God onely speaks to the Heart, and *Teacheth that*; To begin with the Outward man, that so they may teach the Heart, *Is the way of man*, not of God: *Great is thy God in the midst of thee*, in thy Heart; do but rectifie that, and the Actions cannot be amiss, if God be set in the Heart, he will order the Actions, I le warrant you well enough: make the Tree good, and there will follow good fruit; but can you expect *Figs of Thorns, or Grapes of Thistles*? Nay, can you *By all your Manuring*, watching and dressing, or forcing them, cause them to bear such? certainly no: therefore see the Folly of many men in our dayes: they think by their Pains, and *By their Discipline*, to force men into Religion, into Faith and Good works, and *Spiritual* Actions. When thereby they have *Only restrained the outward man*, and with them forsooth, they must pass for excellent Christians: alas, alas! *Either* (saith our Saviour) *Make the Tree good, and his Fruit good, or else make the Tree Evil, and his Fruit Evil*: Whatever fair Pretences their Actions may have and though they seem good to men, *If the Heart be*

na

not reformed, they are but *Golden Vices*, like rotten Nutmegs and rotten Apples *Gilded over*, and gilded *Sepulchres*, *Fair to the Eye, but within full of Stench and Rottonness, and dead mens Bones*. They neither have a good Root, nor tend to a right End; Fair without, but False, Rotten and Stinking within: They in all they do are carried on by *Self*, to Base, Carnal and Fleshly Ends. *Self* is both the *Rise* and *End* of their Actions, and they are no better then *Thorns and Thistles*, and fit for nothing but *To be burnt up*: as the Apostle saith, *The fire shall try every mans work of what sort it is.*

Again *Great is thy God in the midst* of thee. Satan it is that preaches First to the out-part. He it is that preaches to the outward man; by *Laws*, by *Credit*, by *Honour*, by *Riches*, by *Pra*. and the like? and you know what Verdict Christ gives of this Preaching, and of this Learning; *Verily, I say unto you, you have your reward*: ye do it that ye may be seen of men, and if are seen of men, ye have your reward: ye restrain your hands and your Feet from evil because you would not come under the penalty of mens Laws, and you do escape them: *Verily Herein you have your reward*; and you do your good works, for the praise of men, and you have it: Verily I say unto you, you have your Reward.

And though you may think Highly of your works, and of your selves For them, yet there is Nothing of God in them. and to him they are *No better sacrifice* Then *Cutting off a Dogs neck or the Offering up of swines blood*, as the Prophet Isaiah

Isaiah saith, Things that he never required, therefore *Abominable*; nay this is nothing but *One sin* casting out *Another* for Self-advantage: This is nothing but *Belzebub casting out Devils by Belzebub*, & yet he hath nothing less Possession; for it is nothing but the *Old man* working within his own Sphere, and to his advantage: ye may do these things that ye may be counted honest among men, and ye are accounted so: it may be ye would be esteemed great Professors, and ye are so, but if that be all, Verily you have your Reward; many such like Ends you have, and so many such Rewards; this is nothing but the Devils preaching, and the Devils Learning within thee; it is no better then *The Devils Work*, and thou canst expect no other but *The Devils Wages*. *All these things will I give thee, if thou wilt fall down and worship me*: He is the *God of this world*, and hath great Power given him *over the Kingdoms of this World*, and he can bestow *Much of the Glory* of them upon his servants: But God he speaks first in the Center of the Earth: he begins first with the Heart, *Preacheth Within thee*, reforms first *The Heart*, and if that be reformed, it is easie to reform *The Members*, or the *Outward man*; If the *Will* be rectified, the Actions follow the *Will* naturally; for he only preacheth *His well-beloved Son, in whom only he is well pleased*.

Except thy actions be the Actions of his own *Well-beloved Son* in thy Heart, he neither *Owns* nor *Accepts* them, they are strange Fire to him: you know what became of *Nadab* and *Abihu* for offering *Strange Fire* before the Lord; The

Lord *He pours* precious Ointment *On the Aarons Head*, but it will not stay there, but descendeth downward, and from thence *Drencheth his Beard, and so down to the skirts of his garment*: So far as the Heart is reformed, the *Actions* cannot be amiss: that soul that is but in Love with Jesus Christ, ye need not bid it *Obey* him, and *Keep his Commandments*; for Beloved, where the Love of God is *Shed abroad* in the Heart, it is Death to him, to that soul to go a *Whoring* with the Creatures; he can have no Peace to commit Adultery with the World, *That Whorish Woman*, he cannot endure *Satan's* preaching; Hearken to me, saith *Satan* to Christ in the soul, and I will give thee *These, and These* things: No, no: his Peace lies in hearkning what the Lord saith In Him; and he preaches no such Doctrine; but God bids him leave the world: for its Enmity to him: he bids part with these things, Take up the Cross, expect Reproaches, Persecutions and Death from the world; this Preaching is of God; Let thy Life be in forsaking the Glory of the World; though thou livest in the world, yet let thy Heart, thy Affections dwell and abide with me. *Use the World as if thou use it not*, count nothing in the world thine own: be thou but as a Steward in whatever thou hast, alwayes ready to give an account of all: this preaching is from God, from Heaven: The Devils preaching is quite contrary: and when thou hearest such preaching as is contrary to this, and such Whisperings within thee, as tells thee of *Honour*, *Riches* and *Greatness*, Conclude it is the Devil and not God,

and

and that such Preaching and Learning will destroy thy soul: Therefore I say, alwayes look to thy Heart, that it be set *Right*, before ever thou expectest *The Actions* can be good: if that be not so, conclude *All* that proceeds from it, *Is naught*; we must look mainly to the Center to the Fountain, to the Heart, that Life and Virtue may come from thence.

Even as the Life in the Body by the Blood flows from the Heart to all the Members: if not, *Those Members are dead*: so the Life of true Grace *flows* from the Heart, as from the Fountain; for if either *Fear*, or *Law*, or *Heaven*, or *Hell*, *Rewards*, or any Hopes, or any *By-ends* urge or prick on the Heart to Goodness, These are but *Dead Works*, and you shall know it by this; do but take away these Respects, and these By-ends, and these works cease; take away *Hope* of Reward, and *Fear* of Punishment, and *This Body is dead*, he works no more, why? because there is *No Life*, No Heat *Within* to move him; Tell him, I mean he *Whose Heart is set right for God*, Reformed by him, Tell him he must Deny, *Forsake* the world. he must be *Emptied* of all the Glory of the World, of all *Self seeking*, *Self-glorying*, *Self-praising*, tis no sad news: why? because herein is his Life, his Peace, his Glory: but to the other, who hath been only *Taught by such PRECEPTS as come from men*, from Self, This Preaching is Death to him, because his Life, and peace, and Joy is to hear how he shall be *Advanced*, *Esteemed*, *honoured*, &c. How he shall be made Rich and Great: Therefore you may easily hence distinguish what *Preaching* and

Practise is from God, and what from *Satan* and *Self*.

Thus much may serve for the first thing, to open unto you the Meaning of these words, *All Power is given to me in Heaven and in Earth*; to me it seems very plain and clear, and I hope to you also, and that which before seemed obscure, now is made manifest.

The second ground; Christ also, as he is Man hath all power given unto him, as being united to God so also to man: and this definition, as being united to God, is very large and deep as the River of Holy waters *At the entrance into the Sanctuary*, which at the *first entrance* when the Angel had *Measured* with his *Line* 1000. *Cubits*, They took a man but up to the Ankles, and then a 1000 *Cubits* further up to the Knees, and 1000. more then to the Middle, and at last it would quite drown and swallow up all, it grew into a Vast *Sea*; the meaning of the words in this sence, we are not able to Comprehend or understand, but the more we wade into them the more we are Drowned swallowed up, to know what that *Hypostatical* Union is Between God the *Father* and God the *Son*; and also that between God the *Son* the *Creature* This is a Vast *Ocean* to swim in and *Swallows* up all our understandings.

Jesus Christ he had the same glory in himself when he was upon earth, as he had with his Father before all worlds which glory we cannot in the least *Comprehend*, and he is his *well-beloved Son, in whom Onely he is well-pleased* But as he is man, he to *Us-ward* Emptied him-

self

ſelf of all his Glory, *And came in the form of a ſervant*, He was ſubject to the like Paſſions and infirmities as we are except ſinful, and hereby man came to be further made known unto him: that is in regard of his humane nature, he was hungry and Thirſty, and weary and under went many Sorrows afflictions, reproaches Temptations and ſuffered death, & the like, And ſo came to be a fellow feeler of our infirmities that he might be a fit mediator: and yet in regard of his Divine Nature he held his Glory and union with his Father: and it was very neceſſary it ſhould be ſo in both regards? For had it not been ſo, he could not have ſo complyed with the creatures, and felt their infirmities wants and neceſſities: and had he not Retained his unity with his Father (which he could not in regard of himſelf As God, either loſe, or diminiſh, nor increaſe) he could not have complied ſo perfectly with his Father for the ſalvation of mankind: For as he was in the Boſom of his Father, he was *Unknowable* to any Creature; he was known only to himſelf: And ſo he was inexplicable; not to be unfolded, not to be made known; and in this regard the more ye enter into Darkneſs, and Unknowing, the more ye know of him: for he is nothing that we can comprehend or underſtand (*As we are creatures*) until we come to be One with him, and *Swallowed* up into him.

But let us obſerve, that Chriſt never made this boaſt of himſelf, *All Power is given unto me in Heaven and in Earth*, till he was ready to leave the Earth, never till he had been crucifi-

ed, dead and buried, and rose again, did he assume to make such a Triumphant Boast as this: It is remarkable, he never all the while he was on Earth, ever appropriated all Power to be his, till he was ready to depart out of the earth. And Beloved let me tell you, This is for our Imitation: Christ was no Boaster, though none might boast more, but he was *Meek and Lowly*, he became *A Servant to all*: when he might have been advanced and made a King, he ran away from among them: he was far of another Spirit then is now in the world, and alwayes was in the world, among the men of the world: and no greater sign of a carnal, earthly, low and base spirit then to be alwayes seeking the great things of this world: to be tickled and itching after the Praises of men to lift up our selves, seeking eagerly to be *Some-body*, and to make a Noise and a great Blustering in the world, to desire to sit above, and to trample upon their Brethren, to have the Cap and the Knee where they come or go: and yet how many of such men forsooth, must be the only Gracious and Religious men of this Age! but you see these are far from the Life of Christ, yea as far as the East from the West, as far asunder as Darkness and Light: Are these the men of God that brag of Power, and Wisdom, and Holiness, and yet are thus swallowed up in the World, who love the Praise of men, *And greetings in the markets and the highest seats in the Synagogues, and the uppermost rooms at Feasts?* Their *Phylacteries* must be Bread and Long; viz. As men fit to be distinguished, and to be known from other men

men: Are these men think you fit to be the Doctors and Teachers of others? Are these the *Disciples* and *Ministers* Christ hath sent out to preach to us the Life of Christ, by their Doctrine and Example? Judge ye.

Beloved, ye must know, that all Christ's Action which were imitable, while he was here upon Earth, they were *Symbolical*; they shew that he is *Yesterday, to day, and the same for ever*: for whatever he did then, he did but shew and represent to our Senses, by external Actions, what he is still doing in the souls of men, and will be to the End of the world.

For did he cure Diseases in the Body? he did it to shew us, how he cureth the Diseases of the soul, did he *Heal* the Blind, and Cure the Lame, Cast out Devils, Dumb Devils, and Deaf Devils, and Raging Devils, &c. Yes, yet these do but shew what he doth daily: when our Mouthes are shut up, as to things appertaining to God and his Glory, his Power *Dispossesses* this Dumb Devil: when our Ears are stopt, and we can hear nothing but what please it *Self* and *Flesh*, and the Carnal man: like the *Deaf Adder that stoppeth her Ears, and will not hearken to the Voice of the Charmer, charming never so wisely*; when the Devil in man is Raging and Fierce, like him that lived among the Tombs, the Graves and Sepulchres, Christ's Power can make them *Sit quietly at his Feet, and in their Right Mind.* Now Christ's Power and Wisdom In us, it dispossesseth all of his Nature; He it is also that turns *The Minstrels out of doors*; He it is that saith to those deceiving Pleasures and Al-

lurements of the world, that in our Crosses and Afflictions make us such Deceiving Deluding Musick, singing such false *Requiems* in our souls deceiving us with false Rests, he saith to them all, depart, give Place: and he himself enters alone *To Inform*, *Enlighten* and *Revive us*, and bring us to own and delight in him, and in what he administers to us. All those Actions of his he did then upon the *Bodies* of men, do but shew what he doth upon their *Souls:* for he *Then* cast out but some Devils, not all; he healed and cured but some of their Diseases, not all; for that was not the End of his Coming, for had it been so, he would have cast out all Devils as well as some, and cured all Diseases as well as some: But he only by them did teach our dull Capacities, which else could not conceive what he did in the soul, but by representing the same thing *Outwardly*, even by those things which were most Equivalent to them, and most aptly represented his Meaning, and the Nature of things he would discover.

Did he resist the Temptations of *Satan*, and so made him depart from him? It was to shew that he doth the same in those that are his, even by himself, in his own *Person*, and through his own *Power* in them: for what ever Actions he did, they were done by him only for a Resemblance of his Internal workings: Did he he pray whole Nights? It doth but shew that his *Spirit* in us makes continual Requests in us and sometimes in expressions and sometimes even with sighs and groans which cannot be expressed. Did he come befor *Pontius*

Pilate

ate, and was Accuſed, Arraigned whipped
feted Mocked and Crowned with thorns
, yea he was; and this was to ſhew to us how
r carnal judgements *Arraign* him, and how
whip him and peirce him by our ſins;
ock and grieve his bleſſed *S*pirit. Was he
ailed to the Croſs? did he dye? and was he
to death by the Jews? and was he buried
d was there a ſtone Rolled upon him by the
s never to riſe again? They did ſo; and in
eſe and other his Actions lies all our Hope,
d all our Faith: This is our *Anchor-hold* and
r Truſt; and whoever ſhall deny it, let his
ongue cleave to the Roof of his Mouth; yet
o know, Theſe were but *S*ymbols and Re-
ſentations of our *Killing* of him, Crucifying
d Burying of him daily in our ſouls by our
s, Evil Practiſes and ſinful Cuſtoms, by fol-
wing our own Wills, and by our *Arrogance*,
ide and Selfneſs, and thereby his *Life* is cruci-
d: And alſo did they oppoſe him in his Prea-
ing and daily teaching in the Temple? It is
ſhew how we have daily in the Temple of
r ſouls Oppoſed, Reſiſted and Quenched the
otions of his bleſſed Spirit, ſo that it lives not
Us; but the *Old Adam*, the *Old man* is alive,
d Chriſt the *New-man* is dead and buried
ithin us: And ſo likewiſe in the reſt of his A-
ions.

Did he riſe again the third day, and trium-
e over hell and death? It ſhews how this
ighty Lion of the Tribe of Judah, hath and will
ſe up himſelf, and overcome all his Enemies,
d hath and will put them all *Under his Feet*

in our souls: and then after he is once arisen, He *appears to all the Brethren, to more then five hundred Brethren at once*; whereever Christ is risen he will appear and shew himself; *If I be lifted up I will draw all men unto me*, as he saith. John 12. 32. As you know it is the Nature of Fire to draw all things, to *Ascend* upward to its own Center: so if Christ be risen and ascended in us, he will so display his own Glories and Beauties in us, that he will draw all our Affections up to him, as the Church saith, *Cant.* 1.4. *Draw me and we will run after thee*: There is so much of himself and of his Love *Infused and shed abroad* into our Hearts, so that we cannot but *Eagerly* and *Vehemently* desire to be like him: that it draws all our Love to the Love of him and all our Hatred to hate that which he *Hates* and all our Love to love that which he *Loves*, our *Hate* and *Love*, *Joy* and *Grief*, and all our *Affections* to be like his: Even as Fire, which endeavours vehemently to make every thing *Like it self*: so doth Christ, whereever he comes with his *Life*, *Light and Glory* into the soul.

Thus you see, that what Christ did for a time in the *History*, the same he still also doth, as truly as really and as constantly in the *Mystery*; he did somethings visibly, to shew that he doth the same things as truly invisibly: he did so much as was enough to manifest himself to be *Emanuel*, God with us, and also that he was God *Manifested in the Flesh*, declaring his Life In [illegible]

And as I laid, when Christ was ready to leave the Earth, then he made this Boast of himself and never before did he ascribe this Power [illegible] himself

himself: Even so, even so, till we are made *One* with him, till we are made *Like* him, and till we can sit so *Loose* to the Earth, that we are *With* him Ready, willingly and freely to leave the Earth, we can never claim *This Power*; till thou art *Dead* to every Creature, thou canst never make this Boast.

Beloved, if you would have Power *To remove Mountains, and to offer Violence to the Kingdom of Heaven*: If you would have Power *To tread upon Serpents*, and upon *All the Power of the Enemy*, if you would have Power *To cast out Devils*, or *If you should eat any deadly thing it should not hurt you*, then you are to be thus qualified, to be dead to thy self, dead to sin, and dead to the world, so that thou hast *Experimentally* seen and felt in thy own soul, how that thy sins have *Ploughed*, and made *Long Furrows upon his Back*, as *David* saith: and how you by your sins have *Quenched* the Light that is in you; and how in thee he is crucified, dead and buried, and how thou hast drawn *Grave-stones of Custom* over him, so that he may never rise, and how you have buried his *Light, Resisted and grieved his Spirit* in You: and that you have found him arise appear and shew his Resurrection from the dead in your souls; that you have really seen and felt all these things actually done within you, his Birth, his Life, his Death his Resurrection, &c. That as his Enemies have overcome and crucified him within you, so you have found him and seen him arise gloriously and triumphantly within you: and that he hath *Put down all his Enemies under his Feet in thee*; insomuch that thou

thou hast heard him, and seen him, and felt h
crying within thy soul, *Ha, ha, I will now ari*
I will now avenge me on my Adversaries; No
I that was crucified, am now risen again:
that you see his Glory, and the Love of h
triumphing in you, so that now thou canst tr
ly say with *David*, Psal. 27. 4. Now I am so fa
gotten from, and forsaken the world and m
self, that now I desire *but one thing, and th*
will I seek after; even that thou would'st giv
me thy self, to unite and make me *One* with
thine own Life, *That I may dwell in the Hou*
the Lord all the dayes of my Life, and visit his Te
ple.

You being once come to this pass, *Really i*
Experience, then you also may say, *All Power*
given to me in Heaven and Earth; for then yo
are (as I may say) within an Inch of being swa
lowed up into God; and then are you ready
to leave the Earth, and all things therein; fo
this man is so *Joyned to the Lord*, that he is be
come *One spirit with the Lord*: And if we t
One spirit, as Christ's Prayer hath purchase
John 17. 21. *That they may be one spirit, as tho*
and I are one; and that thou mayest be in me, a
I in them, and they in me, that the World may b
lieve that thou hast sent me: I say, if it be so, the
Christ himself lives In Us, and then all ou
Words are the *Words* of Christ, we have
Thoughts but the *Thoughts* of Christ, *No Will* bu
Christ's *Will*: and to be short, we have no Li
but Christ's *Life* In Us, as the Apostle saith,
live, yet not I, but Christ liveth in me. And the
also (as the Apostle again saith) and so ma
yo

u say, *All is yours*, and not before, *Whether ul, or Apollos, or Cephas, or things present, or gs to come all are yours, and you are Christs, d Christ is Gods*; you being come to this, as u may claim a Right to all things, so you may im a Power over all things: for you are al-dy set down in the Heavenly places with rist himself, in the very Glory of God the Fa-r, who is Blessed for ever. Tis true, All is OURS before, and *For you*, but you can never im them, till Christ thus *Discover himself In e.*

But yet many there be that will claim this ght, and *Appropriate to themselves* this Power, this Life, when alas, they are far from it: ey will Assume and Presume that this is their ndition, when indeed and in truth, *Christ his Life*, is as yet, *Buried in them*: He is not en in them, he hath not Conquered nor got-n Victory over his Eenmies, but he is still ucified, and *Made to serve their Iniquities*, Isa. 24. Their Sins and their Lusts, as God there mplains: Self-will, and Pride, and Arrogan-, and Vain Boasting is still *Alive* in them: He h not as yet, *Avenged himself of his Enemies*, Pride and Covetousness, and Love of the rld, and the Love of the Praise of men, these ings live in them still, and Christ is dead: d so much the more dead and crucified, in as ch as they *Glory of that* which is not: con-iving Christ is theirs, when as all their wayes e contrary to him, and yet they conceive and tter themselves, They are made *One With* m, when as it were far better they had a true

Sigh

sight of their Opposition and Contrariety t
him: and therefore thou must know, thou a
no other but an Usurper, to claim this Powe
and Right to *All things*, in which as yet, tho
hast *No Part nor Portion*.

For when a man is come to that Life we fo
merly spake of, then he is made *Lord* of t
Earth, and hath then Real Dominon over all t
Creatures, *And made little lower then the Ange*
and is Crowned with *Glory and Majesty*, as it
expressed in *Psal.*8. Then thou belongest to, a
art one with him, who is *King of Kings*, a
Lord of Lords, though you see it not; thou
you cannot believe it, yet tis very true, Thou a
made *One* with God, all things are subjected
to thee, as to God *In thy Measure*.

I will represent the Case to you in a *Parabl*

A Supposition of two Drops reasoning together.

As suppose Two *Drops* apart from the Se
should Reason together, and the one should s
to the other,

Fellow Drop, Whence are we? canst thou co
ceive whence we are? either whence we co
or to whom we belong, or whither we shall g
something we are, but what will in a sho
time become of us, canst thou tell? and the
her Drop should answer:

Alas, Poor Fellow-drop, be assured we are
thing; for the Sun may arise, and draw us up, a
scatter us, and bring us to Nothing.

Sa

Says the other again, *Suppoſe* it do? for that, yet we are, we have a being, we are ſomething.

Why, what are we? ſaith the other.

Why, *Brother Drop*, doſt thou not know? We in we, as ſmal and contemptible as we are in ſelves, yet we are members of the ſea? *Drops* though we be, Yet let us not be diſcouraged: we, even we belong to the *Vaſt Ocean*.

How? ſaith the other, we belong to the ſea, to the Ocean: How can that be; We have heard of the mighty Greatneſs of the Ocean: *We have heard, that there is The huge Leviathan that ſports himſelf therein, who is ſo great and terrible he feareth none; whoſe heart is as firm as a ſtone, and as faſt as a piece of the nether milſtone: the mighty are afraid before him; who feareth not the ſpear, nor the dart, nor the Habergeon, who eſteemeth iron as ſtraw and braſs as rotten wood; the arrow cannot make him flee? darts are as ſtubble, and he laugheth at the ſhaking of the ſpear: who maketh the deep to boyl like a pot, and maketh the ſea like a pot of ointment: ſo that he maketh a hoary path to ſhine after him, and upon earth there is not his like*: What? that we are *Of the Sea*? How can it be? we have heard the Sea is great and wide, Wherein *Alſo* (*As David ſaith*) *Are things creeping innumurable, both ſmall and great beaſts: there is that Leviathan who is made to play and take his paſtime therein: and they that go down into the Sea in ſhips, and do their buſineſs in great waters, they ſee the wonders of the Lord in the deeps: there are the huge and roaring waves that mount them up*

to

to heaven, and suddenly they fall down into the depths, and their souls melt because of trouble: and Those great waves make them roll to and fro, and stagger like a drunken man, so that they are at their wits end: In the Sea also *We hear There be those huge and mighty rocks whose Foundations are unmoveable* : Thou sayest that we are of the Sea and we belong to the Ocean; *Where is any such Vastness* or *strength in us? where is any of all Those wonderfull and mighty things in us? Therefore whatever thou sayst, We cannot be of the Ocean.*

No, tis True, saith the other, For the present we are not of the Ocean, because we are not yet joyned to the Ocean : and except we Perish, and be dissolved (as it were) to nothing we are Nothing ; but if the Sun *Draws us up Scatter* us *and dissolve us to nothing So* that we are not seen *To be so much* as drops, then are we like to be something ; for then we shall return into the mighty Ocean, to which we belong. And then we are those that have in us *Those rocks and those ships, and those Leviathans, and fish innumerable, both small and great* ; *And that have Room to play and sport themselves in us*: here we may claim and appropriate to our selves whatever may be appropriated to the Sea, or to the Ocean *As Well* as any other Drop: for then we are united and *Made One* with the Ocean.

The Application by way of Dialogue.

So, Just so in like manner, suppose *Two more men* reasoning together : The one in *Fear and Perplexitie*, and the other in *Vision and Revelation*.

What are we? sayes the one.

We are Nothing, ſayes the other: we are but *Shadow*, *a Dream*, *a Bubble*; not ſo much as *the Drop of a Bucket*, or as *The Duſt of the Ballance* we are but as the Morning Dew *Before the Sun* and *As ſtubble before the fire*, and as *Smoke before the Wind*, ready to be conſumed, ſcattered and diſſolved *Into nothing*.

Oh! ſayes the other, *Though in our ſelves* we are but *Shadows*, *Bubbles* and *Poor Drops*, and as thou ſayeſt, we are no more then a Drop, a Bubble, ſoon up and ſoon down: we have *No Power*, the leaſt and weakeſt of all things imaginable; yet *We Are*, We have a Being: Nay, we are more then thou canſt imagine.

Why Brother, what are we?

Why? Ile tell thee what we are, We are *Members* of the Very Body of Jeſus Chriſt, we are (as I may ſay) *Fleſh of his Fleſh, and Bone of his Bone*; and we ſhall Be *made one ſpirit* with him, and therefore be contented: though *We* in our ſelves *Are Poor*, and Contemptible, and nought from him *Nothing*, yea. *Worſe then nothing*: and yet *By the Grace of God We are What We are*: We (in our ſelves) cannot ſay, I am, or I live: We cannot call our ſelves I: *I live, yet not I, but Chriſt liveth in me*; and in time I ſhall ſee my ſelf to live in him, and then I may, and thou mayeſt claim the ſame Life, the ſame Power with him; for we ſhall return into him who is Almighty, tis Truth, we ſhall be *Diſſolved* in our ſelves, but we ſhall be emptied into him who is *Infinitely Vaſter* then ten thouſand Seas or Oceans.

Oh Brother! ſayes the other, ſayeſt thou ſo,

how can theſe things be? we have heard, that Jeſus Chriſt is God equal with his Father, that he is *Almighty. Incomprehenſible, Immenſe* &c. we have heard That he hath *All power given him in Heaven and in Earth*; that he *Rules* over all his enemies, and *Treads them all* under his feet; that he *Rules them with a rod of iron and cruſhes them in pieces like a potters veſſel*. And he is ſet upon his throne *and Triumphs* in glory and majeſty *and is Set down in holy and heavenly places* with his father, *in his throne* and is in full Authority. In us, behold, there is none of theſe things: we are poor drops, and we Creatures; as little as we are, we are full of Nothing but ſin and curruption; we are empty and Vile and Deſpicable, Not only becauſe of our ſmalneſs and nothingneſs, but by reaſon of our ſinfulneſs and impureneſs.

We have none of our enemies as commanded, we are empty and changeable, and there is no ſtability in us: all our actions declare nothing but us to be alwaye in a dying, periſhing condition: but Jeſus Chriſt, to whom thou ſayeſt We belong, he is Glorious and Bleſſed, and lives for ever. And therefore I will not, I cannot Believe: wilt thou make me believe I am a part of him? it can never be.

Oh! ſaith the other, be contented: *Corn cannot bring forth fruit except it dye, but if it dye it bringeth forth much fruit*: Neither can a drop return to the ocean, except it be diſſolved in ſelf, and from its own proper Being: So, even ſo, We poor drops in our ſelves, *We are nothing Empty, Poor, Deſpiſed Nothings, leſs then Nothing*

part from the Immenſe Ocean. But If we can
e content to dye, and forſake our ſelves *Then*
uld we *Return*, and be made one with *that*
mmenſe Ocean: Could we but be contented
annihilate our ſelves, And to be brought to
Nothing, we ſhould be made Something, *If*
that bleſſed Sun of righteouſneſs would but
riſe and diſſolve us, and draw us up into him-
ſelf, then we, even we, as poor as we be, ſhould
e united and made one with the Almighty.

Beloved, Beloved, The only Reaſon *Why*
We Remain ſuch Empty Drops, is becauſe we
eem our ſelves to be Somewhat. When in-
ed we are Nothing: while we ſet ſuch a great
ce upon our ſelves, and look on our ſelves as
ood, Holy and Pure, And ſo much better then
r brethren, and take notice of our ſelves
at a progreſs in religion we have made, and
piſe others. This This keeps us from be-
united to him: Oh! Thoſe high ſwelling
owring thoughts muſt be brought down:
oſe Thrones, and powers, and Principalities
up in us. By *Satan* the prince of this world;
oſe ſtrong holds that keep us from being
ercome, and being brought to nothing muſt,
brought Down that ſo God himſelf may
e Poſſeſſion of us, that we may be joyned to
e Lord himſelf And ſo be made partakers of
life and glory.

My eye can never be united to the Sun, till I
hold and look upon it: then thoſe beames
t come from it, draw my eye in a direct line
be joyned to it: ſo thou art never united to
riſt, till the Lord himſelf, by the eye of

Faith, which is as a beam that comes from him, unites and draws up thy Soul in a direct line to him again: As long as thou art Something in thy ſelf, ſo long thou art Nothing; and when thou beginneſt to be nothing in thy own eſteem then thou beginneſt to be really Something: Then is Jeſus Chriſt Beginning to Ariſe, and to Exalt himſelf in thee: Then, as *I* ſaid before, haſt thou A right to all things, and thou mayeſt Claim, all thoſe great things, ſpoken of before to thy ſelf, to be thine: though not to thy ſelf individual, and as ſeparated, but as united to him to whom *All power is Given both in heaven & in earth*: But till this work be done, Chriſt is kept under, and *Thy ſelf is exalted*, and it rules thee and governs thee and terminates all thy actions. However they may ſeem to thee, and to other men (*As much lift up in themſelves* as thou art) though (I ſay) to thee and to others in the ſame Sphere with thee, they ſeem Never ſo glorious and beautiful, yet Chriſt is Crucified and SELF is alive, and ſet in the Throne.

As *David* ſaith, *Up Lord, why ſleepeſt thou? Avenge us on our adverſaries*: God is aſleep in men, Till this work be brought about in them: and again, *Ariſe, O Lord, Exalt thy ſelf above the Heathen*: Till thou art laid *Low* Till thy ſelf be brought down *The heathen* are exalted, and Jeſus Chriſt is Trampled down: As the heathen in old time (Typically) Got the upper hand and took poſſeſſion of the land, and the Faithful houſes of God, baniſhed and carried captive the People of God, kept them under, made them *Tributary*, and overun the Land: Even ſo

those very things accomplished in us, when Lust and Sin commands and bear rule, and over-run the soul like *Locusts*, which are *The very Locusts of the Bottomless Pit*, which also indeed are *ANTICHRIST*: they keep him under, and daily crucifie him, that is Crucine his Life in us: And these are those Enemies we continually ought to make war with, hate and pray against: *These* are that *Meroz* that we ought to *Curse bitterly* (as the Angel commands) because they will never *Help the Lord against the Mighty*, and not to curse men, nor any thing which God hath made, as some have ignorantly enough (God knows) suggested to you: for all Creatures, *As they are made by God*, are good, very good: but this *The seed of the Serpent* we must war with, and persecute, even to the very death, so that they may *NOT BE*, as *David* prayeth; but of nothing else ought we to use such a Prayer.

These things Brethren, we ought still to find in our own Experience: not only to hear and read the History of them as done In and By others; but to see and feel how they are really *Accomplished* in our selves: for except we see this *Fighting*, *Contesting*, *Conflicting* and *Resisting* accomplished in us: except we have found the *Strong man* bound in us, and felt those *Fightings* and *Resistings* that he makes, till he be bound and overcome, *We are Yet* in our sins: *Strangers possess the Land, and the Temple of God lies waste, and the Enemies of God roar in the midst of the Congregations, and they set up their Ensigns for signs, and break down the carved Work with Axes and Hammers*: Could we but see all these

things in our selves, then we might be sure that Light was approaching to us: And if this *Light* were but set *Upon a Candlestick* in our souls, then it would *Give Light* round the House, into all the *Faculties* of our souls, and to all *About us*, and we should discover these things more and more: but till then, *The Light is hid under a Bed, or under a Bushel*, as our Saviour saith.

And if we have not found these things in our selves, we have not been *So much* as in the way to *Union* with Jesus Christ; but having found them, we have cause *Infinitely* to rejoyce. for then those Masters and Lords that formerly *Commanded thee*, now thou shalt *Command* them, and they shall obey: Then thou shalt find that he hath in thee, *Broken the Gates of Brass, and cut the Bars of Iron in sunder*, Psal. 107. 16. Thou (through him) shalt have Power now, to rectifie thy Understanding, thy Will, thy Affections, to rule and govern them as a King, because Christ is exalted *As King* in thy soul. Then thou shalt be *Taught of God* and shalt receive *An Unction from the Holy one, and thou shalt know all things*, as I shewed you at large upon that Text; Not *You*. each of you *Individually*, but *You* In Him, *You Compleat*, as the Body, and as in Union with your Head, *Ye have received an Unction from that Holy One, & Ye know all things*. In our selves indeed, in our own Wisdom we can know nothing; and in our own Strength we can do nothing; but by his *Wisdom*, and by his *Communication* thereof, and by the Power of Christ, and by his Strength in us we shall be *More then Conquerours*; and we shall

find these words true to our selves, that our Saviour here saith, *All Power is given to me, in heaven and in earth*; you shall feel it true in your selves: for you being united and made *One* with him, you shall so derive his Power to your selves, that you may say, *All Power is given to me, in Heaven and in Earth*: Then you shall come to see such things as never Eye saw, nor Ear heard, nor ever entred into the Heart of man; *Things unutterable*: for till this comes to pass within you, you shall never see the New Heavens, and the New Earth, so often promised in the Scriptures: Nor till then shall we ever see the day, *That old things shall pass away, and all things shall become new*, as it is expreſt, *Rev* 21. 4. Then is the day come, *That God shall wipe away Tears from our Eyes*, and thou shalt hear Christ himself in thee, proclaiming, *Behold I make all things New, I make all things New*: Then shalt thou have Power over the Earth: Then also art thou that Blessed *Meek One* spoken of *Mat.* 5. *That shalt inherit the Earth*: Then shalt thou have Power to meet thy Saviour prepared and adorned as a Bride to meet the *Bridegroom* at his coming; Then indeed shall all those spiritual Promises be fulfilled and accomplished in thee; and all this by being risen again with him, and shalt now be for ever united to thy Husband and *Bridegroom* Jesus Christ.

The way to this Life is by being dead to the *World*, and dead to the *Flesh*, the World being *Crucified to Us, and We to the World*: Come, I'le tell thee thou Blessed soul, to such a pass thou art now come, that as thou *Stirkest* to the world,

so the world *Stinks* to thee; as all things are ready to forsake thee, so thou art as ready to forsake them: so that thou beginnest to see *No Excellency* in any thing the world presents to thee; No, *Not in PROPRIETY*, which the whole world, yea generally All esteem so highly of, and are of all things lothest to forgo; I say to this man, even *Propriety* one of the worlds chiefest Gods, begins to dye to him, and he to it; It departs from us, and we depart from the Love of *Propriety*, or laying claim *With Affection* to any thing in the world; but *Having it*, as *Having it not*, as 1 *Cor.* 7. *That both they that have Wives, be as though they had none; and they that weep, as though they wept not, and they that rejoyce, as though they rejoyced not; and they that buy as though they possessed not; and they that use this world, as not abusing it, for all the Fashion of this world passeth away.* Here is your *Meek* man, your *Emptied* man, your *Sequestred* man.

This man is as a man *Dead, and clean cast out of sight*, as *David* saith, *Clean out of mind*; he is as a Bubble that No-body sets by, and it is his Life, his Glory, his Riches to be so; and these men are Fools to the world, yea stark *Ideats*: But yet be contented, Happy, yea thrice Happy are those men, that are come to this, to be thus *Dead-men*; You know *Dead-men* are not affected with any thing, *Dead-men* lay no claim to any thing, *Dead-men* cannot so much as say, *This is I*; They esteem not of themselves, they boast not of themselves; *Praise* and *Dispraise* is all one to them: *Dead-men* they can let

men do what they will with them, they are
at one pass, let things (as to the world go
ell or ill; *Dead men* they claim no Interest,
o Propriety in any thing; let them be *Merry*
hile he lies by, or let them be *Sad*, all is one to
im: let them be sharers of his Goods, One will
ve one part, and another *Another* part; let
em make merry, and spend lavishly of his
oods, he is not moved; why? the Reason is,
cause he hath lost all his *SENSES*, in this
orld his Life is gone; he is a *Dead man*: Just
it is with the man we speak of: Christians,
th your long Profession brought you this,
en it is well with you; otherwise, let your
onfidences be what they will, I dare not flat-
you, nor I would not have you flatter your
ves.

Beloved, This was the Condition. The
fed Apostles and Disciples were brought to:
! But where are such Disciples *Now*, as the
postle Challenges: 1 *Cor.* 1.20 *Where now is*
Scribe? Where is the Disputer of this world?
here are your great Doctors, and your learn-
men? Are they Doctors in this School of the
ross of Christ; No, No, Nothing less: Are
hey dead men? are they come to this; To
others rejoyce in the heaping up riches,
Adding House to House, Land to Land, and
aking themselves and their posterity great in
e world? These things should not Concern
ead men: And saith *David* again, *I am as a*
oken pitcher, that can hold no water: Just so is
is man: he is a broken pitcher that can hold
othing: Pour Riches into him, Pour Health,

pou

Pour Wealth, pour Praise, pour Honour into him or pour into him the Contrary; What ever ye give to him, or take from him, he is all one: if he take his Cloak from him, he will give you his Coat: if ye strike him on the one Cheek he cannot revenge, he will rather turn the other; Curse him, and *He will pray for you*. And all this he learns of his dear Saviour JESUS CHRIST: and all this he hath attained by being united and by being made *One* with him whose Practise and Command you know it was so to do, and whose Nature and Life he partakes of, knowing assuredly (by real Experience) that there is *No other way* to find Rest to his soul, but by forsaking his own Will, and living free in the world, and dead unto it, and to his own proper *Will and Affections*, dead to *Propriety*; and let me now tell you, this is the *Sight of Christ that Abraham Rejoyced in*; nay this is the Top of the Mountain, from whence *Moses* brought (*Faciem corruscam*) A shining Face, which shone so gloriously, Insomuch (saith the Text) that the People *Were not able to behold him*, nor to talk with him, untill he covered his Face *With a Vail*; nay, here is the High Mountain where Christ himself is transfigured before his Disciples, where *His Face shone as the Sun, and his Raiment as the Light*; Nay more this is the *Throne* of Peace and Rest, where God *Raiseth up the poor from the Dust, and listeth the needy from the Dunghil, that he may set them with Princes, even with Princes of his People* (saith *David*) Psal. 117. 7, 8. Nay more yet, this is *Paul's Third Heaven*, whither he was Rapt and

Caught

Caught up into *Paradise*, insomuch that he could not tell *Whether he was in the Body, or out of the Body*, where he heard words *Unutterable*, and if they were Utterable, they were not lawful for him to utter: for they were too high for the capacity of any, except for such who had the same *Revelation*: nay, once more, this is also those *back parts of Jehovah*, of which *Moses* could have but a short and sudden Glimpse, while he was in the Body, and that but through the *Cleft of the Rock*; Nay, in this man Christ is *Transfigured*, as he was before *Peter*, *James* and *John*, though not before the world, they cannot perceive nor behold any such thing; but to those who have of Christ's Spirit in them, they have spiritual Eyes to see, that Christ in this man is really *Transfigured*, and his Face shines as transparent as the Sun, *And his Garment is as white as snow*, so white as no Fuller on earth can white them, *And his Raiment shines above the Brightness of the Sun*, yet it is not this man, but Christ in him who thus shines, as the *Evangelists* relate of Christ.

Oh Beloved, How happy, and how free doth such a soul live? How at Liberty and free from those Chains, that most men are fettered with? As Love of *Money*, and *Honours*, and *Houses*, and *Lands*; distracted with Hopes on one hand and Fears on the other, and are never at rest: but are like the troubled Sea, tumbled this way and that way; rolling to and again, and never quiet: But this man is *Delivered*, *Set free* from all such things.

What a Comfort is it for a man to be made *Willingly* to leave the Love of the World? To live

live free and above all *Hopes* and *Fears*: What a Comfort is it, Not to fear Death, to account Death his Gain (for this man dyes daily) Not to fear to *Answer all our Enemies in the Gate*; for Death is but one of God's *Bayliffs*, and what care I which of his *Collectors*, or *Toll gatherers*, or *Serjeants* seizes upon me: or if he remove *the Candle* from my *Fingers*, or my *Fingers* from the *Candle*, is it not all one? To look boldly, undauntedly on Death, on Satan, on *Sin*, as knowing them all overcome and brought under? What a Comfort is it to *Find*, *See* and *Feel* the Life of Christ *In Us*? and that we are (in some measure) and every day more and more, made *Conformable* to our Head, and that we shall now *For ever Overcome* and be at Rest, and *Sit down* with him upon his *Throne*, even as he is *Set down upon his Fathers Throne*? And then according to that Promise, *Isa* 60. 13 hath he not *Made the place of his Feet glorious*? What a Comfort is it to feel and see our Graces, *Faith*, *Hope* and *Patience*, and the rest, to *Revive*, *to Live* and *Flourish*, which in former times *Flagged* and *Dyed*? What a Comfort is this to see that when either the *North wind*, or the *South wind* blow, yet still he is safe: Let him be in any kind of condition, Yet his garden Prospers; His Soul flourishes, And *the Spices thereof flow Out*; And Christ and he Sit down together, *To Eat the Pleasant fruits thereof*; Nay *I* will be bold to say, To this man, Nothing is A Rod to him, Nothing A Judgment, Let God do what he will with him He can see no *Anger*, no Frowns in any thing, but all that comes, is to him *Mercies*

and

& Loving-kindneſſes; he can ſee a great deal of Comfort in God's Rods, *Thy Rod and thy Staff (ſaith David) they comfort me*: Then the Rod is no Rod, but a Favour and a Mercy; for he hath *Expanded*, Opened and given up himſelf ſolely to God and his Will: This is the ſoul that lives with God, and lives in God, this ſoul is at Reſt, and none elſe but this ſoul: for he hath (in part) poſſeſſion of the Kingdom of *Heaven* already, and the Kingdom of Heaven Poſſeſſion of him, he having received the *Firſt fruits*, even while he is in the Body: And now is fulfilled, and the dayes are come that the Bride ſpeaks of, *Cant.* 2. 11, 12. *For lo the Winter is paſt, the Rain is over and gone, the Flowers appear on the earth, the time of ſinging of Birds is come, the voice of the Turtle is heard in the Land* (i. e.) There is no other Voice heard in his ſoul, nor in all the Earth (to him) but *Peace, Peace*; nor in all his Poſſeſſions nothing but the Voice of the Turtle, which Poſſeſſion he knows he ſhall never be deprived of, but ſhall have the full Poſſeſſion, and the full enjoyment thereof, for ever and ever, in his Fathers due time.

O my dear Friends, To what a Bleſsed Tranquility and Sereneſs of Spirit

Is

Is this Soul Attained. Theſe are to Him Bleſsed and Halcion dayes.

Here end the SERMONS of
JOHN EVERARD:
AND
All that can be of His Expected

Here follow certain brief Collections out of ſome Sublime and Mortified Authors, Tranſlated out of *Latine* by D. *Everard*. Annexed to theſe Sermons, as things ſuitable to his preaching, and giving further light each to other, viz. to him who is in the light.

1. *The Tree of Knowledge of Good and Evil.*
2. *The Tree of Life in the midſt of the Paradiſe of God.*

} Theſe two placed in the midſt of this Book; the other ſix herefollow

3. Di-

3. *Dionisius the Areopagite his Mystical Divinity.*

4. *Certain grave and notable sayings in Latine and English,*

5. *The sayings of a certain Divine of great Note and Name*

6. *A lovely Glass or Example of our Lord Jesus Christ his life, taken out of* Taulerus *his Works.*

7. *Another short Instruction out of the same Author.*

8. *A short Dialogue between a learned Divine and a Begar.*

THE

THE

MYSTICAL DIVINITY

OF

Dionysius the *Areopagite*,

Converted by *Paul* the Apostle, who did at *Athen* believe and cleave unto him,

ACTS 17.34.

Written to *Timothy*

Translated into English By Dr EVERARD.

JOB 36.26.

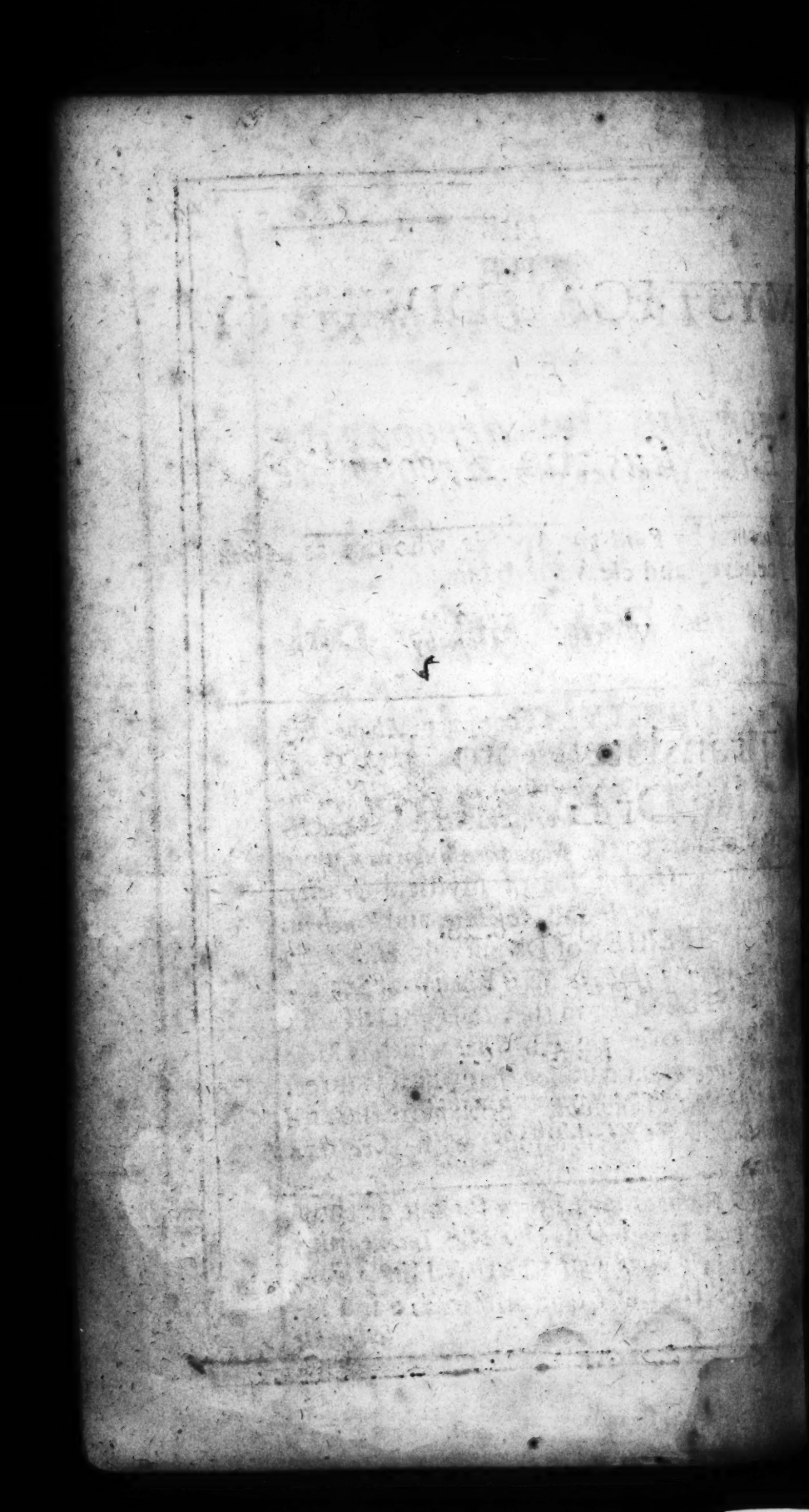
Behold God is great, and we know him not.

ISA. 55.8.

My thoughts are not your thoughts, neither are your wayes my wayes, saith the Lord.

LONDON;

Printed by *John Owsley*, for *Raphe Hartford*, at the Bible and Hart in *Little Britain*. 1657.



THE MYSTICAL DIVINITY OF Dionysius the *Areopagite*,

Written to *Timothy*.

CHAP. I.

What the *Divine* Mist or Darkness *is*

O TRINITY! That art *Above* ESSENCE, Above GOD, above *Goodness*, the *Governour* of the *Christians* Wisdom *Concerning* God: Vouchsafe to direct us to the *More then unknown*, more then shining, *Highest Top* of Mystical *Oracles*, where the *Simple* and *Absolute*, and *Unchangeable* MYSTERIES of Divinity do *Hide*: By the *More then lightsome* MISTNES of Secret-teaching SILENCE, in the *Darkest Darkness*; upon him that over shineth *That* which is *More* than *most glorious*, and under that which is utter-*Impalpable* and *Invisible*: doth more then fill *Blinded*, or Eye-less Mindes with *More-then* bright shinings.

2. And these things I pray for: but do thou, my Friend *Timothy*, by thy *Most Intent* study and exercise about MYSTICAL Visions, leave and forsake thy *Senses*, and all sensible and *Intelligible*

telligible things, and thy *Mental Operations*, and all things that are not, and that are; and after an *Unknown* manner, *Lift up* and *Advance* thy self to the *Conjunction* and *Union* with him who is above all *Essence* and *Knowledge*: for by a Free and purely *Absolute* departing from *Thy self* and all *Things*, having *Separated* all things, and being *Freed* and *Loosed* from all things thou shalt be *Brought back* to the *Super-essential* BEAM of the Divine *Darkness*.

3. But take heed, that none of them that are *Not entred*, or *Initiated* in our MYSTERIES, do hear these things: I mean such as are still *Detained* and *Holden* in the things that *Are*, and do imagine nothing to be *Superessent* at all above the things *That are*; but presume by their own Knowledge to understand Him, that maketh DARKNES his *Secret Place*: And if these *Divine Institutions* concerning *Mystical things*, be above them, what is to be said of *Such* as are yet More strangers, and farther off from these *Mysteries*, which out of the *Last* and *Lowest* of all things that *Are*, do frame and make the Figure of the SUPER-EMINENT Cause and think to say, that it hath nothing *More Excellent*, or is no way better then their *Ungodly* and *MANY FORMED Images*? whereas they ought both *In It*, as the Cause of all things, to place and affirm the Positions of all things that are, and also *More properly* to deny them all unto it, as being far above All things: And yet not to think the *Negations* are opposite to the *Affirmations*. But that it is *Above* and *Before* Privations which is above All, both *Ablation* and *Position*, or

bove Any thing that can be *Denied* or *Affirmed* of it.

4. In this sense therefore S. *Bartholomew* saith, That *Theology* is both MUCH and LEAST, and the Gospel *Broad* and *Great*, and again *Short* and *Concise*: It seems to me that he wonderfully understood thereby, That the *Great* and *Good* CAUSE of all things, may both be spoken of, *In Many Words*, and in *Few*, and in *None*, as admitting neither *Speech* nor *Understanding*, because it is SUPER-ESSENTIAL, *Super-eminent* to All things, and *shineth out* or appears only to them *Without Vail*, and *Truly*, who do pass through all things both *Impure* and *Pure*, and transcend every Ascent of all HOLY HIGHNESSES and leave behind them all DIVINE *Lights*, *Sounds* and *Heavenly words*; and enter into that MIST where he is really (as the Scriptures speak) who is *Above All things*.

5. For it is not without *Cause*, that the *Divine Moses* is first commanded to be *Purged* himself, and then to be separated from them that were not *Such*; and after all this purifying, He heareth the *MANY-SOUNDING Trumpets*, and seeth the *MANY LIGHTS*, which dart from themselves Pure and much Scattered RAYES, or *Beams*: Then is he separated from the Multitude, and with the *Selected* Priests, he labours up unto the Top of the Divine Ascents; and in them he doth not meet with God; but he sees *Not Him*; for he is Invisible, But Only the PLACE where He is.

And this I think intimates or signifies thus much, that the Most Divine and Highest of

things *Seen* and *Understood*, are but certain Reasons, and significative Arguments of things subjected to him, who is *Above* all things, by which his Presence, which is *Above* all Thought is shewn walking in the Intelligible HEIGHTS of his *Most Holy* Places.

6 And then is he freed both from the things that are seen, and the things that do see, and is swallowed up, into the *Truly-Mystical Cloud*, or MIST of *Unknowing*; in which he shuts up all manner of *Scientifical* Apprehensions, and is in him that is utterly Inattingible, and Invisible, Being All *His*, who is Beyond *ALL THINGS*, and *NOTHING*; neither *His Own*, nor any Bodies else, United after the best manner to *Him*, that is *Wholely UNKNOWN*, by the *Cessation* of all *Knowledge*; and in that he knoweth *Nothing*, Knowing *Above* any *Mind* or *Understanding*.

CHAP. II.

How we must be both United, *and render* Praise *to* Him *that is the* Cause *of all things, and* Above all *things.*

1. IT is That we pray for, that we may be in this *MUCH-ABOVE-Light-shining Mist*: and by Unseeing and Unknowing, to see and know that which is above all Sight and Knowledge, even in that, we do not *See* nor *Know* at all; for this is, To *See* and *Know* indeed, and *Super-Essentially* to praise *Him*, that is *Super essential*; by the *taking away* of all things that are, even as they that would make a *Self-ingraven* Image, taking away all the Impediments that stand before the pure sight of that which is *Hidden*, and only by taking away shew forth that which is *Concealed* and *Covered* by it self.

And we must (as I think) praise and commend TAKINGS-AWAY contrarily to Positions and Affirmations: for them we appointed, beginning at the *First*, and so by *Middle* ones, ascending to the *Last*: But here making our *Ascents* from the Last, unto the *Most-ancient*, we taking away all things, that we may without any VAIL know that *Unknown*, which

is *All things* that *Are* or is *Covered* under *All things* that are *Known*: and that we may see, That *Super-essential* MIST which is Hid by All the Light that is in things that are.

CHAP. III.

What Speeches of God are Affirmative and what Negative.

1: IN our *Theological* Descriptions, we have expressed the Most principal things of Affirmative Divinity; how the *Divine* and *Good Nature* is called *One*, and how *Three*, and what it is, which *In It, is called* PATERNITY and FILIAL; and what the Divinity of the HOLY GHOST meaneth: How from the *Immaterial* and Indivisible GOOD, sprung out the *Cordial* Lights of GOODNESS, which still *Abode*, not going *Out* (the *Mansion* of being CO-ETERNAL to the *Emanation* or *Germination*) both in It *Self*, in *Themselves*, and in *One Another*.

2. How *Super-essential* JESUS, was Essentiated in the TRUTHS of *Humane* Nature: as also *Other things* which we have celebrated in our *Theological* Descriptions, as delivered unto us from the Scriptures.

3. Likewise also in the Book of Divine *Names* We have declared how he is called GOOD, how BE-

BEING, how LIFE, and WISDOM, and POWER, and whatſoever elſe belongs unto the *Intelligible* Divine NOMINATION.

4. But in our *Symbolical* Divinity we have ſhewed what are the *Metonymies*, or *Tranſlations* or *Borrowed* NAMES taken from *ſenſible* things, and applied to *Divine* things; viz. What are the Divine FORMS, what the Divine *Figures* or *Shapes*, *Parts* and *Organs*, or *Inſtruments*; what are the Divine *Places* and *Ornaments*: what the *Angers*, *Sorrows*, *Furies*: what the *Drunkenneſs* and *Surfeits*; What the *Oaths* and *Curſes*: what the *Sleeps* and *Wakings*, and other like things *Appertaining* to this part of Divinity, which they call *Symbolical*: ſpeaking of ſuch *Forms* and *Figures* as have been *Holily* invented to repreſent God by.

5. And I think, thou haſt ſeen as well as I, how *Many more* words are uſed in the latter then in the former: for it behoved, that the Theological Deſcriptions, and this Explication of the Divine NAMES, ſhould need fewer words then *Symbolical* Divinity: for by how much *Higher* we climb towards that which is above, by ſo much the more are our words *Contracted* and *Concentred* in the Veiw and ſight of *Intelligible* things.

As now, when we enter into that DARKNESS which is above all *Mind* and *Underſtanding*, we ſhall find *Not ſhortneſs* of ſpeech, but *Utter* ſilence and *Dumbneſs*, as alſo want of Underſtanding.

And from thence our *ſpeech* and Diſcourſe *deſcending* from the *Higheſt* to the *Loweſt*, according

ding to the Quantity of its Descent, is enlarged into a proportionable Breadth or Multitude.

But now arising from the things *Below*, to that which is above, according to the Measure of its *Ascent*, it is *Contracted* and grows *Less*, till after all ascent it becomes quite void of words, and so United to that which is *Unspeakable*.

6. But thou wilt ask, to what purpose? We laying down the Divine *Affirmations*, began with *The first*; and now begin the Divine *Ablations* or takings away, with the *Last*. I answer, That was because putting down or describing That which was above all *Affirmation* or *Position*, it was fit to begin and establish the Fundamental *Affirmations* from that which is *Most proper*, and *Nearest* unto it. But now when we go by way of Taking away from that which is above all Ablation or Taking away, it is likewise fit we should begin our Takings away at those things that are furthest remote from it.

For is he not, rather and more properly *Life* and *Goodness*, then *Air* or *A Stone*? And may it not rather and more properly be said, that he is not *Weak* or *Angry*, then that he is not *Spoken* nor *Understood*.

CHA

CHAP. IV.

That he that is Eminently the Cause of all Sensible things, is yet No Sensible thing at all.

1. WE say therefore, That the *Cause* of all things, and that which is above all things, is neither *Void of*, nor without *Essence*, nor *Life*, nor *Reason*, nor *Mind*.

2. Neither is it a *Body*, nor hath it *shape*, nor *Form*, nor *Quality*, nor *Quantity*, nor *Bigness*: neither is it in *Place*, nor is it *seen*, nor hath it any *sensible Touch*.

3. It neither perceiveth by *sense*, nor is it *Perceiveable* by *sense*; it hath neither *Disorder* nor *Trouble*, as if it were agitated by material *Passions*.

4. It is neither *Impotent*, as subject to sensible *Passions* or *Accidents*, neither is in any Want, or Indigence of Light (neither needs it any light to see By, or *Withal*.)

5. It hath neither *Alteration*, nor *Corruption*, nor *Division*, nor *Privation*, nor *Flux* (or a *Continual* flowing and *succession* of Parts) nor any other *sensible* thing: nor is it any of all these.

CHAP

CHAP. V.

That he that is Eminently the Cause of all Intelligible things, is None those Intelligible things.

1. AND going *Downward* again, we say, That it is neither *Soul* nor *Mind*, nor hath it *Phantasie*, nor *Imagination*, nor *Opinion*, nor *Reason*, nor *Understanding*, neither is it *Reason* nor *Understanding*, nor is it *spoken* or *Understood*.

2. It is neither *Number* nor *Order*, nor *Greatness*, nor *Littleness*; it is neither *Equality*, nor *Inequality*, nor *Likeness*, nor *Unlikeness*.

3. It neither standeth still, nor is *Moved*, nor *Resteth*; it neither hath *Power*, nor is *Power*, nor *Light*; it neither *Liveth*, nor is *Life*; it is neither *Essence* nor *Eternity*, nor *Time*, nor is there any *Intellectual Touch* thereof.

4. It is neither *Knowledge* nor *Truth*, nor *Kingdom*, nor *Wisdom*; nor *One* thing, nor *Unity* nor *God-head*, nor *Goodness*.

5. Neither is it a *spirit*, as we can *Know*, or *Understand*, after our manner of Knowledge; nor SON-SHIP, nor FATHERHOOD, nor any other thing *Known to us*, or to any other of the things that are.

6. Neither is it any of the things that *Are not* nor any of the things that *Are*, neither do the things that *are* know it, *as it is*; nor doth it know the things That are, *as they are*.

7. There

7. There is no *Speech* of it, nor *Name*, nor *Knowledge*; it is neither *Darkness* nor *Light*, nor *Error* nor *Truth*.

8. There is of it *No Position* or *Affirmation* nor *Ablation* or taking Away, or *Negation*: But when we make *Affirmations* or *Negations* of the things That are *After it*, yet we do neither *Affirm* nor *Deny*.

9. Because, He that is PERFECT *Compleat*, Onely and *Singularly* the *Cause* of All things, is *Above* all *Position* or *Affirmation*: And the SUPER-EMINENCE of Him, which is most *Simply* and *Absolutely* Freed from all things, and is *Above* All things, is likewise *Far Above* All *Negations*.

The end of the Book of *Dionysius* the *Areopagite*, concerning *Mystical* Divinity.

Blessed be He that is, that was, and that is to Come. AMEN.

Dr. *Everard's* Advise upon these following Sentences in *Latine* and *English*.

READ not what follows, till thou have Read and Felt, and dost Understand what goeth before: For here follow certain Grave and Notable sayings, whereby the Diligent Disciple of Christ may Examine himself, and know what is to be thought or determinated of the true and Inward Union to the *Onely* and *Supreme* Good, that we may depart from our selves; and being dead to our own will, may live to God alone, and to his will: Grant it. O God, By him which Resigned up his own will to his Heavenly Father, who liveth, and reigneth with the Holy Spirit in a perfect Trinity for ever. *Amen.*

These, in regard of their Succinct and pithy shortness, they were hard to be understood, if put into so few words as the Latin: I have therefore not onely translated them into English, but also annexed the Lattin to them, that where the one Language shall be obscure, it may be helped by the other.

1 *DEus est unicus, & unitas existit, & manat ab eo solo: nec tamen de eo; alioquin enim decresceret fieretque minor.*

1. God is onely One, and Unity is in him, and flows from him alone yet not of him, nor any way from him; otherwise it would decrease and become less.

2 *Ubi*

2. *Ubi sunt duo, quæ una servari, aut conveire oportet fieri potest ut inter ea oriatur discordia.*

2. Where there are two things that must be kept or agree together, it may come to pass that discord or dissention may arise between them.

3. *Hæc duo non nisi voluntate dissidere possent, id quid esset summa causa & occasio omnis dissidii, etiam in Deo, sit duo possent esse in eo.*

3. These two could not disagree but in Will, which would be the greatest cause and occasion of all discord or disagreement, even in God, if two things could be in him.

4. *Nihil enim est quod dissentionem pariat inter omnia quæ dissentire queant, nisi dissimilitudo voluntatum.*

4. For there is nothing can breed dissention among all things that can disagree, but the dissimilitude and unlikeness of Wills.

5. *Hoc unum (Deus) vult unum, estque omnibus illo contrarium.*

5. This one (God) willeth one thing, and is contrary to all two things.

6. *Itaque ergo quicquid etiam creavit ipse super eo illo creavit; alioquin ei defuisset ordo.*

6. Therefore also, whatsoever he created, he rested upon or to that One alone; otherwise had wanted order.

7. *Præterea nullam potuisset ejus creatio sive creata habere consubstantiam, propter voluntatem contrariam, quemadmodum videlicet nunc sit ideoque non interire oportuisset.*

7. Moreover his Creation or created things would have had no Constancy, because of the contrary Will, to wit, as it is now done; therefore

for e

fore it muſt needs have dyed.

8. *Ea unitas metiri, cogitari, tractari, cognoſci vel non poterat, niſi duntaxat ab uno, & per unum, idque interdum in ſuo contrario.*

8. That Unity could not be meaſured, thought, handled or known, but only of One, and by One, and that ſometime in its contrary.

9. *Contrarium exiſtit a ſe ipſo ſine culpa adverſarii.*

9. The Contrary is or exiſts of it ſelf, without the fault of the Adverſary,

10. *Hinc appertiſſime perſpici poteſt oportuiſſe uni & optimo eſſet aliquod objectum, ex quo illud quoad eius fieri poſſet diſceretur.*

10. Hence it may be moſt plainly perceived that there muſt have been to that One and Beſt ſome Object, from which that might be, as much as were poſſible learned.

11. *Id objectum fuit, & eſt omnium animalium eſſentia & eſſe.*

11. That object was and is the Eſſence and Being of all living Creatures.

12. *Maxime & optime in rationali, & per rationale animal, qui Adamus fuit,*

12. Moſt of all and beſt, in and by the reaſonable Creature, which was *Adam.*

13. *Hic ſe videndam exhibet omnipotentia & miſerecordia infinitaque bonitas ſupremi cui nomen eſt Dominus.*

13. Here ſhews it ſelf to be ſeen the Almightineſs and Mercy, and infinite Goodneſs of the higheſt, whoſe Name is the Lord.

14. *Ad majorem inſuper cognitionem liberum creavit quod creavit; quoniam quod ita liberum*

fuit, est, & manet, id nihil proprium naturaliter creare aut facere potest; jam etiam liberum illud nullam in re seipsum convenientius exercere aut videndum præbere potest, quam in suo objecto.

14. Furthermore, to the greater Knowledge he created FREE that which he created; because that which so was, is, and abideth free, cannot naturally create or make any thing proper. now also, that which is free, cannot in any thing put forth or shew it self to be seen more conveniently then in its object.

15. *Qui aliquid quod liberum est, & esse debet, includit proprium que facit, is contra eum facit qui illud liberum fecit, & creavit; hoc est peccatum.*

15. He that concludes, or shuts up, or makes proper any thing which is, or ought to be free, doth against him which hath made and created that free, this is Sin.

16. *Peccatum clarissime cognoscendum est, id si perfecte odisse velis.*

16. Sin is clearly to be known, if thou wouldst hate it perfectly.

17. *Odium situm est in contrario, quod vere nominatur semen Dei, sicut imago Dei, quæ libertatem quærit sine intermissione.*

17. Hatred is placed in the Contrary which is truly named the Seed of God, or the Image of God, which desireth Liberty without Intermission.

18. *Hæc durat & est, & duret necesse est, quia in eo est in eo quod ipsa est, & esse, & manere desiderat: nemo enim ab uno, nec ab quam se dividere patitur.*

18. This (Seed or Image of God) continueth, and is, and must of necessity continue as

long as God can both Be and Continue, in that which it is: for it is from the ONE, neither doth it ever suffer it self to be driven or expulsed from thence.

19. *Ut ea, & cite & rite instauretur, interponit se unum illud perfecte ad illud omne quod ab eo disjunctum est in integrum restituendum.*

19. To the intent, that that Image of God may be both quickly and duly Restored, there interposes it self, that perfectly *One*, to make whole again all that is disjoyned from it self.

20. *Hoc fieri non poterat, nisi in quopiam quod se disjunctum assimulare, sed citra omne detrimentum unitatis.*

20. This could not be done, but in a certain THING that must liken it to that which is disjoyned, but without all Loss of Unity.

21. *Id oportuit, & necesse fuit, ut seipsum quatenus unum est, & solum unicum apertissime declararet, quo libertas in statum suum rediret, quem tamen nunquam amiserat.*

21. It behoved and was needful, that that should most openly declare it self, in as much as it is One, and only One, to the intent that Liberty might return into its state, which yet is never lost.

22. *Hinc illud, videlicet Jesus Christus Nazarenus longe liberrimam voluntatem docuit, exercuit, habuit atque usurpavit.*

22. Hence that, namely Jesus Christ of Nazareth, Taught, Exercised, had and Used a most perfect Free-will.

22. *Hoc non erat ejus (quemadmodum ipse testatur) sed Unius illius a quo id acceperat, ut id per eum patefieret.*

23. Thi

23. This was not his (as himſelf witneſſeth) But that One's, from whom he had received it, that by him it might be made manifeſt.

24. *Nec tamen eo privari poterat, tum propter jus, tum ob perfectionem quam neceſſe erat, ut haberet propter Libertatem, ut eam optime (ſicuti par erat) declararet.*

24. Yet could He not be deprived thereof, as well becauſe of his Right, as of the Perfection, which it was neceſſary he ſhould have, becauſe of the Liberty, that he might (as it was meet) beſt declare it.

25. *Omnium in eo perfectiſſimum fuit integra & omnibus numeris abſoluta unitio voluntatis, quæ ſibi non arrogavit a quo erat ipſe unum, alioquin deceſſiſſet uni.*

25. The perfecteſt thing of all in him, was the Free, Intire, and moſt abſolute Uniting of the Will, which arrogated not that to himſelf, from whence himſelf was the One; otherwiſe he had departed from the One.

26. *Nunc extat adhuc (quem admodum jam indicatum eſt) liberum illud quod admittendum non eſt; perdidiſſet enim illa aliquid quod in nihilum abiſſet, & aliquid fuiſſet, unde conſequi poſſet ut totum eodem pacto periret.*

26. Now there is yet extant (as is already ſhewn) that Free thing which is not to be loſt; otherwiſe it would bring loſs to the Divinity from which it is, and whoſe Property it is; for that had loſt ſomething, which had vaniſhed into nothing, and there had been ſomething, from whence it might have followed; that the whole ſhould periſh after the ſame manner.

27. *Ut igitur id fiat, neceſſe fuit ſecundum exemplar (quod perfectiſſimum eſſe propter officium neceſſe eſt) fiat idque plane ad arbitrium & voluntatem unius quod nunquam a ſeipſo diſcordavit.*

27 That that therefore may be done, it is neceſſary that it be done according to the example (which muſt needs be moſt perfect, becauſe of the duty thereof) and that wholely after the Will and Arbitriment of the One, which never diſagreed from it ſelf.

28. *Hoc eſt, & vocatur redire ab omni diſſidente in unicum quod per omnem vitam ſtudendum eſt: qui vult poteſt, qui id non credit, tenet.*

28. This is, and is called to return from every diſagreeing thing, to the One and Only, which during all a man's Life, is to be ſtudied: He that Will, Can; he that believes it not, let him try.

29. *Hoc poteſt & oportet fieri tantum amiſſione ejus quod uni contrarium eſt; alioquin non poteſt: ea eſt obedientia in obedientia, videlicet integra traditio, perfectum quoddam ſacrificium quod voluntarium eſt; breviter, is Chriſtus eſt verus Dei filius, promigenitus fratrum, cujus proprium eſt, quicquid Pater potiſt; qui verus interceſſor eſt: per quem unicum poſſis, & neceſſario debeas ad unicum, hoc eſt ad Patrem venire, qui Pater eum huic rei deſtinavit.*

29. This may and muſt be done, Only by the Loſing of that which is contrary to the One; otherwiſe it cannot; that is Obedience in Obedience, to wit, An Intire Reſignation, A certain perfect ſacrifice which is voluntary: Briefly, that Chriſt is the true Son of God, the firſt begotten

gotten of his Brethren, to whom it is Proper whatſoever the Father can, who is the true Interceſſor, by whom alone thou mayeſt, and neceſſarily muſt come to the onely One, that is, To the Father who hath appointed him to this End.

30. *Si quis hujus orationis rationem conſequi ne ſcit, is caret ſpiritus teſtimonio, cujus ipſe diſciplinam excludit & repudiat. Si quis eam intelligit, judicet:* Judicat autem Dei ſpiritus omnia. *Si quis eo deſtituitur & caret, ejus culpa eſt, quod de caſu non ſolicitus eſt, ut corrigatur, qui tamen corrigendus eſt. Si quis hæc dicat acutiora, ſciat maximam ſancti ſpiritus ſtultitiam (ut ita loquar) acutiorem eſſe ſumma totius mundi ſapientia.*

30. If any man underſtand not the meaning of theſe ſpeeches, he wants as yet, the Teſtimony of the ſpirit, whoſe Diſcipline he ſhuts out and refuſes. If any man underſtand it, let him judge, and the Spirit of God *Judgeth all things.* If any man want, and be deſtitute of it, it is his own fault, becauſe he is not careful of his Fall, that it may be amended, which yet muſt be corrected. If any ſay, that theſe things are ſomewhat ſubtil and accute: let him know, That the greateſt Folly of the Holy Ghoſt (if that I may ſo ſpeak, not derogating from him) is wiſer then the Higheſt Wiſdom of the whole world.

* *Non eſt mirum, ſi hæc carni acuta videantur; ſunt enim divina, de quibus judicare caro non poteſt: ideoque acuta judicat, quemadmodum noctua neget ſe poſſe cernere claritatem diei, quippe cum luce noctis, cujus clariſſima pars obſcurior eſt*

quam obscurissima diei.

* It is no marvel if these things seem somewhat accute and subtil to the Flesh: for they are Divine, of which Flesh cannot judge; and therefore it thinketh them Accute: As if an Owl should deny that it can see the Brightness of the Day, when it useth only the Light of the Night; the clearest part whereof is more dark then the darkest part of the day.

To the Eternal Trinity in Unity, neither confounded nor Divided, be all Glory and Praise. Amen.

The Sayings of a Certain Divine of great note and name.

IN conclusion, I will hereunto *Annex* the judgment of *John Denqui*, concerning the holy Scriptures, made in his Recantation, not long before his death, and printed.

I do (saith he) Prefer the *Holy Scriptures* before all *Humane Treasure*: yet so that I do not so much esteem them, as the word of God which is *Living*, *Potent* and *Eternal*, and which is Free, and at liberty from all the *Elements* of this world: for if that be God himself, it follows that it is Spirit (not the Letter) *Written without pen or ink*: so that it can never be *Obliterated*.

And

And for this cauſe, *True felicity*, or the *Word of God*, is not tyed to the Letter of the Scriptures: The reaſon is becauſe it is ſimpoſible that by the Scriptures alone, an evil mind ſhould be *Amended*, though it may be made more Learned: but a good mind, that is, ſuch a one as is endued with any ſpark of divine ſtudy or knowledge, is made better by All things: ſo that the Holy Scriptures are *Clean to them that are Clean, Good and wholſom* (*i.e.*) to thoſe endued with the Holy Spirit: But to the *Unclean* and *Unbelievers*, They (as all things elſe) are *Unclean* and *Deadly*.

Thus then it is poſſible, that a man Choſen by God, may be Taught of God & may be *Saved* without *Preaching*, or the Scriptures: yet it follows not, that therefore no witneſs taught of God is to be heard, or that the Scriptures are not to be Read and Enquired into: Nor on the other ſide, that all *Unlearned Illiterate men* Are not in the ſtate of *Damnation*, becauſe they cannot Read: Neither whole Cities and Nations ſometimes, becauſe they have No Preachers ſent them from God or have not the Scriptures: Thus far He.

All theſe things aim at this, That we ſhould by a *Received power* from God, do our endeavour to Hunger for God and his Word; and not go on ſo ſecurely with the *Killing Letter* of the Scriptures: but giving them all Convenient Honour ſhould grant them to be a certain *Image*, *Splendor*, *Lanthorn*, *Scabbard*, *Manger*, and *Veſtry* of the Word: But withal ſhould know, that there is more required: Namely, *A Sword* to

this *Scabbard*, *A Light* to this *Lanthorn*, that it may cut and shine: But we know, that whilest these things are saying, there are some that are much troubled and offended; as in the Case of *Mary*, saying, we would *Reject* the *Scriptures*, whereunto we say, there can never be too much Honour given them; but the Truth is, whilest unto the Scriptures as unto *Mary*, is ascribed the Honour due to God alone, it becomes the *Worshipping of Idols*: And of the Scriptures, as of *Mary*, is made a *Certain Idol*, which is *Put*, *Honoured*, *Accounted*, *Adored* and *Consulted* with, in the Place of God: The Scriptures indeed, as an Holy thing, ought to be a Terror to men, and to be read with Religious *Fear* and *Trembling*: And as before is said, To be prefered above all *Earthly* Treasure; but not made Equal to God and his Word: The Scriptures (as the Law and all things else) *Are Good to the Good*, who onely know how to use them *Well*.

But as now adayes many ignorant People handle them, and are conversant in them. without all doubt, it were better they were asleep the while. For from the wrong Understanding and abuse of them, flow all *Heresies*, *Sects*, *Superstitions*: so that not only the *Jews*, but the *Turks* also, make them their *Advocates*, and think the Holy Scriptures are the Foundation of *Their Faith*: My self know at least twenty Christian Religions, all which rest upon the Holy Scriptures, and every one hopes they are on their side: All these things proceed, either from *Far-fetcht* Expositions and Allegories,

No-

Nothing to the Purpose, or from the Dead Letter of the Scriptures: or lastly, from a certain Arrogance and Abuse of them: Now it is far better (in many Cases) not to use a thing at all, then so to abuse it; therefore I must needs say once again, that the Scriptures are shut up, and forbidden to all Flesh, because it can never understand them: for to that end there is required to them, a Super-natural, Divine NEW-MAN, born of God, who may bring with him to them, *The Light* of the Holy Ghost: *Such a* man can *Compose*, *Dispose*, *Understand Interpret*, *Place* and *Accommodate* all things, in their due Places: Nay more, That which is the Table, Feast and Life of these *God-born* men, the same is the Snare, Poyson, and Death of all Natural men.

Therefore, as *All Works* before *Faith* and *Regeneration*, are *Sin* and *Unclean*: so also to *Read* the Scriptures, to *Praise* God, to *Fast*, *Pray* and the like, and not only to torture and kill men, or to steal, and the like: for seeing that *Whatsoever is not of faith is sin*, and to the *Unclean* nothing is *Clean*, but they are *Reprobate to every Good Work*: it must needs follow, that all their seemingly good Life, Exercises and Vertues are sin, and nothing but Dissimulation: so God doth often in Scripture reject the *Fasts*, *Holidayes*, *Sacrifices*, *Prayers*, *Praises*, *Preachings*, *Gifts* and *Charitable deeds* of the *Pharisees*, as well as the *Known* and *Gross* Impieties of the Publicans; the wicked Words of men, and their Violencies, Usuries, Murtheers Adulteries, Thefts, &c.

There

Therefore is Regeneration *Principally* necessary, before which all things are alike sin; whatsoever thou canst *Think*, *Speak*, *Do*, *leave Undone*, *Read*, *Hear*, *Write*, *Give*, *Love*, *Worship*, *Will*, *Know*, *Have*, or *Be*: for as to them that *Love* God, all things are to their *Good*: so to them that love the World, all things are to their *Evil*; yea God himself is to them Perverse, Contrary and a Devil: and his true Word is to them hateful and deadly; for it is meet, that to the *Froward* all things should fall out Untowardly: and to them that are Contrary to God, all things should be Cross; wherefore as they are not Enough, so they are not alwayes Good: Those sayings *Fast*, *Pray*, *Give to the Poor*, *Read the Scriptures*, *&c.* But these, before all things; Be *Regenerated* and *Born again* of God and his Word; and then thou wilt be fit to do all things, which that *New-birth* will teach thee, which cannot sin: And *Whatever thy Hand shall find to do*, thou shalt do it *Well*; for God will be present with thee; for then thou being *Just*, shalt do *Just things*: It is not enough to do a thing, but to *Do it Well*, else better be *Idle*, and leave doing: By this means, the *Good Deeds*, which *Good men* do, are not Rejected; but only the shew and feigning of Good Deeds, which that Herd of Apes do imitate.

It were expedient indeed, to Read and hear all things, if a man knew how to Read or Hear: but few there are that have *The Art of God*, to Hear and Read his word, how then to Read or Hear all things: and far Fewer, that can so Pierce into this *Thorny-thicket*, that they be not

Rent

Rent and torn: Therefore *I* will not by these my writings, ſcare, any man from any Right Art of writing, Learning or Reading; but do Admoniſh all men, to ſee they uſe and do all things *Rightly*; and firſt of all in the word of God, to grow *Fools* and *Infants*, and then at the length we ſhall know how to *Read*, *Do*, and Uſe all things Profitably: and then we may ſafely *Philoſophize*, Even in the writings of the Gentiles, or any others: and like *Natural* Birds, fly among all the Boughs and Branches not taken: whereas before, we could not ſafely be converſant, *No* not in the *Sacred* Scriptures themſelves, without eating Death from God and his word. Briefly, by this you may ſee, the concluſion of the whole buſineſs; And be it thus determined; Onely the *Pious* and *Regenerate* man can and doth uſe All things Well; and with pleaſure and Profit read all Arts and all Heathen Books: to him there can be nothing *Prohibited* or *Corrupt*; He is a certain clean Bee; upon what thing ſoever He ſits, He ſucks from it meer Honey and life: yea, even from Death and Sin.

Again, the old and *Natural* man, which in Scripture is called fleſh and blood, can uſe Nothing at all well: and to him all Arts, and all the nature of things, nay, the very Scriptures, and God himſelf and his Word, do bring death and Evil: He can neither Do, nor Read, nor Know any thing Profitably or Pleaſing to God: he is abuſe and poyſon it ſelf, and an Unclean *Spider*, which ſit where it will ſucks nothing thence but poyſon, *Sin*, Death, even

even out of the Scriptures themſelves, out of things *Well done*, out of God and his *Word*.

So it comes to paſs, that to the *Wicked* all things are *Deadly* and *Forbidden*: ſuch as are Good Deeds, to make or hear Sermons, to read the Scriptures, to do Good to the Poor, to Pray, to Faſt, and ſuch like, as is before ſaid: for to the *Unclean all things are Unclean* and Hurtful: ſo that it cannot be, but the things that to the Good are profitable, ſhall be to them Unclean and Deadly. Briefly, The good man, *In Point* of God, is never at reſt, till being entred into God, he hath loſt his own Pleaſure, Will, Act, yea, Himſelf, and all his things in God: ſo that wanting Senſe, Will, Deſire, He doth now (as the Word requires at his Hands) *Covet* nothing: ſo that now God in him freely *Wills*, *Knows*, *Deſires*, *Doth*, *leaves Undone*, *How*, *What*, *Why* and *To whom he pleaſeth*.

Summarily, in ſuch a man God hath freely his *Will*, *Kingdom*, *Pleaſure*, *Place*: ſo that he is not now, *The man he was*, but is as *A dead man*, who attributes nothing to himſelf; yea ſo far, that God is in him *All things*: God in him *Loves*, *Reads*, *Writes*, *Preacheth*, *Gives*, *Prayes*. *Hears*, *Knows*, and is *All things*: and therefore it is, that the great God hath determined to *Crown*, *Own*, or *Reward* Nothing in us, but his *Own Work*, the reſt which himſelf *In Us* doth not *Know*, *Read*, *Write*, *Do*, *leave undone*, *Speak*, *Preach* *Hear*, *Think* are ſin: and therefore ſaith St. *Paul*, *Now live not I, but Chriſt liveth in me*: And I dare not *Do*, nor *Say* any thing which Chriſt doth not *Say* or *Do* in me.

To

To this Judge let every man refer all his life: he shall then soon find in what *Estate* all his *Affairs* are, and to whose *Service* he hath addicted himself, and offered his Members *As a living Sacrifice*: Let him observe himself, and understand who it is that *Worketh* in him: And that he is to *whom* he liveth and beareth *Fruit*, his Servant he is. Now the Fruits of the two Masters are reckoned up in the Epistle to the *Galatians*, Chap. 5. 22. *The Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, &c. against such there is no Law: and they that are Christ's, have crucified the Flesh with the Affections and Lusts: If we live in the Spirit, let us also walk in the Spirit, &c.*

I would be glad with all my Heart, if by the Help of God, I might have so much Power, as to drive all natural men from their *Good Deeds, Actions, Omissions, Life, Arts, Readings, Writings,* and the rest, unto God the *True Sabbath*: that ceasing both *Hands and Feet*, and utterly *Void* of *Self, Art, Desire*, they might once keep *Holy-day* from their own works: Truly, then God (which otherwise goeth not forth in our strength) would go forth in them with Great strength: for indeed, God must and will go forth (and the time is at hand) *That the Heavens must keep Holy-day*: as it is in that pious and precious Proverb, *All things must be compreached, and keep Sabbath; There must be no going up, no Running out, nor no Work done*; seeing God desires not Our works, but Our Sabbath; and that himself in us, Free and none hindring him, *A MASTER* and *A GOD* may

Work, Know, Love, Praise, Pray, Hear, Crown and *Reward* HIMSELF In us.

Beloved, without all doubt, this is the ONE and Onely thing that pleaseth him: And he commands *All Flesh*, that in Divine Matters, it never stir it self, or desire any thing: and therefore it is, that I in this Book have Robbed man of all and Rejected him, with all his *Best Ware*, and most *Precious Riches*, that he had in Divine Businesses, viz. Of all his *Will*, *Knowledge*, *Wisdom*, *Goodness*: all these must we unlearn; from all these must we Fast, and keep Holy-day, as from the *Tree of Knowledge of Good and Evil*, from whence Death is eaten. And therefore there is in *Heaven*, meer *Peace*, *Gladness*, *Felicity*, as where there are Eternal *Sabbaths*, and no *Will* but God's *Will*, *Light*, *Knowledge*, *Art*, *Wisdom* in all his *Saints*, whereby he doth *Illustrate* and *Enlighten* them: & Christians do pray in the Lord's Prayer, *That the same thing may be upon Earth* and that the *Will of God may be there done as it is in Heaven*, where no man *Doth*, *Wills*, *Knows*, *Speaks* any thing but God, who will have, and in Christ hath *Appointed* This *Sabbath* also *Upon Earth*. This God grant unto us all, *Amen*.

A moſt clear *Glaſs*, and lovely *Example* of our Lord Ieſus Chriſt which as he *practiſed* in himſelf, ſo he *propounded* unto us to be followed; and it may ſerve for an EPILOGUE or *Percloſe* of this *Book*, out of the 106 *page* of *John Taulerus* his Works, Printed at Coleu in *Folio*, 1548.

WHoſoever *Deſireth* to order his life according to the moſt Accepteable will of God, and to be Partaker of his grace, without any impediment, ought warily to look into this inſtruction following of the life of Chriſt which containeth all good things, and to expreſs it in his life and Converſation.

Therefore every *good* and *religious* Chriſtian, ought *in all things*, and above *all things*, and at *all times*, with all the ſtrength of his ſoul in all his *Thoughts*, *words* and *works*, purely to love & *intend* God (who is the eternal *Happineſs* and *Bleſſedneſs* of all men) as his own *Portion*: which that he may the better do, he ſhall moſt *ſtrictly* obſerve himſelf within: and in ſilence *hear what* the Lord ſaith within him: and avoiding as much as he can poſſible, all worldly *Imployments*,

ments, but especially *Multiplicity*, he shall Rest with God in Unity; he shall shut up all his Senses in Quietness, Continually Praying, and Calling upon God, his Eye being fixt on him, in all his actions: He shall enjoy his Presence in every Place, Time and Thing: He shall be a perpetual Inhabitant of himself, and shall *Especially* love *Truth of Heart*, and *Peace of Conscience*; He shall be *Milde* and *Humble* in Heart as well as in Word, and be Divine and God-like in his life Conversation: Taking *Patiently* all things at the hand of God: He shall Praise, Thank, Honour and *Intend* him in all his works. He shall be alwayes *Endued* with a certain humble Abnegation, ordering himself to what God wils, and shall submit himself, not onely to God, but to all Creatures, avoiding those hateful Vices, *Pride*, *Envy*, *Wrath* and *Arrogancy*. Moreover, perpetually Considering and Marking the *Goodness* and *Perfection* of God, he shall wonder and be astonished at the great Love and Faithfulness of God toward him; and contrariwise at his own Unthankfulness and Infidelity, judging himself (from his Heart) the *Least* and *Unworthiest* of all men: He shall more diligently take heed of his own *Sense* and *Estimation*; and of all the *Wickedness* of his Nature; neither shall he think *More of Himself*, then he hath *From* or *Of Himself*, which is indeed *Nothing*.

He shall alwayes Take in hand a certain *New Life*, and exercise himself in *New Virtue*, and in *New Truth*: He shall be *Sober* and *Sparing* in words, but *Plentiful* in holiness of Life, and

shall

shall desire to be *Left*, and *Despised* of all men (as men) he shall much weigh *Small* sins, and shall think *The Least Defect* not light, he shall take so great care of himself, that he be never frustrated of the Presence of God in his Soul: and that other men may be by him Provoked to better things, he shall do all his works in the most *Perfect manner*, and shall satisfie those things which he comprehends in his Understanding, he shall (by his *Good will*) do nothing in this Life to repent of hereafter; he shall have *In daily Adversity*, either within him or without him, Perpetual Patience, and in continual *Multiplicity*, A Recollected Mind: he shall not consent either to *Have* or to *Will* any thing *Proper* in this world, but be ready to distribute to others wants, nor to have any *Election* or *Choise* in things, but receive thankfully, The Good-will of his Father in every thing; he shall admit nothing within himself but [God] continually; he shall diligently Eschew and withdraw himself from all men (as men) and shall reserve himself *Naked* and *Free* from all *Inwardly received Images*, and his Soul *Untangled* from all Accidents whatsoever, that he may continually receive the Influence of his Heavenly Father into his Soul.

He shall often behold and exercise himself in the Most worthy *Life* and *Example* of our Lord Jesus Christ, as in a Glass; considering well, how like or unlike he is unto him and he shall in himself give an *Example* and *Testimony* to all men *Of a better Life then This*; he shall be *True* in all his words, *Religious* and *Mature* in

his Conversation; he shall contemplate his *Beginning* and *Original* from whence he and all things flowed forth, and shall strive with all Diligence to return into the same again; Finally, Tending diligently what *He is*; whether *He ought*, and what *He doth*, and for *What Cause* he doth Every thing; and shall most constantly *Persevere* in Virtue and Truth, even unto Death: And all this he shall acknowledge he doth Not by any Power of his own, but by Christ, He alone working all these things in him, and not himself, nor that any of these *God-like works* were attained by his own *Industry* or *Acquiring*. *But God alone doing all* In him, though by him.

Another short Instruction taken from the same Place in *John Taulerus* his works, p. 107.

WE shall most certainly *Attain* the Various and numerous exercises of this Book; yea whatsoever can be written of a *Perfect* and *Divine-like* Life, viz. by this means: If we withdraw our selves from the Love of all *Frail* and *Mortal* things: if we study to attain an *Humble* Resignation, and Inward *Nakedness*, and embrace only God, by Faith and Love in the Bosom of our Souls, and hide our selves wholely with our *Souls*, *Spirit*, *Body*, *Heart* and *Senses* in his most *Holy Humanity*, and labour by a certain lively Imitation, to become conformable

able thereunto: and Finally, by his Life and Merits, Inhere and Cleave *Continually* and *Perpetually* to his Divinity. Whosoever is enabled by Jesus Christ to do *These things*, doth doubtless obtain all the aforesaid things, and is *Comforted* and Led by God, and hath alwayes a free *Introversion* or Turning Inward into himself; And by this means all his works, and himself also, are made Divine: so that in this perfect Imitation of Christ's Example, he doth plainly and clearly know the Lively Truth of the Sacred Scriptures in his own Experience; and as it shineth into all Pure Hearts.

The Prayer

THE *Almighty Power of God the Father, vanquish and overcome in us, whatsoever may hinder us from him, and give us strength to do his most acceptable Will in all things: The most bright wisdom of God inlighten us, and lead us to all good things, which may bring us forward to him alone: The unspeakable and super-abounding Love of the Holy Ghost pierce through all the Oppositions in us: Kindle & Unite our love unto himself, with a most Ardent and Pleasant Turning, all our Powers and Strengths; so that forgetting those things that are behind, we may follow his most Sweet calling, and Amorous drawing, whereto from Everlasting, The More then Most-glorious Trinity hath Predestinated Us, Namely, from the Love of this deceitful world, to the Enjoyment of himself, and to all his Riches and*

Infinite Blessedness; so that by Grace we may be made that which we are not, nor cannot be by nature To whom be all Praise, Obedience and Reverence, from Every Creature, Through Infinite Ages. Amen.

A SHORT DIALOGUE

Between A Learned Divine and a Beggar.

A Certain *Divine*, who (if we may believe the Ancient Copies) was *John Taulerus* himself, who meeting with a Beggar, had this *Discourse*, containing *A most Excellent Example* of a Perfect man: whence we may be taught, how in all things we ought to be of the same Mind, *Resigned* to the *Will* and *Appointment* of God.

There was in times past, a certain *Famous Divine*, who by the space of eight years had continually *Importuned* the Lord by Prayer, conceiving he wanted the Right *Knowledge* of the Truth, notwithstanding all his Learning; and spent whole Nights therein, begging of God to let him know *Him* and know himself aright, and to shew him any man that might confer with and teach him *The way of Truth*: And when upon a time, he was *Inflamed* with a most Vehement

ment Deſire thereof, A Voice from Heaven thus ſpake unto him, *Go forth to the Church-doors, and there thou ſhalt find A man that can teach the way of Truth*: And going forth he found there a certain BEGGAR with *Patcht* and *Torn* Apparel, and filthy dirty Feet, All whoſe *Apparel* was ſcarce worth three halfpence; to whom by way of Salutation he thus ſpake unto.

Divine. God give thee *A Good Morning.*

Beggar. Sir, I do not remember that ever I had *An Evil* One.

Divine. God make thee *Fortunate* and *Proſperous*; why doſt thou ſpeak in this manner?

Beggar. Neither was I ever *Unfortunate* or *Unproſperous.*

Divine. Be *Happy!* what mean theſe words of thine?

Beggar. Nor was I ever *Unhappy*

Divine. God ſave thee! now at laſt ſpeak more plainly.

Beggar. Truly Sir, I will do it *Willingly*: Thou Sir, didſt wiſh me a *Proſperous* and *Good* Morning; and I anſwered, I never had *An Unproſperous* or *Evil* one; for when I am pinched with *Hunger*, I praiſe God; if I ſuffer *Cold*, if it *Hail*, if it *Snow*, if it *Rain*, if the Weather be *Fair* or *Foul*, I praiſe God; if I be *Wretched* and *Deſpiſed*, I likewiſe praiſe God; and therefore there never happened any *Sad* or *Evil* Morning to me. Thou didſt likewiſe wiſh that I might be *Fortunate*: and I anſwered, that I had never been *Unfortunate*? Becauſe whatever God gave me, or I ſuffered, or whatever happened to me, whether it were *Agreeable to Me*,

or otherwiſe, were it *Sweet* or *Bitter*, I gladly received it at his hands as *The Beſt*: and therefore I was never *Unfortunate*.

Thou ſaidſt moreover, That God would be pleaſed to make me *Happy*: whereunto I likewiſe anſwered, that I never had been *Unhappy*: for I am fully reſolved *Through his Grace* to adhere and onely to *Cleave* to the Will of God as *The Beſt* (abandoning mine *Own will*) into which Will of God I have ſo wholely poured out *Mine Own will*, that whatever he *Wills*, that I *Will* alſo; and for this Cauſe (as *I* ſaid) I was never *Unhappy*, ſeeing that I will *Cleave to his will* onely, and have *wholely* reſigned my own *Proper will*.

Divine. This is very ſtrange; but what I pray thee wouldſt thou ſay, if the Lord of Majeſty would *Drown Thee* in the *Bottomleſs* Pit, couldſt thou then be content with his Will?

Beggar. Drown me in the *Bottomleſs Pit?* why certainly, if he ſhould, I have *Two Arms*, by which I would ſtill Embrace him, and Claſp faſt about him; One is, *True Humility*, and that I lay Under him; and by him *I* am *United* to his *Moſt Sacred Humanity*: The other, and that is the *Right Arm* which is *Love*, which is United to his Divinity; and by this Love given to me from *Himſelf*, I hold him ſo *Faſt*, that he would be forced to go down to *Hell* with me; and it were Much More to be wiſhed by me to be in *Hell with God*, then to be in *Heaven without him*.

By this, That DIVINE learned, that the moſt *Compendious* way to God is, *A True Reſignation* with profound *Humility*: Hereupon the

Di-

Divine ſpake again to the Beggar, & asked him

Divine. Good Lord, Whence cameſt Thou?

Beggar. From God.

Divine, Where foundeſt Thou God?

Beggar Even *There*, where I left All the Creatures.

Divine. But where didſt thou leave *Him?*

Beggar. In *Humble* and *Clean hearts*, and in Men of Good Will, which is his *Temple* and *Dwelling-Place*

Divine. I pray thee *Friend*, Who art Thou?

Beggar. Who am I! Truly, I am a King, and Jeſus himſelf hath *Crowned* me with *Peace*, *Power* and *Reſt*.

Divine. Art thou A King? But where is *Thy* Kingdom?

Beggar. Sir, The Kingdom of Heaven is *Within* me, In my Soul, and I Can now, and Do, by his Power *In me*, ſo Govern and Command All my *Inward* and *Outward* Senſes, that all the *Affections* and *Powers* of the *Old-man* in my ſoul are *Conquered*, and are in *Subjection* to the *New man* In me; which Kingdom, No man can doubt but is far *Better*, *Then* All the *Kingdoms*, *Scepters* *Crowns* and *Gloriſs* of this world.

Divine. Lord, What brought Thee to This Perfection?

Beggar. My SILENCE, *Sublime Meditation* and Above All, My *Union* with the *Everlaſting* *God of Peace* and *Reſt*; which is MY *Kingdom*; and to ſay the *Truth*, I could *Reſt in No-how* which was *Leſs* then God; And Now having *Found* My God, I have *Forſaken the Unquiet* world, and In HIM I have found,

Everlaſting Peace and Reſt

JOHN 1. 45.

PHilip findeth Nathanael, And saith unto him, we have found him of whom Moses in the Law, And the Prophets did write.

ISA. 53. 7.

OH! How Beautiful, Upon the Mountains Are the Feet of him that bringeth Good Tydings, that Publisheth Peace, that bringeth Good Tydings of Good, that Publisheth Salvation, that saith unto Zion,

Thy God REIGNETH.

LUKE 1. 29.

LOrd, Now letteſt thou thy Servant Depart in Peace, According to thy Word; For Mine Eyes have ſeen thy Salvation, which thou haſt Prepared, before the Face of all People. A Light To lighten the Gentiles, And to be the GLORY *Of Thy People Iſrael.*

EPHES. 6. 23, 24.

GRace be with All them that Love the Lord Jeſus, in Sincerity: And *Peace be to All Brethren, Love, with Faith from God the Father And The Lord Jeſus Chriſt.*

JUDE 25.

AND To the Only wiſe God And our Saviour, be Glory and Majeſty, Deminion and Power, Now and Ever. Amen *and* Amen.

JOB

JOB 42. 1, &c.

THen Job answered the Lord and said, I have heard of thee by the hearing of the Ear, but now mine Eye seeth thee,

Therefore I abhorre my self in Dust and Ashes,

Now after the Lord had spoken these Words unto Job, the Lord also said unto Eliphaz the Temanite,

My Wrath is kindled against thee, and against thy two Friends; for ye have not spoken of me the thing that is Right like my servant Job.

Therefore, take unto you Seven Bullocks and Seven Rams, and go to my servant Job, and offer for your selves a Burnt Offering, and my servant Job shall pray for you:

For I will accept him, lest I should put you to shame, because ye have not spoken of me the thing which is Right, like my servant JOB.

THE

The Heads of the Particular Sermons Analysed, and may serve as a Table.

Part 1.

UPon this Text, *Mark* 9. 50 *Have salt in your selves*, he first stirreth up to Attention, and then

He sheweth
1. What *Salt* is.
2. What it is to *Have salt*, p. 4.
3. What to have it in our selves.

Several Judgments what is meant by salt, p. 8.
In what sense the Apostles were called salt, p. ib.

Christ is the salt
1. To *Season* our Duties; nothing from man accepted only Jesus Christ in us, p. 11
2. To heal our *Sin-wounds*, p. 13
3. To preserve the *Soul* from Putrefaction, p. 15
4. *Salt* hath a Virtue to preserve it self. p. 16

All God's Promises are as a Covenant of Salt like himself, *Unalterable*: Tis Childishness to think God to be *Altered* or *Changed* by Prayer, p. 16, 17.
The fift and main Reason (as the Author conceives, as salt is the *Substance* & *Knitter* of all things,

things, ſo Chriſt is the ſalt of the ſalt, p. 19, 20.

Object. Chriſt comparing himſelf to ſalt; if Chriſt can *Loſe his ſavour* as ſalt, and be *Good for nothing*, in what ſenſe this may be in regard of Chriſt, anſwered under the two Heads explained, p 22 &c.
The Exhortaion by way of Uſe, p. 33.
Third head is, to ſee we have ſalt in our ſelves, and to leave *Cenſuring* and *Condemning* others, p. 36, &c.
That ſoul is a *Glorious* Temple, where God reveals himſelf in the Graces of his Spirit, p. 40, &c.

Two Sermons upon that Text, 1 *Cor.* 2. 2. *But I determined to know nothing among you, ſave Jeſus Chriſt and him crucified.*

HE ſheweth *Pauls undervaluing* all things but this Knowledge, p. 49, &c.
Then what it is to Know Jeſus Chriſt truly, which muſt not be Externally only, but Internally alſo, p. 53, &c.
Men may know the Letter, and never know Jeſus Chriſt, for he is hid therein, p. 57.
Yet we may not ſlight the Letter, p. 59.
True Chriſt (as to us) muſt be *Formed in us*, or he doth us *No Good*, p. 61.
All men, yea the Learnedſt, and all the Princes in the world, Ignorant of Jeſus Chriſt, except it be revealed from above, *Explained under two Heads*, p. 62 &c.
How *Abraham* (more then *Prophetically*) ſaw Chriſt's

Christ's day *Explained*, p. 70.
Christ is alwayes in us, in regard of his Being, yet revealed but to some, p. 71.
True Demonstration of Christ his Being in us, in several particulars: and how he is said to be in us, p. 72.
1. His *Birth*, if he be born in us, p. 73.
2. Christ's *Star* ariseth in us, manifesting him to our selves and others. p. Ibid.
The Manifestation or Birth of Christ *Terrible* to the Flesh, p. 75.
3. We are circumcised with him, p. 82.
4. His *silencing* all the Doctors in the Temple, which is done also in the soul before he can be entertained, p. 83. &c.
1. *Pleasure*. 2. *Profit*. 3. *Honour*, all dispute against Christ, p. 85. &c.
A Digression occasioned by a Terrible Storm of Thunder and Lightning, encouraging against Fear, p. 87.
4. Arrogance, a dangerous and common *Disputant*, p. 88.
5. Reason another great Disputer against Christ In us, p. 90.
An Exhoration to look within our selves, while these things are unfolding, p. 92.
6. After Christ came to preach, being Thirty three years of age, his first *Miracle*, turning *Water* into *Wine*, how done in us, p. 93.
While men are in *Unregeneration*, they wholely seek themselves, Neither the Glory of God, nor the Good of others, p. 95.
Christ his *Coming* to us, and *Departing* from us, further explained, p. 97.

Third

Third Head, what it is to know Christ *Crucified*, p. 100
1. So long as the *Strong man* keeps the House, Christ is *Crucified*, p. 102.
The Knowledge of Christ not to be had without knowing the Mystery of the Trinity briefly explained, p. 103
2. While we *Hearken* to, and *Obey* the Flesh, Jesus Christ is *Crucified*, p. 110.
The Letter of the Scripture owned, justified, but resting barely therein condemned p. 111.
A Question answered, how Christ should suffer, and not God, in regard they are *One* and the *Same*, p. 116.
An Example to clear these Truths to us, p. 123.
A conclusion and application of all, p. 124.
He that truly seeth he hath crucified Christ, cannot do it again for a thousand worlds, p. 125.

Eight Sermons upon *Rom.* 8. 17. *If so be we suffer with him, that we may be glorified with him.*

SHewing as there were three *Rooms* in *Solomon's* Temple, so there be three kinds of *Sufferers*, p. 146.
The last only the true Sufferers, p. 154.
If this *Definition* of Christ's sufferings amaze us: two *Qualifications* are propounded to encourage the *Weakest*, if true Sufferers, p. 156.
All outward sufferings nothing, if we suffer not with Christ in those two things, expressed, *Phil.* 2, 6, &c.

1. Emptying
2. Humbling in our ſelves. p. 184.

There is no ſuffering with Chriſt, but by overcoming the *Old-man*, p. 186.

He is deſcribed by twenty ſeveral Names, explained, and ſhewing what *Armour* each one weareth, p. 185.

1. *The Old man*, p 191.
2 *Adam* 194.
3. *The Serpent*, 196.
4 *Luciſer*, 199.
5. *The Red Dragon.* 203.
6 *The Roaring Lion*, 216.
7. *The Devil*, 217.
8. *Antichriſt.* 219.
9. *Rebellion*, 222.
10. *Sin*, 221.
Called 11. *Falſe-light*, 233.
12. *Darkneſs*, 237.
13. *Fleſh*, 239.
14. *Selfneſs*, 241.
15. *Propriety*, 242.
16 *Self-love*, 245.
17. *Our own Will*, 247.
18. *Errour*, ibid.
19 *Satan*, 249.
20. *The Evil one*, 250.

These Enemies being overcome, we have ſix ſteps to aſcend to the Throne of Reſt or Glorification, 1. *Condemnation.* 2. *Annihilation* 3. *Abdication.* 4. *Indifferency.* 5. *Conformity* 6. *Deiformity.* p. 253.

1. Real Condemnation of our ſelves, and not onely Verbal; p.256.
In this Condemnation three ſorts of men ſit Judges, 1. The *Carnal man*, p.258.
2. The *Rational man*, and he Judgeth the *Carnal*; p.259.
3. The *Spiritual man*, and he Judgeth both the former; p.260.
The Spirituallity of the Law opened, and the firſt Commandment ſet before us as a Glaſs to behold our Condition, p.267.
Further explained, p.178.
Yet for all this *Guilt*, *the Blood of Jeſus Chriſt purgeth from all Sin*, if Chriſt apply it, and not onely our ſelves; p.283.
2. Step, *Annihilation*, reducing our ſelves to Nothing, what it is, p.287.
The *Effects of this Annihilation*.
This Man 1. Receives all as from God, p.297.
This Man 2. He doth all by the Power of God, p.298.
This Man 2. He doth all to the Glory of God, p.ibid.
This Man 3. He rejoyceth in others good as his own, p.ibid.
This Man 4. He is not glued to any temporal things, but is ready to part with them when God calls, p.298.
3. Step, Reſignation, *Forſaking all things* in the world of what Condition ſoever, p.300.
4. Step *Indifferency to all Conditions*. p.312.
Effects of Indifferency.
This Man 1. He hath two Eyes, two Feet, as to the Body, ſo to his ſoul, p.330.
2. His

2. His Eye is not divided between God and *Mammon*, p.331.
3. He resigns his Judgment to God alone; regards not what mans
This Man Judgment is. p.ibid.
4. He is gotten above all *Heights* & *Depths*, *Principalities* and *Powers*, &c. p.332.
5. He is an *Anabaptist*, his former Name is *Changed*, and his Father hath given him a *New Name*, p.335
The Author being interrupted came not to preach of the two last Steps which is *Conformity*, and *Deiformity*; p.339.

Four Sermons on Josh. 15. 15, 16. *And Caleb said, to him that smiteth Kiriathsepher & taketh it, to him will I give Achsah my Daughter to wife, &c.*

THe History of *Moses* sending the *Spies* to discover the Land of *Canaan*; of the Peoples *Murmuring* and *Mutining* upon the ill report raised by the ten Spies; of *Caleb*'s and *Joshua*'s Faith; these things run over and applied to our selves, as concerning as much us as them, from p.340. to 350.
Part of this Chapter, and 2 *Cor.* 3. Compared, and answering *Face to Face* as the two *Cherubims*, p.353. &c.
The words opened and explained, p.359.
Kiriathsepher the City of the Letter, must be smitten

ten and taken before it can be to us *Debir*, *The Word*: Then we likewise shall marry *Achsah*, signifying *The Rending of the Vail*, p. 367, &c.
The *Letter* or *Ordinances* not to be thrown away, nor yet to be rested in, p. 363
The spiritualliy of the ten Commandments briefly explained, applied, from p. 370 to 376.
In what sense the Scriptures *Are*, and *Are not* the Word of God explained, ibid.
The Text divided into two parts, 1 *Onus*, the work, 2 *Honos*, the Reward, p. 409
Those that rest in the Letter, either are *Starvelings* or *Dwarfs*, always Children in stature, and grow not, p. 417
Christ's *Body* and *Actions* in the flesh *Symbolical*, p. 424.
Jesus Christ the *Substance* and *Soul* of all creatures; false Conclusions hence *Abandoned*, and shewing the Soul of man is infinitely below God, p. 433
An Objection answered, about understanding the Letter. p. 436
The *Awfulness* of God in that soul that truly sees him, p. 441.
Pilate's question *What thing is Truth*, answered, p. 448.
A short View of some Priviledges which are to be enjoyed within the *Holiest of all*, after we have married *Achsah*, and obtained *The rending of the Vail*, ibid.
The two wonderful and and unknown Trees of Eden, viz. The Tree of Knowledge of Good an

and Evil, p. 465.
The Tree of Life in the midst of the Paradise of God, p. 472
How the Tree of Knowledge, &c. is the Seed of the Serpent in man's Heart, p. 477.
That Great Idol a Mans Self, p 481.

Two Sermons on *Psal.* 68 17. *The Chariots of God are twenty thousand thousands of Angels: the Lord is among them as in Sinai, in the Holy Place.*

Part 2.

The Parts of the Text, p. 7.
God hath his Chariots of *Triumph* and *Terror*, p. 8.
All the Creatures are God's *Chariots*, wherein he *Gloriously* rides, so many *Creatures*, so many *Chariots*, p. 12.
God in himself alwayes *Invisible* to men and *Angels*, p 18.
All Creatures infinitely short of God. and the most *Excellent* speak him but *Darkly*: and though he *Fill* all Creatures, yet all cannot comprehend him, nor all men and Angels by them, p. 19.
How God is said to be in *Hell*, and in *Lucifer* himself, p. 22.
God not to be *Found* or *Known* by *Addition*, but only by *Substraction*, p. 25
The Kingdom of Heaven commonly mistaken wh ich

which consisteth not in *Meats* or *Drinks*, or *Crowns* or *Scepters*, *Musick*, &c. or any *Ocular* or *Carnal* Glory, p.27.
All Creatures the *Amiable* Tabernacles of God, p.32, &c.
Two Scriptures propounded, whereby to represent a small *Glimpse* or *Scantling* of God, p.37.
None like the God of Jesurun who rideth upon the Heavens in his Excellency, &c. p.44.
What *Repose* of Heart the People of God may take in this their infinite God and Father, because his Everlasting Arms are under them, p.52.
Angels are *Messengers* or *Embassadours*, p.58
All Creatures *Sing about* God's praise; even the *Worst* and *Wickedst* sing a part, and how, p.59.
What to think of the *Angels* above, being out of our Sphere, we not able to define them, p.63.
That God is in all the Creatures, and though the Creatures *Change*, yet he is *Unchangeable*, p.64.
Yet he is not in every Creature, *According to his Infiniteness*, but as every Creature can receive him p.67.
1. *Use*. To teach us *Love* and *Charity* toward all Creatures, p.68.
2 *Use*. To learn *To know* ourselves, p.70.
3. *Use*. That nothing comes *By Chance*, but all things ordered by *Providence*, p.72.
Considerations of the *Immenseness*, and *Infiniteness* of God, p.72 &c.

Two Sermons on *Cant.* 1. 7. *Tell me, O thou whom my ſoul loveth, where thou feedeſt, and where thou makeſt thy flocks to reſt at noon; for why; &c.*

THe Diviſion of the Text, p. 85
The Nature of a ſoul in *Love* with Chriſt, though he be ſtill filling her, yet ſhe is never fully ſatisfied with him, p. 86.
Things in Heaven are neither *Viſible, Material, Ocular* or *Tangible, &c.* p. 94.
To try whether we have *Love* to God, by our *Love* to our *Brethren*, p. 95.
Many can come to God in Prayer, under this Notion, *O thou whom my Body loves*; but how few, *O thou whom my ſoul loves*, p. 97.
The *Letter* of the Word but a *Dead* Reſemblance of the *Life within*, p. 103.
They that limit Jeſus Chriſt according to the Thirty three years he liv'd on Earth, do *Circumciſe and cut ſhort* the large Vaſtneſs of his *Greatneſs*, p. 107.
The Queſtion anſwered, what need Chriſt any *Reſt*, ſeeing he is in *Heaven*, p. 112.
A digreſſion concerning the Paſſion of Chriſt, from p. 115. to 122.
If Chriſt be not the ſouls Teacher, ſhe is ſtill *Turning aſide* to the Creatures, p. 123.
A ſweet Illuſtration thereof by a Compariſon, p. 125 &c.
If we *Love* Jeſus Chriſt, *Love* will not ſuffer us to be our *Own* but *His*, p. 130.
The

The heads of a Sermon on *Rev.* 2. 17. *To him that overcometh, will I give to eat of the Hidden Manna &c.*

ALL the words of God have *not onely a* dead letter but a living ſenſe in all ages alike, p. 135

Overcomers do eat this *Hidden manna*, and thoſe *that eat* overcome. p. 136.

Three things laid down to underſtand the text: 1. All the ſeven *promiſes* to the *Churches* though *diverſly*, expreſt, are but one and the ſame thing *in it ſelf.* p. 137.

2. They all imply that which is here began in this life, and to be perfected in that to come. p. 138.

3. Not one promiſe to be underſtood *according to the Letter*, yet the letter *undeniably true*, p. 141.

A; Gods wayes not like mans, ſo not his Covenants, nor *Knowledge*, nor *Love*, nor *Hatred*, Election or *Reprobation*, &c. p. 145.

Mans *fooliſh* wiſdom would *ſquare out* God like unto himſelf, elſe not own him nor his wayes, p. 157.

Which things ſhould have been enlarged, becauſe therein there are ſo many miſtakes, but time prevented, p. 158.

A Sermon on Jer. 6. 13. *From the least of them, Even to the greatest, every one is given to covetousness, &c.*

The whole *House* of *Israel Accused, Condemned* of Covetousness, p. 160.

1. *Fault.*
2. *Extent.*
3. *Intention.*
4. *Reproof* and *Sentence.* p. 160

This *Indictment* includes

Covetousness hard to be uncased; it ever wears a *Cloak*, p. 163.

A *Competency* ought to be the *Limitation* of our Desires: A Question answered, what is *Sufficient* or a *Competency*, p. 164.

Wherein Covetousness consists
1. *Eager* Desires,
2. *Inordinate Love* p. 165.

The covetous man known
1. By his *Course of Life*, p. 165.
2. By his *Company*, p. 166.
3. By his *Breath*, p. 167.
4. He can *Dispense* with any sin, p. ibid.
5. He is a man of all Arts, or no Art, p. 168.

The *Covetous* and *Covetousness* in Scripture rankt with the *Vilest Sinners* and *Sins*, p. 169.

No Saint read of in Scripture, though stained with other sins, yet not with this, and why, p. 170

Covetousness the Breach of all the Commandments, shewed particularly, p. 175. to 189.

2. Head,

2. Head, the *Extent*. tis *Epidemical*, *ibid*

How particularly to
1. *Kings.* p. 189.
2. *Noblemen.* p 190.
3. *Rich men,* p.198.
4. *Learned men;* *ibid.*
5. *Wise men,* p.191.
6. *Poor men,* p.192.

3. Head, the intention, which is the greatest aggravation, *They gave themselves up to it,* p. 193.

4 Head the *Punishment* of this *sin* of *Covetousness,* p 195.

First The peculiar Plagues are either
1. In his *body.* p. 98.
2. In his *goods,* p.199
3. In his posterity, p 202
4. In his Soul, p.203

Secondly, in
Gods denying them *the use* p.200
Depriving them of the *possession* ibid.

Six Remedies.

1. *Faith,* p.204
2. *Sobriety,* p.205
3. *Temperance,* p. ibid
4. Abandon *Conceit of Content* in them, ibid.
5. Compare (if ye are able) and view them with the *True Riches,* p 206
6. Pray for a *Right Knowledge* of both, ibid.

A brief Exposition, occasioned by singing, Psal. 148.

THere is a threefold *Singing*, with the *Lips*, with the *Spirit*, and with *Understanding*:

we may ſing with *Lips*, and with *Zeal* (as the Apoſtle ſaith of *Knowledge*) yet not with *Underſtanding*, p. 208.
Two things in this *Pſalm hard to be underſtood*, p. 209.
1. That *David* doth exhort *Unreaſonable* Creatures to praiſe God, p. ibid.
2. That he calls upon the *Deeps* and *Seas*, and all *Vegetative* and *Inanimate* Creatures to do this duty, p. 210.
Some Reaſons given in anſwer, viz. four, ibid.
How even the *Dumb* and *Deaf* Creatures *Sing aloud* God's praiſe, p. 212.
Wherein *Theſe Creatures* may be ſaid to have *Religion*, p. 213.
Religion of men conſiſts of four parts, and how agreeing to the Creatures, p. 218.
1. *A Creed*, and therein they give Teſtimony to ſome of his Attributes, ibid.
2. *Petition* p. 219.
3. *A Decalogue*, p. 222.
4. *Sacrifice*, p. 223.
Uſes.
1. To make us aſhamed of our *Backwardneſs* to this Duty, p. 224.
2. To take notice of the vaſt Circumference of God's Kingdom, ibid.
3. To go *Boldly* to God in the Name of Jeſus Chriſt, p. 226.
4. To look upon all the Creatures as Angels on *Jacob's* Ladder, *Aſcending* and *Deſcending* according to his *Comiſſion*, p. 227.
5. Becauſe it is *Impoſſible* to find out the Infiniteneſs of God's praiſe by all Crea-

Creatures, therefore to take notice they all cry *Plus ultra*, look beyond us, p. 238.

6. Take heed of *Abusing* any Creature, tis *Enough* that we may use them, ibid

A Sermon on Luke 2 40. *And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him.*

The words contain 1. *A History*, 2. *A mystery*, p. 232.

The *History* brief, and shews onely *the truth* of Christ his *Humane* nature, *hypostatically* united to the *Divinity*, *ibid &c.*

That which is *more material* is the *Mystery*, p. 235

The *Letter* of the Scripture *kills*; and how. p. 236.

What *imitable* actions Christ wrought in the dayes of his flesh *He works still* spiritually, the other though wrought *for us*, yet do us no good, except these also be wrought *in us*, p. 238.

Where we may in *part* take a *view* of the *glory* of the great City, the *Holy Jerusalem*, spoken of *Rev* 21. and what the 12 gates *represented*, p. 242.

The Kingdom of God is within us, and wherever he is pleased to unvail his glorious presence. p. 243.

All things hid to those that *stick* or *rest* in the *Letter, yet the Letter not to be neglected* p. 246.

The Apostle his undervaluing Ordinances, duties

duties, yea the knowledge of the person of Jesus Christ, if they keep us from Christ p. 251.
A caution not to make *Idols* of Ordinances, p. 255.
Yet *High Raptures* sometimes questionable, 257.
Baptism, 258.
Instance in The Apostles *Consultation* and Message to the weak Believers, *Acts* 18. p. 259.
How the Apostle carries this *Point* very high, *Gal.* 4. 1. 2. p. 262.
This Point pressed in two Respects. 1. In regard of the Methods of Satan with men, p. 264.
2. From the *Deception* of some pretending to be high in *Christianity*, because much in *Literal* Knowledge, when indeed they are but *Pigmyes* and *Novices*, ibid.
Appearing in preferring Faith 1. *Acquired*, before Faith *infused*, p. 267.
2. *Implicit*, before *Explicit*, 268.
3. *Formed* before *All these*. ibid.
4. In making temporal Blessings the main of their *Desires* and *Prayers*, though professing the contrary, ibid.
After what manner grown Christians pray for temporal Blessings. p. 270.
Four several *Affirmations* by the Author, concerning praying for temporal Blessings, 272.

Three

Three Degrees of the Excellency of Prayer, p 279.
Honourable ibid.
More Honourable; ibid.
Which *Most Honourable*, and that which wears *The Crown* above all; and to press to attain the last as the Best and most Excellent, ibid.

Two Sermons on *Exod.* 3. the first six verses, *Moses kept the Flock of Jethro his Father in Law, and he led them to the back side of the Desart;---And the Angel of the Lord appeared to him in a Flame of Fire, in the midst of a Bush, &c.*

THis is one of the greatest Miracles in the whole Scriptures, p. 280.
This History and Miracle concerns us now, as much as the *Israelites* then, ibid.
The *Spirit* magnified above the *Letter*, p. 288.
The *Truth* couched under Parables, p. 290.
The infinite *Condescension* of God to become weak to the weak, p. 292.
The Depth of the true *Word* is imployment for Men and Angels for Eternity, p. 295.
Why *Moses* and the Patriarchs are taken such notice of that they were Shepherds, p. 297.
What the *Life* of a true Shepherd is, and why prefered before *Husbandmen*, p 298
Moses led the Flock into the Desart before God appeared to him; so must we forsake the *World*, or God will not *Manifest* himself, 301.
Whether

Whether Miracles be ceased now or no, an ignorant Question, p. 306.
Greater Miracles done in accomplishing the *Truth* of Miracles, then in the *Type* or *Shadow*, p. 307.
Yet this a mighty Miracle in the *Letter*, but the *Mystery* a Miracle far transcending, p. 308.
How suitable *Jacob's* Vision of the Ladder, *Reaching to Heaven*, was to him: and so this Miracle to encourage *Moses* for the Great work he was to go about, ibid.
Why the Almighty is some times termed an *Angel*; and why *Angels* were worshipped in the Old Testament, and St. *John* forbidden, 311,
God not more present in Heaven then in Earth, p. 313, &c.
God is to be worshipt as present in all Places, and in all Creatures, p. 318.
The Error of the *Papists* in worshipping Images *Condemned*, and why, p. 319.
Hence a ground to interpret that saying of our Saviour, *Their Angels alwayes behold the Face of their Father, &c.* p. 321.
The Use and Application from the foregoing Truths, p. 323, &c.

The second Sermon on the same Text.

THe life of a *Shepherd*, and of a *Husbandman* further explained, p. 329.
The life of a Husbandman *not condemned*, but a *Shepherds* life *preferred* before it, p. 330
Going into the Desart, not meant of forsaking all

all things *actually*, but in *affection*, and using them as if we used them not, p. 336.
The reason of all mens unquietness, p. 338
The way to understand the vision, *is to put off our shoes from our feet*, as *Moses*; and what that means, p. 341.
Men (as men) can comprehend nothing but what is within their own *sphere* of reason p. 344
Something about the *Name* and *Nature* of Angels, ibid.
Every *Beam of the Divinity* is an Angel, p. 349.
Christ the *Substance* of all *Types* and *Visions*. 352.
The true Interpretation of *Visions* and *Types* from God alone, 353.
He that can see God thus, cannot (so far) fear any *Creature*, nor any *Cross*, or *Death it self*, 355.
The wonderfulness of the Vision opened, 357.
Making known Jesus Christ, is the Business of all Creatures, of all Men and all Ages, 359.
The Substance of this Vision is Jesus Christ; he is that *Fire* that burns and changeth all things, but not himself, ibid. &c.
He *Weighs the Mountains*, and *Measures the Waters*; he alters all things, yet preserves the *Substance* entire, so that nothing is lost, 361.
How God's will and theirs *Harmonize* and *Coincide* to whom God hath shewed this Vision, 365.
They cannot find Fault with any thing God doth, but they see one Spirit moving and guiding all actions of men and creatures through *Heaven and Earth*, 366

Vain

Vain man, as his *Ignorance*, so his *Wisdom* is to stoop and bow before the Almighty. 368.
He that looks no further then the *Letter* of the Vision. he sees not these mighty things 369
But he that doth, he sees Jesus Christ not only *Changing all things*, but how at last he shall *Charge our vile Bodies to make them like his glorious Body*, 371.

The substance of several Sermons on *Mark* 1. 25, 26 *And Jesus rebuked him, saying, Hold thy peace, and come out of him; and when the unclean spirit had torn him, and cryed with a loud voice, he came out of him.*

THe Text divided, as *Paul* divides a man into *Body, Soul* and *Spirit*, 376.
Six *Moral* Observations only named, from the Soul and Letter of the Text *Not stood upon*, 377.
Nothing absolutely evil but sin: and nothing perfectly good but God, 382
Observ. 7. *That Christ is stronger then the Devil*, though he seem weaker and lets the Devil sometimes prevail in the world more then himself, 383.
Distinctions in the will of God, as *Revealed, Secret, Permissive, Operative, &c.* meer Follies and *Subterfuges* of Ignorance, 385.
Whatever arrows the Devil *shoots*, they all come out of Gods quiver, p. 392.
Instances in *External* actions, as in *Jobs afflictions*

tions, and *the Gergaſites ſwine*,
Inſtance in *ibid*
Spiritual actions, [Sin] the worſt of evils, p. 393.
No action is *aſcribed* to the Devil, but *the ſame is aſcribed* to God that he did it; yet God no author of evil, p. 394.
The *wiſdom* of man at a ſtand at theſe *contradictions*; *with counſel what is to be done*, 395.
God can make the *ſweeteſt* muſick where there is the greateſt diſcord, p. 396.
An inſtance in *Joſeph* his *ſelling* into *Egypt* by his *brethren*, *&c.* *ibid.*
If no *Tyrants*, no *Martyrs*; no *Perſecutors*, no *Sufferers*, 397.
A threefold Uſe from hence, 1. *Humility* toward God, 398.
2. *Confidence* and *Truſt* in him, 400
3. *Content* in all Conditions, ibid.
3. The *Summity*, *Height*, or *Spirit* of the Text, *viz.* All things done *Outwardly* were and are done in *Figures*, 403, 404.
Jeſus Chriſt yeſterday and to day, and the ſame for ever, in ſix particulars, 405.
Devils Angels of Darkneſs, 410.
The Materiality of Angels hinders not being of many in one Place, 412.
All the actions of this *Sublunary* world, are divided between God and Mammon, Chriſt and Belial, 413, &c.
As all Chriſt's actions are *Myſterious*, ſo are the Devil's; and as his are for *Inſtruction*, ſo are the Devils, 415.

Lofty Titles given to the Devil, as *God of this World, the King of the Bottomleſs Pit, &c.* 418.
Several evil or unclean ſpirits in man named in Scripture, 419.
If there were no evil Angels, how ſhould men know what good Angels were? If no *Evil*, how ſhould men know *Goodneſs, &c* ibid.
To ſee our ſelves in the Scriptures as in a glaſs, the *Right* underſtanding them, 422.
The Difficulty of Miniſters *Errand* is the ſame with *Moſes* bringing *Iſrael* from under *Pharaoh's* Bondage, *viz. To bring the ſoul out of Egypt ſpiritually*, 425, 426
The Devil in us, fears not, ſtirs not, till Chriſt himſelf come to caſt him out: Ordinances, Prayer or Duties (as performed by man) he trembles not at, at all, 427.
The *New Birth* how *Difficult*, 43.
Unclean ſpirits never really depart out of men, till Chriſt himſelf conjure them, 432 433
Satan himſelf can imitate Chriſt in this, and command himſelf out in ſome ſins, that he may re enter with more Unclean ſpirits 434
When Satan is really caſt out, he teareth men, and departs unwillingly, 440. &c.

A Sermon on *Mat.* 28. 18, *&c. All Power is given unto me, &c.*

THeſe words uttered immediately before Chriſt his Aſcenſion, 445.
An *Abyſs* of matter in all Chriſt's words, being full of Senſe, 446.

In

In what ſenſe Chriſt had an *Addition* of Power, *Explained*, 1.449.
No creature can either *Honour*, or *Diſhonour* God in regard of himſelf, 451.
Heaven is where God is pleaſed to manifeſt himſelf, and there is his *Chamber of Preſence* 455.
Religion, if it have not its *Root* from the Heart, is *Nothing worth, and there Chriſt preacheth firſt*, 457.
'Tis Satan preacheth firſt to the Outward man, not Chriſt, ibid. &c.
How Chriſt is United to God and alſo to man, 464.
Chriſt never boaſted that *All Power* was his, till he was ready to leave the Earth, and was riſen again: And when a Chriſtian may make this Boaſt, 465.
How Chriſts Miracles are to be imitated by us, in ſeveral particulars, 467.
A *Suppoſition* of two Drops of the ſea reaſoning together, 474.
The *Application* by way of Dialogue, 476.
The towring lofty thoughts of man to be brought down, before he can be joyned to the Lord, 479.
What a ſlight Opinion ſuch a man hath of the World, and the World of him, 484.
Laſtly, how happy and free that ſoul lives that is gotten free from the Worlds Chains, viz. the Love of *Money*, *Honours*, *Lands*, &c. 487.
The Myſtical Divinity of *Dionyſius*, 493.
Grave and Notable ſayings in Latine and Engliſh, 428.
Sayings of a Divine of great Note, 506.

A lovely example of the Life of Christ, 523.
A Dialogue between a Learned Divine and a Beggar, 528.

THE END.